Awake!

1963

Awake!

Chasing the Wind

Tribalism and the New Africa

Those Mysterious Radionic Machines

The Political Circus

JANUARY 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England

N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,700,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Chinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 624 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS	American Standard Version	*Dy*	Catholic Douay version	*Mo*	James Moffatt's version
AT	An American Translation	*ED*	The Emphatic Diaglott	*Ro*	J. B. Rotherham's version
AV	Authorized Version (1611)	*JP*	Jewish Publication Soc.	*RS*	Revised Standard Version
Da	J. N. Darby's version	*Le*	Isaac Leeser's version	*Yg*	Robert Young's version

CONTENTS

The Beauty of Self-Control	3	Vancouver's Brush with Typhoon Frieda	21
Chasing the Wind	5	The Art of Giving Advice	23
Tribalism and the New Africa	8	Unique Gilead School Graduates 37th Class	24
Those Mysterious Radionic Machines	12	"Your Word Is Truth" Is Jesus Jehovah? (Part 2)	27
Witnessing Despite Disability	15		
The Political Circus	16	Watching the World	29
The Roach Comes Under Suspicion	20		

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, January 8, 1963 | Number 1

The Beauty of SELF-CONTROL

A MARK of beauty in a person of spiritual maturity is his ability to govern himself. His power to exercise self-control over his emotions and his fleshly desires is as pleasing to see as physical beauty. In fact, association with him can be much more enjoyable than with a person who has physical beauty but an ugly disposition.

Saul, one of the kings of ancient Israel, was a tall and strikingly handsome man, but his ugly personality detracted from his physical beauty. It made association with him exceedingly unpleasant. On one occasion he angrily flung a spear at his own son while in a fit of uncontrolled rage. As king he was a mighty man, but anyone in his kingdom who was able to exercise self-control was a better man than he. "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city."—Prov. 16:32.

Developing control over your emotions and fleshly desires rather than permitting them to control you requires a great amount of effort. Often it is necessary to put up a stupendous struggle with yourself to resist succumbing to the seemingly overpowering attraction of a fleshly temptation. Your better judgment says No to a wrong desire, but your flesh cries out Yes. By giving in to the flesh, you show that you are the slave of your fleshly desires rather than the master of them. With each failure to resist, your power of self-control becomes weaker. On the other hand, with each victory, your power of self-control becomes stronger.

Persons who lack self-restraint spend their lives wrestling with problems and difficulties that are of their own making. The alcoholic ruins his family relationship, his ability to earn a living as well as his health because he fails to control his desire for alcohol. The immoral person creates for himself severe emotional and marital problems and also lays himself open to contracting crippling venereal diseases because of his failure to maintain control of his passions. The glutton overtaxes his system and eventually suffers from numerous health problems because he does not keep in check his desire for tasty food. The smoker invites serious physical ailments because he lacks the will power to resist the cravings of the tobacco habit. These and many other difficulties people create for themselves by not developing self-discipline.

In order to exercise self-control over fleshly desires, especially when strongly tempted, you must have a solid reason for

not giving in to them. It must be something you can cling to when you argue with yourself against succumbing to a wrong desire, something that says convincingly why you must not do what the flesh urges. In the matter of morals, respect for divine moral standards can be that needed anchor for the soul.

Community moral standards or knowledge of the physical harm that can be done by incontinence are not strong enough to provide a sturdy anchor to hold to when temptation is tugging at you like the pull of a powerful tide. They do not give to you the armor that is strong enough to protect you against your own weaknesses. On the other hand, respect for divinely given moral standards does provide that armor.

On one occasion the apostle Paul said: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:27) Paul knew the moral standards that God had given to man. They were an anchor for him when he battled fleshly desires, giving him a firm reason for resisting those desires. They helped him to exercise control over his body so that it did not succeed in making him its slave, causing him to become disapproved in the eyes of God. To maintain control of it he had to browbeat his body by being like a bully toward it. He did not physically mistreat it as do ascetics, but he had to act in an overbearing manner toward it as a master toward a slave in order to keep its desires under control.

Paul's method can help you to exercise self-control. You too can lead your body as a slave, being the master of its desires, if you have the same respect Paul had for divine moral standards and the same concern about becoming disapproved by God. When confronted with moral temptations remember his inspired statement: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." (1 Cor. 6:9, 10) Look at the temptations as a choice between a moment of fleshly pleasure and the loss of God's kingdom. Which means more to you?

You must have an objective in your life that is stronger than any fleshly temptation in order to be able to resist wrong desires. Eternal life in God's kingdom can be that objective. A keen desire for it can give you a strong incentive to win in your battle for self-control.

What you permit your mind to dwell on can contribute measurably to your strength or will power. Instead of weakening your resistance by allowing it to dwell upon a wrong desire, focus it on your objective in life and upon upbuilding things. Keep it out of the sink of moral uncleanness. —Phil. 4:8.

There is a sense of strength in the Christian who has learned to exercise self-control. It makes him an inspiration to those who know him well. Unlike King Saul, his association is upbuilding and pleasurable. In obedience to the Scriptures, he has learned how "to get possession of his own vessel in sanctification and honor," whether it be in the matter of eating, drinking, morals, emotions or any other thing. (1 Thess. 4:4) Can you say as much for yourself? If you are able to maintain self-control under the pressure of temptation or the pressure of anger, you possess one of the distinguishing marks of beauty that bring pleasure to the eyes of God and of righteous men.

Is there any hope for world peace? Are people misplacing their trust for realizing peace and security?

WITH nuclear-armed nations teetering on the brink of an atomic holocaust, the keenest hope of the people is for world peace. Their earnest desire is to see the nations disarm and to find peaceable means for settling their differences. For many decades efforts have been made by the nations to establish world peace, but to no avail. Now, with the very existence of civilization threatened by great stockpiles of nuclear weapons, it appears that the people have been chasing the wind in their pursuit of world peace.

In the East and the West the destructive power that has been built up is frightening to contemplate. Each has enough power to make a wasteland of the other. According to *The Atlantic* of September, 1962, the United States is now armed with "the equivalent of ten tons of TNT for every man, woman and child on earth." Add to this the destructive power stockpiled by the East and it can be seen that the world has a fantastic potential for destruction. It is an awful testimony to the utter failure of man's peace efforts.

The people who have trusted in the peace agencies of the world appear like men who might senselessly run about trying to catch the wind. Their hope and trust in human schemes for peace have come to nothing. They have reached out in hope of peace but have embraced emptiness. The renowned peace agencies such as the League of Nations and the United Nations in which they trusted have failed them. International peace conferences outside these agencies have produced nothing but disappointing results. Like the ten-tribe kingdom of ancient Israel, called Ephraim in the days of the prophet Hosea, they misplace their trust.

Feeding on Wind

The people of the ten-tribe kingdom of Israel fed their hopes on help coming to them from Egypt and Assyria, but their hopes failed to materialize. It was as if they had been feeding their hopes on the emptiness of wind. Hosea pointed this out by saying: "Ephraim is feeding on wind and chasing after the east wind all day long." (Hos. 12:1) In Palestine an east wind would be a hot, dry wind. This parching wind was like the unstable counsels and empty hopes in which the people of Israel trusted. By saying that they were chasing after the east wind, Hosea well depicted their folly of trusting in counsels and prophets that promised help from Egypt and Assyria. "Ephraim proves to be like a simple-minded dove without heart. To Egypt they have called; to Assyria they have gone."—Hos. 7:11.

There was no substance to the mouthings of false prophets who assured Israel

that nothing unpleasant would happen to her. Their prophecies were vain and empty, like wind. Regarding such prophets Jeremiah said: " 'For the house of Israel and the house of Judah have positively dealt treacherously with me,' is the utterance of Jehovah. 'They have denied Jehovah, and they keep saying, "He is not. And upon us no calamity will come, and no sword or famine shall we see." And the prophets themselves become a wind, and the word is not in them. That is how it will be done to them.' " (Jer. 5:11-13) Instead of putting their trust in Egypt and Assyria, they should have heeded God's warning and put their trust in him.

Their hopes would have had substance if they had placed them in Jehovah God rather than in the military might of worldly nations and the croakings of false prophets. They would not have experienced calamity. As Jehovah foretold, so it came to be: "A sword will certainly whirl about in [Ephraim's] cities and make an end of his bars and devour because of their counsels." (Hos. 11:6) The sword of Assyria, in which Ephraim had hoped for help, swept through their cities, bringing destruction instead of help. That ten-tribe kingdom fell to the Assyrians and the people were taken away into captivity. Egypt also failed the trust they had placed in her. Thus Hosea's words proved correct—they had indeed been chasing the wind.

Misplaced Trust

In this twentieth century the people of Christendom are very much like the people of the ten-tribe kingdom of Israel. They too are misplacing their hope and trust for security. Like the Israelites, they are looking to worldly governments and agencies to bring them security and peace instead of looking to Jehovah. After decades of failure of these agencies to bring peace and now with the world facing the growing threat of atomic war, it should be evident to them that they have misplaced their trust, but they fail to see it.

Many religious leaders persist in looking to worldly agencies for security and peace, just as the Israelites looked to Assyria and Egypt. The New York State Council of Churches, for example, said: "We affirm our confidence in the United Nations as an instrument for world peace and urge it be supported and strengthened. Because of our Christian faith we work for the day when all nations will reject war as an instrument of international policy."* It is fine to hope for such a day, but working for it through worldly agencies that have a consistent record of failures is hardly the way to realize it.

As God warned the ten-tribe kingdom that he would bring disaster upon them because they had turned their backs on him and did not place their hope and trust in him, so he has warned the world of our day. It too is faced with disaster for the same reason, and, like the ten-tribe kingdom, it will reap a stormwind of destruction. "For it is wind that they keep sowing, and a stormwind is what they will reap." (Hos. 8:7) That disaster will come, not by the hand of man, but by the hand of God. The Bible book of Revelation speaks of it as "the war of the great day of God the Almighty." (Rev. 16:14) At that time the powers of this world will be broken and God's kingdom will exercise uninterrupted rule of the earth. This was foretold by the prophet Daniel. "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

* Pamphlet, *Statement of Legislative Principles*, 1962.

The war of the great day of God the Almighty will be disastrous for the present earthly system of things, just as the war God caused to come upon the ten-tribe kingdom proved to be disastrous for it. Although people may say, as did the Israelites, "no calamity will come," it will come without fail. " 'Therefore keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured.' "—Zeph. 3:8.

Trust in Jehovah

A person's trust should be in Jehovah God, not in men and human agencies. Jeremiah pointed this out when he said: "This is what Jehovah has said: 'Cursed is the able-bodied man who puts his trust in earthling man and actually makes flesh his arm, and whose heart turns away from Jehovah himself. Blessed is the able-bodied man who puts his trust in Jehovah, and whose confidence Jehovah has become.' " —Jer. 17:5, 7.

Are not people today doing what Jeremiah said not to do when they place their hope for world peace and security in the United Nations or in worldly governments? Are they not making earthling man their trust instead of God? Jesus Christ, whom many of them claim to follow, did not do this. He did not trust in the armed might of Rome for security. He did not look to political governments to bring peace. Instead, he told his followers to pray for God's kingdom to come and for his will to be done on earth. He directed their hope and trust to the kingdom of God. Like Jeremiah and other faithful prophets, he looked to Jehovah as man's real help.

Good advice is given in the Psalms when we are told: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. Happy is the one who has the God of Jacob for his help, whose hope is in Jehovah his God." (Ps. 146:3, 5) Hezekiah did not chase the wind when he made Jehovah his help at the time Jerusalem was threatened by the Assyrians after they had destroyed the ten-tribe kingdom. He prayed: "O Jehovah our God, save us, please, out of his hand, that all the kingdoms of the earth may know that you, O Jehovah, are God alone." (2 Ki. 19:19) Because Hezekiah trusted in him, he saved Judah from the hands of the Assyrians, whereas the ten-tribe kingdom, which did not place its trust in him, was overrun.

Trust in Jehovah is never misplaced. It is never like chasing the wind. Whatever he has promised to do, he does without fail. He has promised to bring permanent world peace by means of his kingdom, and this is certain despite the present threat to civilization that man has created. "In his days the righteous one will sprout, and the abundance of peace until the moon is no more." (Ps. 72:7) We have the assurance of Jehovah God that whatever he purposes will be done.—Isa. 55:11.

It is most unwise for anyone today to be like the ten-tribe kingdom that chased the wind because it trusted in the arm of flesh rather than in Jehovah its God. To place hope and trust in the world's peace agencies and peace efforts is as empty of good results as chasing the wind. Instead of hoping in the obviously ineffective peace efforts of the world, a person would be wise to trust in the kingdom of God. It will succeed in what man has failed to do.

TRIBALISM and The New Africa

By "Awake!" correspondent in Liberia

TRIBAL rule is indeed a force in Africa, constituting a problem to the many new African governments striving to maintain national unity. What is tribalism's position to be in this new Africa? What effect has the impact of Western civilization had on it?

For centuries before the advent of white domination, Africa was ruled by tribes that were continually fighting. Much of this warfare was provoked by tribes that made profits out of the sale of subjugated enemies as slaves. When colonial powers took over, they drew boundary lines, but these had little effect on the African. Now new African governments have inherited European-imposed boundaries enclosing powerful tribes.

Will the new Western-indoctrinated governments be able to function democratically in the midst of tribal systems? Some fear that if powerful tribes make up political parties, civil war may eventually result among peoples who are more tribal than nationalistic in outlook. After the Congo became independent, for instance, certain tribes rejected the authority of a central government and reverted to tribal rule, and savage warfare occurred. Consequently some African leaders prefer strong one-party rule or rule by decree for at least limited periods.

In the new Africa, therefore, nationalism has been built up through anthems and flags and the fanning of desires to become strong like nations on other continents. This is reflected in the reviving of names of ancient African empires such as Mali and Ghana.

In Liberia, for 115 years an independent republic, pride in being a "Liberian" has grown rapidly in recent years among peoples of various ethnological backgrounds. Formerly, it is true, the government had to put down tribal uprisings, but peace has prevailed for several decades as proof that tribes do expand loyalties nationally under governments composed exclusively of Africans. It is the hope of some African leaders such as Dr. Kwame Nkrumah, president of Ghana, that black nationalism will melt away political and tribal barriers to form a United States of Africa.

Tribal Society

Tribalism in Africa has been likened to a great striped umbrella under which every tribesman can find shelter. Whatever the predicament, a tribesman knows that help in keeping with tribal rules must come from fellow tribesmen. In many countries of the world the unemployed and elderly receive checks in a cold, impersonal way. In tribalism humaneness is on the person-to-person level. Although help may not always be given in the spirit of a warming love, the opportunity for it is there. Fellow feeling is thus enjoined, reminding one of the tribal Israelites, who were told: "You must not take vengeance nor have a grudge against the sons of your people; and you must love your fellow as yourself."—Lev. 19:18.

A native caught stealing will often say he belongs to another tribe in an effort to preserve the reputation of his own tribe. The family circle is a remarkably tight

Effect of Western Culture

In many villages life goes on much the same as it did a century ago. The hoe is still the main farm implement. Though a great respect has been kindled for the white man's medicine and art of healing, especially in the field of infant care and during epidemics, tribesmen contend that for certain ailments only "country medicine" prepared by native herbalists will work. Dr. George W. Harley, who spent many years in Liberia, states that in curing ninety-eight diseases, native methods are, in sixty-five instances, rational, and in thirty-three, magical.

More and more tribal peoples are appreciating the advantages of education and are sending their children to schools. In cooperation with UNESCO a program in fundamental education has been pursued in Liberia to teach villagers about disease germs, sanitation, improved house construction, crop cultivation and other things designed to raise living standards.

As a result of Western education a good many young Africans have repudiated ancient customs, such as circumcision of young girls and offering sacrifices to ancestors, and have sought to choose wives for themselves instead of accepting brides chosen and paid for by their families. In Southern Rhodesia girls are rebelling against what they call a "humiliating masculine racket," the payment of cattle as lobola, bride price, for them as if they were mere goods and chattels.

Such insubordination to tribal law has been resented by tribal elders, and they chafe under governments that uphold the right of individual tribesmen to break away from custom. The old people bemoan the instability brought into marriages by Western influences and point out that under tribalism broken marriages were few. But tribalism continues to flourish in rural areas where life is simple, food plentiful and tribal discipline can be enforced.

Influence of Christendom's Religions

Deeply rooted customs and superstitions are not easily removed, even among Africans who are nominal Christians. A Catholic priest has referred to Christianity in Africa as being only "skin deep." In order to make it easier for natives to become Christians, some missions in Liberia have allowed polygamists to join the church and be baptized, although forbidding them to take communion. Even exceptions to this rule appear to be made.

As African nationalism has surged ahead, the religious influence of Christendom has steadily declined. Although Africa has imitated Western culture to a considerable degree, there is resistance to going all the way, and the "African personality" is coming to the fore. Certain features of tribalism, dances, costumes and certain traditions, perhaps once considered with disdain by educated Africans, are now somewhat glorified as the sacred heritage of African culture. Many sects have sprung up, distinctively African, with leaders claiming visions, power to prophesy, power to work miracles, power to heal.

Christendom's plight in Africa is due largely to the failure of its professing Christians, both in Africa and in the Western world, to practice Christianity. Tribal peoples were told it was wrong to fight one another, but later they were asked to help the white man fight other white men. Reports from Central Africa tell of converts returning to tribal animism, the belief that animals, trees, rocks and other natural objects have indwelling spirits; some missions are closing. For every three converts made to Christianity in Africa, seven are made to Islam. As reported in the *Liberian Age,* Bishop Howells of Lagos recently expressed great concern over the de-

cline of the "Christian Movement" in Nigeria during the past decade.

City Life and "Waking Sickness"

Many present-day African officials are imbued with the spirit of building a new Africa replete with factories, hospitals, universities, highways and modern cities. The development of the new Africa in these directions depends partly on their skill and largely on the morale of the ordinary tribesman to work harder and pay more taxes. As tribal peoples in recent years have streamed into African cities, a new problem has been created, the disorder of rapid social change sometimes called Africa's "Waking Sickness."

COMING IN THE NEXT ISSUE

- The Way to Delight God.
- These Headed the Church.
- Tell It with Pictures.
- What You Can Do About Tension.

City life is so different. The tribesman now works for money; his fields and animals are gone. Relatives on whom he used to depend are absent; standards, customs and laws are different. Drowned in a sea of peoples speaking different languages, he feels lost and unimportant. The problems are different. A job and suitable living quarters are needed, and rent now has to be paid and all food purchased. Stealing and fighting bring police and jails. Gone now are the tribal elders.

Children are left behind as the wife goes out to work, and the struggling family is endangered by new diseases, tuberculosis and malnutrition. Children exposed to slum delinquency become hard to manage and lose respect for elders and tribal customs. Despairing fathers turn to drink, their patriarchal authority treated with contempt by juveniles who learn to gamble and to pick up habits of slothfulness and idleness. Girls turn to prostitution; venereal diseases increase. The news of city life reaches the ears of young men back in the villages, and soon only the old people are left to work the farms.

This social disorder is felt most acutely in large African cities that have doubled or tripled in size in little more than a decade. Sociologists refer to it as normlessness, a kind of chaos. Describing the situation, diplomat George Kennan said: "Wherever the authority of the past ceases to be the great and reliable reference book of human problems; wherever, above all, the experience of the father becomes irrelevant to the trials and searchings of the son—there the foundations of man's inner health and stability begin to crumble. These, unfortunately, are the marks of an era of rapid technological and social change."

Whether living in cities or in tribal villages, the need for Africans, as well as mankind everywhere, is a guide by which to live. This guide must set matters straight regarding how Almighty God wants man to live, regarding marriage, how to rear children and how to avoid the pitfalls of the inexperienced. That Guide is the Holy Bible. Though Christendom's religions have failed to live by God's Word, there is no need for the sincere African to despair. Thousands of Africans today who have declared themselves for Jehovah God and his kingdom are in fact living by that Word, having freed themselves of false religion, superstitions and magic. Despite the crosscurrents of tribalism and nationalism, they have learned to live in peace and by the high standards of conduct that God requires of true Christians.

THOSE Mysterious RADIONIC MACHINES

RADIONICS is considered either quackery or a mystery by many persons. This is because the elaborate machines used to diagnose and treat disease work for some operators but not for others. Both those who call radionics quackery and those who call it a mystery point to Dr. Albert Abrams and his strange "Abrams' Box," said to be based on his theory that each disease has its own vibratory rate or its own radiation and that each drug possesses the same radiation as that of the disease it cures. How did this controversial machine work?

The apparatus first invented by Dr. Abrams was a complicated affair. It was connected by a metal cord to the forehead of a healthy person, whose abdomen was percussed or tapped to obtain a diagnosis of the patient's complaint; only one drop of the patient's blood was placed in the machine. Not that blood was necessary, since Dr. Abrams is said to have professed ability to diagnose merely from specimens of handwriting.

In time, innumerable other machines along the lines of Dr. Abrams' device came into existence, claims for which were made that they could treat as well as diagnose disease. Those who call these devices quackery say that the machines are "scientific absurdities" and write much as D. H. Rawcliffe does in his book *Illusions and Delusions of the Supernatural and the Occult:*

"Such 'machines' as Abrams' reflexophone and oscilloclast, Wigglesworth's pathoclast and Boyd's emanometer are scientific absurdities. Wigglesworth's model, for example, is purportedly designed to pick up the patient's 'high frequency radiations', amplify them and transmit them back 'in inverted phase' as a curative measure. 'Radiations of disease' are thus claimed to be 'damped out'! There is no need to comment on such facile theorising. Provision is also made on this apparatus for 'colour therapists'. The instruction manual which is sold with this apparatus reads like an adolescent's dream of the future, and one can only suspect that these and other similar machines are constructed with the principal aim of fraudulently obtaining money from gullible or suggestible practitioners and patients. . . .

"Such machines as the above mostly rely for their 'operation' upon an alleged sensation of adhesion or friction felt by the palm of the hand in contact with a metal or vulcanised plate. In the case of convinced believers in the 'electronic reaction theory' such sensations are undoubtedly subjective, being brought about through expectation and suggestion. Most professional users, however, can be properly classified as conscious frauds, and the fees charged by many of them in America and England leave no doubt of the motive behind their use." —Pp. 365-366.

The Radionic Machine on Trial

A charge of fraud was brought against an inventor and manufacturer of a radionic device not long ago in a British court. The plaintiff was a woman who purchased a "Delawarr radionic instrument" for the purpose of diagnosing and treating. In explaining why she had brought the case to court she said: "There are no rays and no radiation from it such as I was assured of

when I bought it. I brought this case for that reason and hope I have proved it to other people who have either bought boxes or intended to do so. I believe this box to be a fake as sincerely as Mr. de la Warr believes it to be genuine." She claimed that the machine was not only a fraud but that she got into a "very bad state" of nerves trying to make the machine operate.

Since the trial lasted more than ten days, there were many newspaper reports on it, such as those in the London *Daily Telegraph and Morning Post* of June 28, 29, 30 and July 1, 6 and 19, 1960. One of these reports said concerning the machine that was brought into the courtroom: "It is claimed that illness in human beings or animals can be diagnosed and treated at long distance. The existence of 'The Box' in other forms has been known in this country for many years." The news item pointed out that it was first experimented with by an American, Dr. Abrams, and that now a Radionics Association of Great Britain has been formed.

Many witnesses appeared on behalf of the defendant. One witness, a radionics practitioner in Dublin, said that he used the machine for diagnosing but that now he uses hair rather than spots of blood for diagnosing. The defendant's wife also testified, the newspaper reporting: "She [said] she specialised in treating patients rather than in developing machines. . . . She said that in operating the instrument she was detecting the forcefields which surrounded every living object. She tuned herself to whatever she was endeavouring to detect. The instrument was an aid to the operator, aiding him to get recognition to the thought."

A number of doctors testified for the defense, one of them explaining his theory of how the machine works: "It is an application of Einstein's unified-field theory and Eddington's fundamental theory. The operative force is that which gives direction of light. The only name which can be given is energy, the force which passes between two masses and enables one to affect the other." Counsel for the plaintiff, cross-examining this witness, asked: "Are you a mystic?" His answer: "I am."

The judge, in deciding the case, said: "I am certainly not deciding that the box does in fact work, either in diagnosis or treatment." He said that, whatever the merits or demerits of the radionic theory, there was one point he wanted "to put as kindly as possible." It was this: "It is unquestionable that it [the theory] involves a good deal of exaggerated and extravagant statements about the system and people connected with it." As to the machine, the judge declared that "nobody had suggested they knew how it works." In fact, he said: "It does not seem to matter at all how you use it. For contact with the patient, blood could be used, hair, a signature. More remarkable of all, according to one practitioner, 'It doesn't matter if you have got the wrong blood. "A" could be diagnosed and treated by using "B's" blood, providing the operator was thinking about "A." '"—London *Daily Telegraph and Morning Post,* July 19, 1960.

The judge pointed out that he believed the defendant to be sincere and that the testimony of witnesses who apparently had success with the machine could not be ignored. The judge said the plaintiff could not make the machine work now but that in evidence she had said: "The colder the weather, the rarer the sticks." The word "stick" described the method in which the radionic operator's finger "stuck" on the box's rubber bar, supposedly indicating correct diagnosis. The plaintiff also admitted: "One day the box would come alive and I would get a real stick." The judge said this evidence was a little diffi-

cult to reconcile with her claim that she never got a stick at all. He dismissed charges against the defendant.

Reference to Primitive Ouija Boards

In his decision, according to the July 19, 1960, news report, "the Judge said it [the radionic device] was not an invention wholly of Mr. de la Warr's. It had its ancestry, and he referred to equipment used in America and to an elastic rubbing board used by 'some wild tribe in the Sudan.' " *The inventor denied, however, that his idea* came from a "rubbing board oracle" used by the medicine men and witch doctors of the tribes of the Sudan. Nonetheless, there is some resemblance to African-style ouija boards. According to anthropologist William Howells, in his book *The Heathens: Primitive Man and Religions,* there is a jungle variant of the ouija board idea, but it is restricted to yes and no. He says the African tribe, the Azandas, resort to it all the time and that it is a miniature wooden table together with another piece of wood the size of the tabletop, which is slid around by means of an upright handle. He writes:

> "The juice or soft meat of a certain fruit is put on the table top, and the opposite part is moistened, put over it and pushed back and forth. Such is the quality of the juice and the two pieces of wood that the upper piece either goes on gliding smoothly over the lower, or else it sticks quite tightly so that it cannot be pushed back and forth and has to be pulled off. The worker simply asks the board a question, telling it to stick for 'yes' and slide for 'no.' It usually acts definitely, either sliding smoothly or sticking promptly and so it gives the impression that it knows what it is saying and has no doubt in its mind."

By way of comparison, the following is a description of the way one radionic device, the Radioclast, works: "The 'doctor,' dipping his hands in talcum powder, begins a rhythmic stroking of the little black-plate with one hand, turning dials and knobs with the other. At a point where the controls are 'tuned in' to the disease afflicting the patient, he is supposed to feel a resistance to his stroking, due to the effects of the 'vibrations' on the glass plate."*

Reference to Extrasensory Perception

There is more than a reference to African ouija boards. It is often stressed that the mind of the operator is vital for success. Significant is the following news item concerning the manufacturer of the *radionic device involved in the British* court case: "In general, he added, he agreed with a quotation from a magazine that the whole of his work was 'more akin to clairvoyance and telepathy and extrasensory perception than to anything else.' "—London *Daily Telegraph and Morning Post,* June 28, 1960.

The facts brought out in the British trial confirm the view of many observers that radionic machines, when they work, depend upon ESP. Hence British physician Kenneth Walker writes in his book *The Extra-Sensory Mind:*

> "Personally I regard both the methods and the results as being usually psychic in origin and as only very indirectly connected with the physical apparatus employed. . . . As the clairvoyant sometimes uses a crystal for the purpose of anchoring his attention, as the soothsayers of an earlier age gazed at the entrails of a recently slain animal, so does the clairvoyant practitioner in this Age of Science require for a similar purpose an elaborate piece of machinery."

Though it cannot be dogmatically said that all radionics practitioners are mystics, extrasensory perceivers or mediums, there is sufficient evidence to warn the Christian that the "mystery" behind radionics may well be spiritism. The "practice of spiritism," whether for diagnosing or healing or anything else, is condemned by God's Word, the Holy Bible.—Gal. 5:19-21; Deut. 18:9-14.

* *Radio-Craft,* February, 1944; now *Radio-Electronics.*

Witnessing Despite Disability

A WOMAN witness of Jehovah in Illinois had been a regular publisher, putting in about ten hours a month in the Kingdom ministry. Then she became ill, having difficulty with her limbs that made it hard to walk. "As time went on," she relates, "I became hospitalized and underwent several operations, with no improvement. I became spiritually weak also. Then one day the thought came to me about telephoning and witnessing in this manner, but that was too expensive. Finally, not knowing which way to turn, I gave up doing anything about the ministry. I went on this way for several years, not having any fellowship with the congregation, as I was now completely bedfast. Then, in 1961, Jehovah opened the way for me.

"The congregation servant, along with another brother and sister, called on me to see what could be done to aid me—this at a time when I had just about given up all hope of seeing the new world. They encouraged me for about an hour; then we prayed and the brothers left, assuring me that I would see them again very soon. The congregation servant furnished me with some out-of-town expiration slips, and another brought me a supply of postage stamps, stationery and other writing materials. I was now ready to start writing letters, witnessing about God's kingdom to people I had never seen.

"I do not use a typewriter but write all letters by hand. Many times I am writing letters as early as six in the morning, and then it is necessary to bandage my hands during the night to keep them from swelling. Jehovah has really blessed my efforts, and now I have a six-month average of 2.6 books, 8.8 booklets, 93.1 hours, 1.3 subscriptions, 47.8 magazines, 37 back-calls and one Bible study.

"I now talk of Jehovah's kingdom to anyone who comes into the house, such as plumbers, doctors, interior decorators, insurance men or anyone who comes by. I obtain some names for writing letters from death notices in the newspaper and write encouraging letters to the survivors. I wrote one woman whose husband had just died, sending her, along with a letter, the tract *Hope for the Dead.* I stated that the letter brings more than sympathy; it brings a message from Jehovah God, who is the Source of life. In a few weeks I received a letter from this woman's son telling me how much his mother and he had appreciated my letter; it said in part:

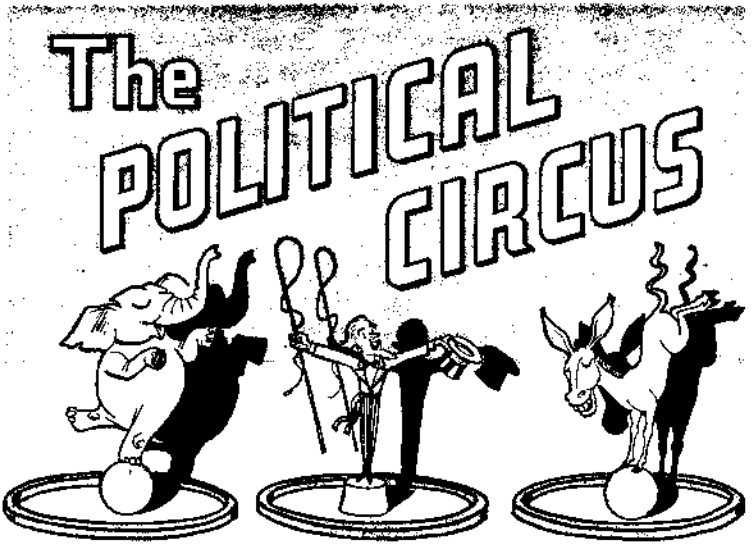
" 'You do not know me nor do you know my mother, yet several days ago we received your extremely kind, thoughtful and helpful letter concerning the death of my father. In any event, though I do not know how you became aware of my father's passing, we both want you to know how grateful we are for your kindness. It takes considerable time to write a letter by hand and it can become quite tiring. I understand this and am even more grateful. It was most considerate of you to take that time to offer help to people you don't even know. Though you did not mention any financial matters, I would be very happy if you would please accept this very small offering [of $5] to your place of worship. Again, thank you very much. You are most certainly a kind and thoughtful person.'

"I immediately sent him a subscription for both *The Watchtower* and *Awake!,* along with a 'back-call' letter. Again I received a kind acknowledgment from the man, who wrote: 'I would like to tell you that I most certainly have been receiving your magazines and have enjoyed them very much. . . . I know how long it takes to write a letter by hand and it can often be quite tiring. This, as well as the contents of your letter, impressed me very deeply and I am most grateful. I want to tell you that I think your work, the time and effort you spend and your thoughtfulness are wonderful expressions of true and genuine love. Again, many, many thanks.'

"Even though I am bedfast, I am a happy person, serving the happy God, Jehovah."

This Witness increased her happiness by vacation pioneering in a recent month. This was made possible in part by the brothers who contributed toward her writing supplies, one brother bringing her three large boxes of envelopes. Her ministerial report for the month she vacation pioneered was 144 hours, 134 magazines, 7 books, 21 booklets, 55 back-calls and one Bible study. Her being alert to every opportunity, along with the kind cooperation of the brothers, has made it possible for her to do much more Kingdom witnessing than the ten hours she averaged before her disability.

The POLITICAL CIRCUS



WITH outstretched hands and toothy smiles candidates in the recent American elections mingled with the common people for several weeks before the election day of November 6, making a grand effort to woo their support. Across the nation they put on an eye-catching and ear-filling show that reminded some observers of a three-ring circus.

The candidates went through all the traditional antics to catch attention. Some were photographed with Indians and others with bathing beauties or factory workers. Rotund Mike DiSalle of Ohio was shown running with a football on a playground among children dressed in football clothes. Evan Hultman of Iowa was photographed on water skis and Claude Pepper of Florida was shown trying to shake hands with a bathing beauty as she sped past on water skis. In California Richard Nixon and Edmund Brown hugged and kissed babies, toured canneries and visited factories, shaking hands with everyone. Brown danced a Mexican square dance while, on the other side of the nation, Ted Kennedy, the president's younger brother, danced an Irish jig. Like the other candidates, Kennedy back-slapped and pumped the hands of factory workers. In Michigan George Romney rode comic animals, slid down a fireman's pole, peeled potatoes and tried to shake hands with everyone he met on the street. With brass bands, searchlights, pretty girls, stirring rallies and blaring sound cars, the candidates did their utmost to attract public attention to themselves.

Because many of the things the candidates did would not normally be done by them, they created a false image of themselves in the public eye. Although some are millionaires who are far above the average person on the social ladder, they tried to create among the common people the impression that they are one of them. They knew that people are more likely to vote for a candidate who is of their kind and experiences their problems. Such efforts to create a false public image is a common practice in politics.

The public received a brief glimpse behind the smiling masks of Mike DiSalle and Richard Nixon when they expressed their bitterness over losing the elections. DiSalle issued a vituperative statement against the newspapers that opposed him and an angry denunciation of his victorious opponent. Richard Nixon also spoke acidly of his opponent and denounced the press. Regarding him the New York *Times* stated: "What was most obvious about Nixon, particularly to the press, . . . was his preoccupation with the machinery of politics. Everything seemed to be contrived, even the appearance of naturalness. . . . He seemed bold and elaborately

objective in public, but in private seemed less composed, even uneasy and disturbingly introspective. This was the root of his trouble with the reporters: not that they were refusing to report what he said but that they were insisting on reporting all the rest of the picture—not only the words but the techniques, not only the public posture but the private posture, not only the lines of the play but the elaborate stage directions."

Significance of the Elections

At stake in the elections were thirty-nine seats in the Senate, thirty-five governorships, 435 seats in the House of Representatives and various state offices. With candidates from the two major parties contending for these offices, the outcome of the elections was certain to have a significant effect on the influence each party would have on the national picture.

Usually these elections in the middle of the four-year presidential term cause a loss of congressional seats for the party in power. That makes it difficult for the president to get through Congress the bills he wants passed. Eisenhower had this problem when he had to work with a Congress that was predominantly Democratic. Some persons consider this a good thing, as it acts as a check on the president. Thus far President Kennedy has not had to face a Congress dominated by the opposite party.

Both the House of Representatives and the Senate had more Democrats than Republicans before the midterm elections began, and President Kennedy was anxious to increase this advantage to his party. Eisenhower took him to task for this, saying, in a political speech favoring Republican candidate Nixon: "What does he want? One party government?" While Eisenhower was president, he campaigned for a Republican Congress in 1958. He wanted the same kind of advantage Kennedy was seeking.

If the Democrats could maintain their position in Congress or strengthen it, Kennedy could take that as voter support for his administration. It might also be considered as a sign pointing to victory for him when he runs for a second term in 1964.

For the Republicans, these elections will be a strong factor in their selection of a candidate to run against President Kennedy. The Republican candidate that comes out strong in these midterm elections stands a good chance of being their champion in 1964. It was, therefore, with keen interest that both parties waited for the results.

How Conducted

This election ran true to the customary form of politics. What that form is was described by a Republican candidate who said, as reported by the New York *Times* of October 19, 1962: "The general rule in politics has become deals, graft, corruption, payoffs, bribes, expedient actions, immoral actions, petty conceits, conniving, bargaining, slanders, character assassinations and even libels."

Gubernatorial candidates in Pennsylvania heaped abuse upon one another in one of the State's most savage campaigns. William Scranton accused his opponent of the rawest kind of hypocrisy and the boldest of lies in accusing him of racial and religious prejudice. He also charged that Dilworth "fought tooth and nail to protect grafters and corrupters."

In California, Nixon was accused by the Democratic state chairman of condoning the dirtiest gubernatorial campaign in the recent history of California. He was charged with using faked photographs of his opponent, Edmund Brown, to support his charge that Brown was soft on communism. The Democrats, on the other hand, started a whispering campaign that made

bad implications about a loan to Nixon's brother. Both of these character-damaging devices—faked photographs and whispering campaigns—are familiar instruments in politics.

In New York, Nelson Rockefeller charged that his opponent had "contempt for plain facts and simple truths." Candidate Senator Jacob Javits, also of New York, said that he was "always amazed at the limits to which some candidates will go . . . by making reckless charges both unprincipled and unsubstantiated." Senator Homer Capehart of Indiana flatly accused his opponent of calling him a liar. On one occasion, when flushed with anger, he grasped Birch Bayh by the lapels of his coat, but an onlooker rushed up to prevent a fight between the candidates.

Boston politician Charles Ianello did not feel abashed about running for reelection although he was in jail serving a sentence of one year for larceny. Another Massachusetts candidate who had been behind bars was Thomas Lane. He served a prison sentence of four months for income-tax evasion.

Before the election took place, Republicans in Chicago claimed that they had found hundreds of "ghost voters." These are names of dead persons or persons with false addresses. This is a political stunt of long standing.

Eisenhower and Kennedy

Former President Eisenhower stomped vigorously in behalf of Republican candidates, and President Kennedy campaigned with equal vigor for Democratic candidates. It seemed as if both were running for election. The intense campaigning of these two national figures gave these midterm elections special distinction.

Kennedy flew about the country, attending rallies and giving speeches. When he came to Baltimore, the largest political crowd in the history of that city gave him a rousing greeting. He did not overlook his young brother who was running for the Senate in Massachusetts. His support and prestige as president was thrown behind this political neophyte. Because of his family tie with President Kennedy, it was with good reason that Teddy told the voters that he had "a voice that will be heard in Washington." Many people found this distasteful, as it smacked of nepotism. Commenting on it, *Time* magazine of September 28, 1962, spoke of a "fretful feeling that there are too many Kennedys doing too many things too conspicuously and achieving too much power."

When President Kennedy arrived in Indiana to lend support to Democratic candidate Birch Bayh, Jr., he made a sharp attack on the Republican candidate, Senator Homer Capehart. For some time Capehart had been urging a blockade or armed invasion of Cuba. Criticizing this, Kennedy said: "This is no time for rash and irresponsible talk. This is the time for men who talk softly and carry a big stick." He went on to praise candidate Bayh as a man who would never join "those self-appointed generals and admirals who want to send someone else's son to war." A week or so later Kennedy made his momentous announcement to the nation of the Cuban blockade. Some Republicans accused him of timing the blockade to win voter support for the Democrats in the elections.

Results

On November 6, 1962, fifty million voters turned out to cast their votes. This number of voters is considered good for a midterm election. In many respects the

results were surprising, although no decisive change in the position of either party was made and no clear trend was indicated.

Contrary to what was expected, the Democrats held down their loss of power in Congress. This was a reversal of what usually happens to the party in power. By gaining four seats in the Senate, the Democrats increased their numerical advantage over the Republicans there by approximately two to one. Small as the gain was, the fact that the Democrats made it instead of losing seats was considered a personal victory for President Kennedy.

Offsetting to some extent their gain of four seats in the Senate are the four seats they lost in the House of Representatives. Since there will be two seats less in the 88th Congress, this loss meant a gain of only two seats for the Republicans. Being one of the smallest losses in the House by the party in power since 1934, this too was taken as a victory for the Democrats.

Although there was a draw by the two parties in the number of governorships, each gaining and losing six, the Republicans are viewed as the party that came out on top in the gubernatorial races. They won the big industrial states of New York, Pennsylvania, Michigan and Ohio.

The shadow of the coming presidential elections in 1964 was cast over these midterm elections. How some of the candidates fared now would determine their prospects then. Nixon's loss, for example, definitely puts him out of the presidential race. Rockefeller, on the other hand, is a strong Republican contender in view of his reelection as governor of New York State. The victories of George Romney, William Scranton, Mark Hatfield and Robert Taft put their names well up on the list as possible Republican candidates for high offices in 1964.

Ticket splitting produced strange combinations of a Democratic governor and a Republican senator or a Republican governor and a Democratic senator. Pennsylvania, Ohio and Oklahoma elected Republican governors but Democratic senators. In Michigan, Republican George Romney was made the head of a state administration that has Democrats in all the other elective offices. The opposite is the case in Iowa, where Governor Harold Hughes is a Democrat surrounded with Republican officials.

A big surprise was the election of a Democratic governor in Vermont, the first in 108 years. Equally astonishing was the Republican victory in Oklahoma, where their candidate became the first Republican governor in the history of that state.

Notable successes were had by Negro candidates. For the first time in fifty years a Negro was elected to the state Senate of Georgia. There were also some firsts for Negroes in Massachusetts and Connecticut, where members of their race were elected to state offices for the first time. In California, a Negro won the distinction of being the first Negro west of the Mississippi to win a seat in the United States House of Representatives. These are only a few of the surprising results of this midterm election.

Like previous elections, this one revealed the seamy side of politics and how unprincipled candidates can become. Viewing this, a person might well be inclined to question the wisdom of becoming morally responsible for putting such men in office. But now that the show is over the political parties will begin laying plans and forming strategy for the greater show in 1964.

The ROACH Comes Under Suspicion

FORTUNATELY most cockroaches prefer to live outdoors and feed on vegetation or organic debris, so that less than one percent of roach species are pests to men. But the less-than-one percent that do not mind taking up residence in buildings can multiply fantastically. Pest-control men not long ago fumigated a four-room apartment in Texas and swept out an estimated 125,000 cockroaches!

Over the years these pesty roaches, with few exceptions, have been exempt from blame for specific outbreaks of disease. But in the last four or five years in particular a number of authorities have indicted the cockroach as a possible disease carrier. Say Drs. Louis M. Roth and Edwin R. Willis, formerly of the United States Army Quartermaster Research Center: "There is no question about the ability of cockroaches to carry pathogens in or about their bodies." Their report, published by the Smithsonian Institution, points out that some of the common species have been captured in sewers, cesspools and septic tanks and have been found traveling from these haunts into buildings, where they may enter kitchens.

What diseases has the cockroach been suspected of transmitting? Tuberculosis, cholera, typhoid and intestinal disorders are some of the human diseases. Roaches are also under suspicion for transferring polio viruses to human food. The above-mentioned report said that cockroaches may naturally harbor four strains of poliomyelitis virus. It also pointed out that roaches can harbor about forty species of pathogenic bacteria, the eggs of seven species of pathogenic worms and three species of Protozoa pathogenic to man.

Now the pesty roach comes under suspicion for transmitting infectious hepatitis. The *Medical World News* magazine of June 8, 1962, told of the findings of entomologist Dr. I. Barry Tarshis, whose suspicions come from the result of cockroach-control studies at a Long Beach, California, housing project:

"The 712-unit project, which was found to have roach infestation in 95 percent of its apartments, had been a focus of hepatitis: in 1959, 32 per cent of its residents suffered from the disease. About that time, Dr. Tarshis instituted a successful cockroach-control program in the project. During the following two years, infectious hepatitis incidence dropped to 3 per cent, while during the same period hepatitis cases in surrounding Los Angeles County more than doubled. It has been shown that cockroaches can be infected with polio and several other viruses, Dr. Tarshis points out. It is 'highly probable' that the insects can also be infected with, and become a carrier of, the infectious hepatitis virus."

Whether the suspicions will be definitely confirmed or not, the pesty roaches do roam over garbage and other debris with no discrimination and they may then wander about kitchens during the night. So the roach may be leaving behind, not only an unpleasant odor, but also disease. There is good enough reason, then, to employ reasonable methods of control and sanitation.

Roaches are commonly supposed to live only in dirty surroundings, but this is not the case. They will live in all kinds of buildings, clean or dirty; and they consume all kinds of human food as well as animal and vegetable substances, even tidbits such as leather, paint, paper, paste in book bindings, shoes and other insects. Once they take up residence in a building, mere cleanliness is not enough to get rid of them; poison must be used. Poor sanitary conditions, of course, make a building more susceptible to a roach invasion.

The German roach or Croton Bug is one of the most serious of the household pests, and has now been carried by commerce to almost all parts of the world. Pest-control men find that this roach, so wary and swift, is one of their worst problems.

Many products are now on the market for controlling roaches, some of which must be used carefully because of toxic effects to man. It is likely that no small number of apartment dwellers find the battle an unending one, because their neighbors may not employ effective methods of control, if any. And as the scientists said in the report published by the Smithsonian Institution: "Cockroaches are tough, resilient insects with amazing endurance and ability to recover rapidly from almost complete extermination. . . . But, as in all battles, recognition of a common enemy is essential to successful combat."

VANCOUVER'S Brush with Typhoon Frieda

By "Awake!" correspondent in Canada

FRIEDA was born in the general area of the Caroline Islands south of Wake Island in the Pacific Ocean. She was only a day old when she started a lazy and leisurely trip toward the shores of North America. At the age of three days she really began to feel her strength. At the age of four she was a monster of power and destructiveness, and before the fifth day she was dead. But her short life cost many human lives, much suffering and damage running into the hundreds of millions of dollars. Without even as much as a nod at Port of Entry officials, she roared in over the northern California coast near San Francisco. She crashed her way through Oregon with winds of 160 to 170 miles per hour, lashed Washington with 100-mile-an-hour force and finally ripped through the lower British Columbia mainland, including Vancouver and Victoria, with winds howling at seventy to ninety miles per hour. Our acquaintance with Frieda was only a passing one, but it will long be remembered.

Previous Storm

On Thursday, October 11, Vancouver and area was raked by sixty-mile-an-hour winds from what was termed an ordinary Pacific storm. The result was numerous power failures as wind and falling trees snapped power lines. Hundreds of trees were felled and many TV antennae stood at rakish angles when daylight broke. Small boats in harbors were torn from their moorings and capsized. Some store windows were blown in and in many areas traffic lights were out of commission. One man was electrocuted by stepping on a "hot" wire. The darkness of the night was intermittently broken by brilliant flashes from the breaking hydro lines. The next morning work crews were out repairing damage, with little thought of what was ahead of them within the next twenty-four hours.

Frieda Strikes

The early hours of Friday evening were balmy and pleasant, with light, warm rain falling. Nothing indicated that the next few hours would be turned into a nightmare of raging elements. Hardly had lights begun to blink out from bedroom windows, when lashing winds announced the storm's arrival. Above its noise, unusual sounds began to be heard as homes were bombarded with flying objects. Crashing glass told of picture windows bursting from wind pressure, giving Frieda's pelting rain easy access to homes of unwilling hosts. Rooftops took on a brush-cut appearance as shingles stood on end, until a final tug of the gale completed the barbering operation and sheared roof after roof bald of covering. Brilliant flashes of blue, green and pinkish lights illumi-

nated the sky as hydro lines broke and transformers exploded in showers of fireworks, followed by another area of the city blacking out.

The traffic on some streets was like rush hour by 11:30 p.m., no doubt due to police re-routing cars from areas of fallen trees and "hot" power lines. Over the air, the lone radio station that continued operating on greatly reduced power issued bulletins every few minutes: "Take your children into the basement of your homes!" "Don't go outside!" "Don't stand in front of a window!" "If a power line falls on your car, don't move—stay in your car until hydro men or police get to you!" In spite of these warnings eight lives were lost in the British Columbia lower mainland, with a final total of forty-eight for the coast from California to British Columbia.

The Province, a Vancouver newspaper, the next day described the storm as "a monster scythe" that "left a trail of destruction that staggered the imagination of men trained to deal with disasters." Nowhere did this prove to be more true than in the many once-beautiful parks of Greater Vancouver. World famous Stanley Park took the brunt of Frieda's fury as winds reached their peak velocity. The causeway approach to the Lion's Gate suspension bridge was closed to traffic shortly after the storm began when giant Douglas firs came crashing down on the roadway. One fell on a car, crushing an occupant to death. An ambulance became trapped trying to reach the scene of this accident when other large trees were felled across the route behind it. Lion's Gate bridge itself swayed so much that the signalman at the center of the bridge deemed it best to leave his post until the winds decreased. Near the zoo, a 500-year-old Douglas fir was pulled out by its roots and narrowly missed some of the animals. The Vancouver *Sun* described the havoc: "The park is a sight to shock any Vancouverite as the 1,000-acre peninsula lies beneath tons of splintered wood."

The Day After the Night Before

Daylight came with a few fluffy clouds moving lazily across the sky ahead of a light cool breeze. Normal pleasant Vancouver weather had returned as Frieda uttered her dying gasps over northern Vancouver Island and the Cariboo country. Now for the reckoning! Bleary-eyed householders woke late Saturday morning in cold houses with no lights or power to make even a cheering cup of coffee. Homes with fireplaces fared a little better. Transistor radios picked up news bulletins, which painted a dreary picture of the aftermath of Frieda's wild spree. Morning news reports carried a police warning, for all people who did not need to go out, to stay at home, because of the danger still existing from tangled wires strewn around on city streets and the danger of more trees falling. Children in particular were warned to stay off the streets. Confirming this danger were black lines burned into lawns and boulevards from broken high-voltage lines.

Downtown Vancouver was strangely quiet, with the few stores that were open for business lighted by sputtering candles. About twenty windows were gaping holes on the top three floors of a large department store in the center of the city. Signs were blown down and others had the neon tubes broken off from being hit by flying debris. Many large billboards were just a mass of shattered wood and torn paper. A radio announcement said: "The damage to small boats at various marinas is inestimable." Large and small store owners were frantically trying to save their stocks of frozen foods because the B.C. Hydro Authority had stated it would likely be days before power could be restored to some

areas. The only businessmen with real smiles on their faces were the lumber and shingle merchants as they called in extra staff to handle the block-long lineups of people trying to get covering for their damaged roofs. Insurance company switchboards were flooded with calls, so the stock answer given many worried homeowners was: "Get the damage repaired and send us the bills." Saturday afternoon and all day Sunday in the hardest-hit sections a person was just not in style if he was anyplace else but up on a rooftop doing either temporary or permanent repairs to bald spots.

Some homes suffered much more serious damage from giant trees being toppled onto roofs. Two houses seen by the writer were damaged in this manner, one having a huge dent in its side and roof and the other having its roof reshaped with a Japanese-pagoda effect. At the airport eighteen aircraft were wrecked by being torn from their moorings and then colliding with other machines, or were picked up as if by giant hands and hurled to the ground, broken and crushed. One church had its seventy-foot spire nose-dive into the main sanctuary. Golf courses came in for their share of Frieda's spite. Ardent golfers who were not busy repairing homes found many extra hazards on the courses Saturday afternoon. The Vancouver Golf Club at Burquitlam suffered a major disaster, with about 1,500 trees down on the fairways. A picture in the Vancouver *Sun* was captioned: "A chain saw in the golf bag would help here."

A week later the tremendous clean-up job was still in progress. Extra work crews were clearing city streets of broken trees and other debris. Logging operations were under way in Stanley Park to clear out the 3,000 or more trees that Frieda, like an expert logger, felled in huge swaths. Power and telephone men were still climbing poles and gradually restoring these systems to useful order. Shingle mills worked overtime to fill orders as roofers struggled to keep up with the demand for their services. Already the total calculated loss topped the $11 million mark but did not include the losses suffered by many homeowners in damage to TV antennae, broken windows, toppled chimneys and frozen foods that thawed out while electric freezers were out of commission.

Thus Vancouverites, although they welcome most visitors to this area of natural beauties, are hoping that the next visitor of Frieda's type will give the city and its environs a very wide berth.

The Art of Giving Advice

● Sometimes good advice is not pleasant to take. Over a hundred years ago an American geologist by the name of James Percival (1795-1856) offered some helpful thoughts to counselors on the art of giving advice: "Advice and reprehension require the utmost delicacy; painful truths should be delivered in the softest terms, and expressed no farther than is necessary to produce their due effect. A courteous man will mix what is conciliating with what is offensive; praise with censure; deference and respect with the authority of admonition, so far as can be done in consistence with probity and honor. The mind revolts against all censorian power which displays pride or pleasure in finding fault; but advice, divested of the harshness, and yet retaining the honest warmth of truth, is like honey put round the brim of a vessel full of wormwood.—Even this, however, is sometimes insufficient to conceal the bitterness of the draught."—*New Dictionary of Thoughts*, page 9.

UNIQUE GILEAD SCHOOL GRADUATES 37th CLASS

AMONG missionary schools there is one that is unique. It is the Watch Tower Bible School of Gilead, located at the international headquarters of the Watch Tower Society in Brooklyn, N.Y. Students are brought to it from the four corners of the globe; they have their way paid to and from the school; they are charged no tuition and have even board and room provided, as well as a stipend of $14 a month for incidental expenses. The purpose of the school is to train ministers to be better teachers and overseers, mainly in the lands from which they have come.

The course, which runs for ten months, features the finest training in Bible research, in field ministry, in overseership of congregations and larger bodies of Christians and in organizational procedure. In it stress is placed on the students' bringing forth the fruitage of God's holy spirit and in particular faith and love. They are taught Bible principles and how to apply them to the daily problems of life. The teaching is done primarily by four full-time instructors as well as upward of a score of other lecturers, ministers specially qualified in their respective fields. Students also receive training in the operation of branch offices, printing plants and Bethel homes. Educational motion pictures are a regular feature. The student schedule is a heavy one, the equivalent of eleven hours daily, six days a week. On Sundays they engage in the house-to-house ministry and attend congregational meetings the same as do all other witnesses of Jehovah.

Gilead School, which opened up in the midst of World War II, graduated its first class on Wednesday, June 23, 1943. Its most recent class graduated Monday, November 26, 1962.

Even as this school is unique in the provisions it makes for its students and the kind of training it gives them, so it is in its graduations, which are presently held at the headquarters Kingdom Hall, which is always beautifully decorated with flowers for the occasion.

The program began at 3:30 p.m., and as befits a religious graduation it was opened by the singing of a Kingdom song and the offering of a prayer, by Lloyd Barry, supervisor of the Watch Tower Society's Far Eastern Zone as well as of the Japanese branch. The main feature was a discourse by the President, N. H. Knorr, on the subject "Qualified to Teach." Earnestly, powerfully and yet kindly he made his points. He began by noting that the purpose in taking in Scriptural knowledge should not be a selfish but an unselfish one, that of becoming qualified to teach others. In discussing his subject he pointed out that Jesus Christ and the apostle Paul were humble, mild, loving, kind and patient, that they taught in simple, easy-to-understand terms and did not try to coerce anyone. Among other things he highlighted the need of faith, the importance of prayer and in particular that all should pray God to *make* them do his will. —1 Tim. 3:1; 2 Tim. 2:24; Ps. 25:4, 5, 9.

After his talk he gave the 103 students, who had come from 50 different lands, their assignments, one by one; they were being sent to 64 different lands to serve in a great variety of capacities. Then one of the graduating class read a Resolution, which had previously been adopted by the class, in which they expressed their appreciation to their Creator, Jehovah God, his Son, Jesus Christ, God's visible organization as well as to all the Witnesses whose contributions made possible their

receiving this training, and their resolve never to violate their loyalty to Jehovah God and his organization.

The discourse by the President was preceded by a series of short talks. First to be heard were the four Gilead instructors: Fred Rusk, Harry Peloyan, Ulysses Glass and Registrar Edward Dunlap. Among the points these drove home in their parting counsel to the students were the following: Keep your love strong for the "house" of Jehovah (Ps. 27:4), and exercise care never to do anything that would require you to be removed from your service at this house. Like the apostle Paul it is your privilege to serve as sharp and durable spearheads in spreading pure worship. Let your ministry be marked by unity and brotherly love, being not forgetful hearers but doers of God's Word. Bear in mind the importance of joy and cultivate it by prayer, service and interest in others. —Phil. 4:4-7.

These fine words of counsel were followed by the reading and acknowledging of the many telegrams, from some fifty different countries and representing six continents. Then Max Larson, overseer of the Society's printing plants in Brooklyn, spoke briefly. He urged the students to continue to improve their ministry, make use of the training they had received and use the principles learned in training others. George Couch, overseer of the Brooklyn Bethel home, also gave farewell admonition. He reminded the students that Jehovah God as the Potter is accepting human creatures that are willing to let him mold them as a lump of clay is fashioned at the wheel, then polished and baked to make a useful vessel.—Isa. 64:8.

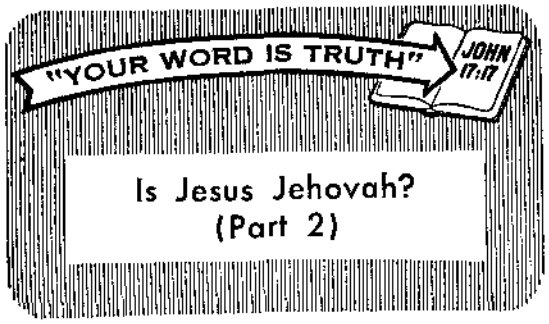
And, then, just before the main discourse of the afternoon, the vice-president of the Society, F. W. Franz, gave striking and wise counsel, basing his remarks on 1 Timothy 6:20 and 2 Timothy 1:12-14. The students had received a trust, a *deposit,* as it were, from Jehovah God, and the question was, Would they hold on to it? What is this deposit, this trust? Why "the pattern of healthful words," all the fine instruction that the students had ever received and especially that which they had gained during the past ten months. Now it was up to them to keep adding to this deposit of healthful words by regular study and faithful ministry, keeping close guard over it, that it be never crowded out of their minds and lives by "empty speeches that violate what is holy," be such speeches inducements to sexual immorality, nationalism, racism or something else. In conclusion he urged them to have confidence in the organization and to give the organization reason for having confidence in them.

After the afternoon's program, which lasted from 3:30 to 5:45, and at which upward of 725 were present, a fine farewell dinner was enjoyed by all, and then at 7:30 the evening's program began. First came the week's *Watchtower* lesson, "Take Courage—God's Kingdom Is at Hand!" in which forty of the students gave previously prepared comments that were greatly appreciated by all.

For the last part of the program upward of forty students gave expressions of appreciation for benefits received at the school, told of experiences or made observations on the teaching program, which showed both great originality and a keen sense of humor. Perhaps most outstanding of all was the tableau presented by the African students, acted out in full costume and showing just how missionaries preach the good news to a tribal chief sitting in state with his umbrella man and by means of an interpreter. The program closed at 11:30 with song and a prayer by the President. Thus ended a unique graduation program of a unique missionary school.

Thirty-seventh Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Shanab, G., Sosa, P., Keeble, B., Ayers, A., Strong, M., Bockaert, D., Clements, M., Loh, M., Hartsten, B., Adria, M., Bayonne, A. **Second row:** Enevoldsen, J., Crawford, C., Charuk, J., Nti, K., Elias, N., Künz, I., Lunkenheimer, O., Konstanty, W., Aigner, F., Rees, M., Dauchot, C., Armale, C. **Third row:** Enevoldsen, G., Bockaert, J., Clements, L., Klenk, H., Robbins, C., Kwakye, A., Dower, L., Donaldson, W., Guzman, C., Bangle, A., Mayer, W., Fry, J. **Fourth row:** Mills, W., Hansen, J., Wilson, J., McLean, J., Henschel, H., Gregory, A., Nielsen, A., Chae, S., McLain, B., Kronvold, K., Ayala, J., Gannaway, K., Thew, W. **Fifth row:** Harvey, E., Canty, C., Lukuc, F., Teller, M., Bonno, A., Kushnir, J., Turnbull, D., Hartung, K., McLean, D., Parkin, R., Johansen, J., Johnson, B. **Sixth row:** Thebaud, G., Yeatts, W., Darawan, D., Tharp, A., Powers, J., Thompson, A., Pearce, E., Nestorides, N., McDonald, A., Kasten, W., Gregory, E., Carlson, E., Hopkinson, D., Engelkamp, R. **Seventh row:** Johnstone, A., Msinga, B., Buschbeck, G., Rees, P., Künz, G., Finkbeiner, R., Schemmel, J., Preble, W., Palliser, P., Muller, C., Morrison, D., Matthews, A., Hartsten, R., Adria, S. **Eighth row:** Hewson, A., Arnett, D., Bowen, K., Castaneda, R., Taylor, J., Crawford, G., Donaldson, N., Nordin, K., McLain, T., Keeble, M., Robbins, K., Tuendemann, S., Steele, D., Strong, D.



Is Jesus Jehovah? (Part 2)

MANY a business or professional service consists of a father-and-son team. The two may have the same given names as well as surnames; they may have quite the same qualifications; they may resemble each other in stature, in facial features and even in mannerisms. Yet, regardless of all their similarities, they are distinct personalities.

The question, "Is Jesus Jehovah?" or, "Was Jehovah Jesus?" can be answered by this analogy, for the Scriptures show that they are not the same, but are a Father-and-Son team, having much in common as to their qualities and activities and yet being separate and distinct personalities that are not at all equal.

Just as the father came first in a human father-and-son team, so also in this divine Father-and-Son team. The father is eternal, "from time indefinite to time indefinite." But the Son, although likewise having great antiquity, did have a beginning: "Jehovah himself produced me as the beginning of his way, the earliest of his achievements of long ago. From time indefinite I was installed." He also speaks of himself as "the beginning of the creation by God." So while both Father and Son are from time indefinite, with Jehovah "from time indefinite" means past eternity, whereas with Jesus it means from a long indefinite time in the past, but one short of eternity.—Ps. 90:2; Prov. 8:22-31; Rev. 3:14.

This Father and Son also are both Gods, but again not without a distinction. The Scriptures speak of the Father as "God Almighty," whereas they speak of the Son as "Mighty God." Of course, there can be only one "Almighty God," and that is why we find the Son, though Mighty God himself, referring to his Father as "my God." —Ex. 6:3; Isa. 9:6; John 20:17.

Then again, both Father and Son are Kings. Jehovah God is time and again spoken of as King: "Jehovah of armies—he is the glorious King." "Jehovah is . . . the King to time indefinite," "the King of eternity." The Son, though "King of Israel," "King of the Jews" and "King of kings," is subject to his Father's kingship. —Ps. 24:10; Jer. 10:10; 1 Tim. 1:17; John 1:49; 19:19; Rev. 19:16; 1 Cor. 15:25-28.

The Scriptures also show that both Father and Son are Life-Givers. But while Jehovah, the Father, is the Source of all life, only certain creatures get life through the Son. Showing Jehovah's superiority is Jesus' recognition of Him as his Father. —Ps. 36:9; John 14:6; Matt. 6:9; John 20:17.

The similarity and yet the distinction between the members of this Father-and-Son team are especially apparent in creation. Of Jehovah alone it is said, "You created all things, and because of your will they existed and were created." But the Son was the mere Agent "apart from [whom] not even one thing came into existence" and "by means of [whom] all other things were created." There are not two Creators; the Father is the Creator, the Son is his Agent or instrument.—Rev. 4:11; John 1:3; Col. 1:16.

On the other hand, both members of this Father-and-Son team are spoken of as Shepherds. The Father is the Shepherd of all his faithful creatures, even as David wrote: "Jehovah is my Shepherd." (Ps. 23:1) However, even as King David was

himself a shepherd (1 Sam. 17:34; Ps. 78: 70-72), so also Jesus Christ is "the fine shepherd." (John 10:14) Yet note the difference between these two Shepherds. Jehovah is the original and supreme Shepherd. He is the Shepherd of even his Son, Jesus Christ. But certainly the Son is not the Shepherd, the caretaker, provider, leader and protector of his Father, the Almighty God Jehovah!

Then again, because the members of this Father-and-Son team are alike dependable, enduring and immovable, they are described by a similar metaphor. Concerning Jehovah Moses sang, "The Rock, perfect is his activity." And of himself Jesus said, "On this rock-mass I will build my congregation." The apostle Paul likewise referred to Jesus Christ as a rock-mass. But far from their being equal, Jehovah is the great Rock out of which his Son Jesus Christ was hewn, even as were Jehovah's ancient people Israel.—Deut. 32: 4; Matt. 16:18; 1 Cor. 10:4; Isa. 51:1.

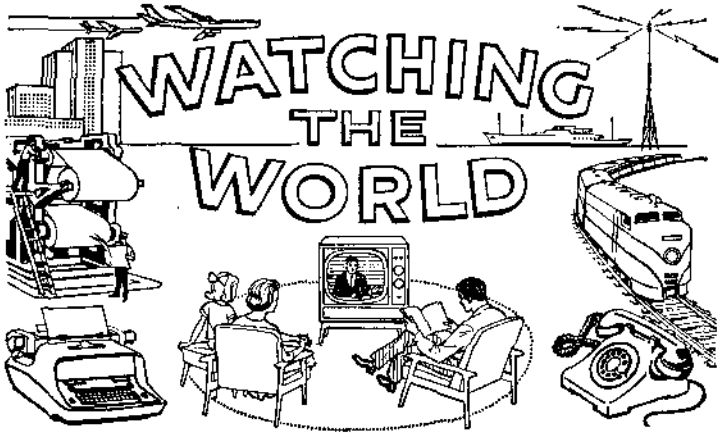
"Truly you are . . . the God of Israel, a Savior." "This is what Jehovah has said, your Repurchaser [Redeemer] and the Former of you from the belly." "There was born to you today a Savior, who is Christ the Lord." "Christ by purchase released us from the curse of the Law." Texts such as these highlight another role that this Father-and-Son team have in common. But again, are these the same or even equal? No, there is a distinct difference. During the time that Jesus was on earth, he himself had need of a Savior, his Father, Jehovah God, even as we read: "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to *save* him out of death, with strong outcries and tears, and he was favorably heard for his godly fear." Did Jehovah God ever cry out to his Son Jesus Christ for help?—Isa. 45:15; 44:24; Luke 2:11; Gal. 3:13; Heb. 5:7.

Clearly showing the working together of this Father-and-Son team and yet their distinctive roles are the words found at Jude 25: "To the only God our Savior through Jesus Christ our Lord, be glory." And just as Jude here distinguishes between "God" or Jehovah, and "Lord" or Jesus Christ, so does Paul: "There is actually to us one God the Father, *out of* whom all things are, and we *for* him; and there is one Lord, Jesus Christ, *through* whom all things are, and we through him." —1 Cor. 8:6.

Note these prepositions. We are *out of* Jehovah God in that our life originated with him and are *for* him in that he created us for his pleasure. On the other hand, we are *through* the Son in that the Son was God's instrument both in creation and in redeeming the human race. In keeping with another picture, Jesus is part of God's organization or woman. (Gal. 4:26) Therefore in this respect also the words of Paul apply: "For man is not out of woman, but woman out of man; and, what is more, man was not created for the sake of the woman, but woman for the sake of the man. . . . For just as the woman is out of the man, so also the man is through the woman; but all things are out of God." —1 Cor. 11:8-12.

There are yet other ways in which this Father-and-Son team are similar. Before Jesus came to earth he was "the image of the invisible God." While on earth he could say, because of his course of action, "He that has seen me has seen the Father." And upon his return to heaven he became "the reflection of [God's] glory and the exact representation of his very being." —Col. 1:15; John 14:9; Heb. 1:3.

Truly the Scriptures are clear and consistent. Jehovah and Jesus are a Father-and-Son team, similar in many respects yet distinct from each other. Clearly, Jesus is not Jehovah.



Atomic War Cloud Lifted

◈ For a full lunar month the world held its breath as the United States patrolled Cuban waters and air with ships and planes. The world stood at the brink of atomic war. But as November drew to a close tensions lessened somewhat. Premier Khrushchev of the Soviet Union agreed to remove all offensive weapons from Cuba, including Ilyushin-28 jet bombers. In return, the U.S. naval "quarantine" was lifted, and the world began to breathe easier. President Kennedy, however, warned that the world would have to endure tensions for at least another decade before a brighter future could be promised.

Drugs and Deformities

◈ The question now is whether thalidomide is the only drug responsible for the birth of deformed babies. Dr. Gunter Grupp, of the Cincinnati University College of Medicine, found that in more than 25 percent of the patients studied a history of thalidomide could not be found. His conclusion was that some women took thalidomide without knowing it. According to *Science News Letter*, November 17, 1962, he said: "Hospitals, doctors and all contacts, even a grandmother in the home who may have slipped the drug to the pregnant woman, must be checked and double-checked. In the meantime," he continued, "we are advising no pregnant woman to take any kind of drug, even aspirin, which has been safely used for 45 years." On November 26, 1962, it was reported that Italy, Denmark, Sweden, Norway and Spain halted sales of drugs likely to be used by expectant mothers, as a precaution against phocomelia. The U.S. Public Health Service and the Food and Drug Administration also urged women on that same day to check with their doctors before taking any drugs during pregnancy.

"In the Public Interest"

◈ President J. F. Kennedy in his 1960 bid for the high office repeatedly stated that the then Republican president could have made a great contribution to civil rights progress by issuing an executive order against discrimination in Federal housing programs. He said a simple stroke of the presidential pen would accomplish that. However, when Kennedy became president he appeared to shy away from the use of that pen, declaring that the time was not right for such an order to be signed. One day near the close of last November that time was "right." He signed an executive order forbidding racial, religious or associated bias in the sale or lease of Federally financed housing. When he was asked why it took him so long before signing the housing order, Kennedy replied: "I said I would issue it at the time I thought it was in the public interest. And now is the time." He did not volunteer any comment as to why this was so.

Gold for War Effort

◈ On November 14 Indian Prime Minister Jawaharlal Nehru received 148 pounds of gold for the war effort as a present on his 73d birthday. The gold equaled Nehru's weight plus two extra pounds for good measure. One week later the Chinese ordered a cease-fire, which was observed by both sides. After pushing many miles into Indian territory, China desired to negotiate on an acceptable boundary line.

Transfusion Danger

◈ On November 19 Dr. Philip Thorek, surgeon-in-chief of the American Hospital in Chicago, explained that the incompatibility of blood makes blood transfusions very risky. According to the New York *Herald Tribune* of November 20, 1962, he told a meeting of the Illinois Academy of General Practice that "many thousands of people are dying this year because of blood transfusions. Often after the surgeon has done his work skillfully and without apparent complications." Among the reasons for incompatibility Dr. Thorek listed wrong composition of the blood, too much or too little of a given chemical in the donor's blood, wrong concentration, or the blood given may be weaker or stronger in total chemical content than that of the patient. Another danger, a greater one, is that the practice violates God's law.—Acts 15:28, 29.

Lutheran Failure

◈ Last October Dr. Franklin Clark Fry, president of the Lutheran Church in America, told 350 Lutheran clergy and lay delegates assembled in convention in the auditorium of Waterloo Lutheran University in eastern Canada: "Year by year the percentage of Christians in the world becomes smaller." As reported in the *Canadian Globe and Mail* of October 5, 1962, Fry criticized the church's ineffective missionary efforts, confessing: "In the past we have done things the cheapest way, that being a synonym for the Lutheran way." To emphasize the deficiencies of the Lutheran church's educational system, he said that the three worst years of his life were those wasted in a Lutheran theological seminary on courses that hardly merited the attention of a graduate student.

Protestant Symbol

◈ The August 15 issue of *The Christian Century* asked for suggestions as to an appropriate symbol that could be used to represent Protestantism at the 1964 New York World's Fair. Several issues later *The Christian Century* printed some of the suggestions that were offered. Whereas it was suggested that Protestant Christianity should be pictured as "a dying tree, leaning toward the left," or "a cup of coffee—not very nourishing, but oh! so palatable," the majority suggested it be represented by an "open Bible." Of this proposal the magazine's editors commented: "Even if we accept, for the sake of discussion, some depiction of the open Bible as the most appropriate symbol of Protestant Christianity, does not the low level of biblical literacy in the churches bear witness to the hypocrisy which would tell the world, 'This is how we identify ourselves'? . . . If we are really honest, would not a closed Bible, covered with dust and crammed with yellowing obituaries, be a better symbol of the actual state of Protestantism?"

When the President Gives

◈ It was made known, on November 14, that John F. Kennedy, richest president in the history of the United States, gives his full government salary to charity. President Kennedy is said to be worth $10,000,000. The income from his fortune is believed to be about $400,000 a year. His salary as president is an additional $100,000. The gift to charity of $100,000 represents, therefore, a fifth of his income. This, of course, is deductible on his income tax. In his income tax bracket he would pay an estimated $90,476 in taxes on his presidential earnings. In other words, it costs the president only a little more than $9,000 to give away his $100,000 pay check to charities of his choice.

War Declared on Birds

◈ When the tiny red-beaked Sudanese Dioch threatened the entire wheat crop of Kenya's Rift Valley, farmers joined forces in the months of July through October in an effort to do something about saving their crops. They actually declared war on the birds. The little sparrowlike creature weighs about three quarters of an ounce, but it has a voracious appetite and the capacity of eating many times its weight of wheat each day. So the farmers moved in with their latest weapons. Sprays and explosion were used. When the smoke of battle finally settled, 6,000,000 tiny red-beaked birds lay dead.

The $40 Treatment

◈ An elderly man (85) was stopped by a woman who asked for directions to a church. She told the aged gentleman that she was a faith healer and that she would like to lay her hands on him to make him "feel better." Her hands moved quickly over his body. In a moment she was through, in her car and gone. The old man admitted he felt considerably lighter, because her touch cost him $40, which she had picked from his pocket.

Unexpected Guests

◈ On the weekend of October 19 to 21 Jehovah's witnesses in eastern Kansas and western Missouri held one of their semiannual circuit assemblies in the city of Ottawa, Kansas. Two days later the Ottawa *Herald* carried an article on its front page captioned with the headline "Do Come Back!" It told how the Stark family, residents of Ottawa, left their home hurriedly for a weekend out of town, and in their haste left the door unlocked by mistake. On their return, neighbors told them about the "carload" of folks that had spent the weekend in their home. It seems that some assembly delegates from Kansas City got the wrong street, and having the number of the house, they went in and stayed for the weekend, leaving a note of thanks when they left. But, according to Mrs. Stark, the unexpected visit was not minded a bit. "They not only washed the dishes but hung up a few clothes that we left when we went away hurriedly," she said. "They found linens for the beds, too, and left things in good shape."

Case Against Smoking

◈ On November 9 a Federal jury of eight women and four men ruled that cigarette smoking was a cause of cancer. They decided, however, that the manufacturer could not be held responsible for Otto Pritchard's lung cancer, be-

cause the plaintiff had assumed "the risk of injury by his smoking." The president of the British Royal College of Physicians, Sir Robert Platt, just two weeks before, said that cigarette manufacturers should stop advertising cigarettes. "Then," he said, "they wouldn't have to go on with the stupid pretense that there is no connection between lung cancer and cigarette smoking.

The case against cigarette smoking is now so strong that even the United States Air Force has taken definite action against it. Gift offerings of cigarettes to patients in Air Force Hospitals and clinics have been prohibited, and no longer are cigarettes included in package lunches for personnel on long flights. A directive issued by the Air Force Surgeon-General's office states: "The ever-increasing evidence linking cigarette smoking with lung cancer, pulmonary diseases, cardiovascular diseases, etc., can no longer be ignored. To allow the free distribution of cigarettes in our hospitals and in flight lunches suggests to our personnel that the Air Force Medical Service, in effect, condones cigarette smoking. To do so is to repudiate the overwhelming evidence of many medical research teams working independently on a worldwide basis."

Pocket Watch Danger

◈ Studies indicate that radium-dial pocket watches emit as much as 75 units of radiation a year, the New York city Board of Health reported recently. The "permissible or safe amount" set by the Health Department's Office of Radiation Control is only .5 units a year. Thus, to protect the public against this radiation danger, the sale of pocket watches with radium dials has been banned in New York city, effective February 1. The ban does not apply to wrist watches, as they do not give off as much radiation and the metal plate between the dial and the wrist is believed to afford sufficient protection.

Caught

◈ On November 21 Jacques Vasseur, 42, was arrested at his mother's home in a suburb of Lille, France, and was taken into custody by the police. It was the first time he had left the house in seventeen years, as he had been hiding out there since the end of World War II rather than face charges of collaboration with the enemy. He had been condemned to death *in absentia*. So for all those years he had remained inside, and hid in the attic everytime the doorbell rang. But this time Vasseur was too slow.

In this selfish world of self-advancement, it is a rewarding experience to read of thousands of Christians whose lives are devoted to helping their fellowmen. That is the record of Jehovah's witnesses as they preach in 189 lands throughout the world. Read of the far-reaching effects of their work during just one year, 1962. Send 3/6 (for Australia, 4/-; for South Africa, 35c).

1963 *Yearbook of Jehovah's Witnesses*

Send also for the 1963 calendar. It is 1/8 (for Australia, 2/-; for South Africa, 17c).

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me [ ] 1963 *Yearbook of Jehovah's Witnesses* (3/6; for Australia, 4/-; for South Africa, 35c); [ ] 1963 calendar (1/8; for Australia, 2/-; for South Africa, 17c). I am enclosing .....

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

Everyone knows that this world is filled with wickedness. Delinquency and moral degeneration are taking a toll that cannot be ignored. As increasing numbers of heedless persons are sucked into the cesspool of wickedness, thoughtful persons are asking themselves, Why? Why, in this "enlightened" age, with church attendance on the increase, should there also be an increase in lawlessness, communism and depraved living? Can it be the churches do not have the moral force to meet this challenge and combat it? Can it be the churches do not have the answer to this world's ills?

To face this issue squarely, thousands of sincere persons yearly are turning to *The Watchtower* for answers that are both satisfying and faith inspiring. You can share their joy by finding and following the way of life that only the Bible advocates and which is consistently upheld in the pages of the *Watchtower* magazine. Read it regularly. For one year, only 7/- (for Australia, 8/-; for South Africa, 70c). Send today.

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

I am enclosing 7/- (for Australia, 8/; for South Africa, 70c). Please send me the *Watchtower* magazine for one year (twenty-four issues). For mailing the coupon I am to receive free the timely booklets *When God Speaks Peace to All Nations*, *"Look! I Am Making All Things New"* and *God's Kingdom Rules—Is the World's End Near?*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

Awake!

The Way to Delight God

PAGE 5

These Headed the Church

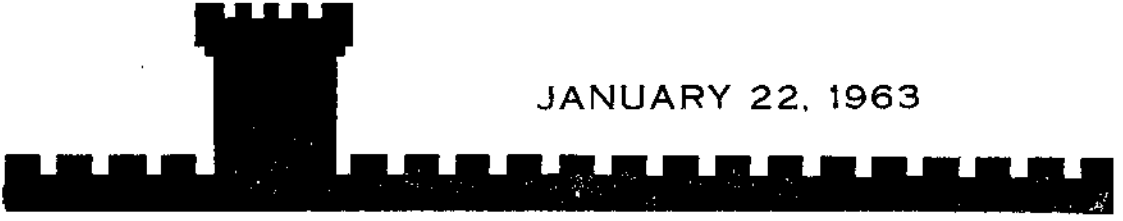
PAGE 8

Tell It with Pictures

PAGE 12

Tension—What You Can Do About It

PAGE 16



JANUARY 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street, Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway, London N.W. 7, England

N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,700,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Why Render Injury for Injury?	3	This Marvelous World of Light	2
The Way to Delight God	5	Reunion	2
These Headed the Church	8	Earth's Amazing Carpet	2
Tell It with Pictures	12	The Biggest Liar	2
Africa Buys Lions	15	"Your Word Is Truth"	
Tension—What You Can Do About It	16	How Important Is God's Name?	2
How Strong Men Are Made	19	Watching the World	

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, January 22, 1963 | Number 2

WHY RENDER INJURY FOR INJURY?

WHEN religious leaders picked up stones to throw at Jesus Christ, he did not retaliate by throwing stones at them. When a village refused to receive him, he did not angrily curse it. When he was physically persecuted, he did not threaten his persecutors with revenge. Setting a fine example for his followers, Jesus at no time rendered injury for injury.

One who was an eyewitness of Jesus' conduct said: "When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously." (1 Pet. 2:23) By such actions Jesus established the pattern for Christian conduct in relations with other people. It is a pattern that is not easy for imperfect humans to follow.

It seems to be a common tendency for people to want to retaliate in kind for anything bad done toward them. Answering an insult with another insult starts a vicious cycle that can often erupt into a savage fight, with the end result being perhaps physical injuries or even death. It would be better to remain silent than to add fuel to the other person's anger by returning insult for insult. Silence or a soft answer is the way to preserve peace and avoid actions that you may later deeply regret. There is a proverb that says: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up."—Prov. 15:1.

When a wife retaliates for an emotional injury or for a cutting remark from her husband, a cycle can be started that leads to increasingly more serious injuries, until their original love is shattered and their marriage collapses. Would it not have been much wiser for her to follow the Christian procedure of not returning injury for injury? Rather than spitefully seeking to injure her marriage partner with hot words in order to get even, she should remain silent and be long-suffering. That would be showing love. The same should be done by the husband if the wife is the cause of hurt feelings. In either instance the exercising of love maintains peace and harmony in the home.

Two important features of love are being long-suffering with others and making a conscious effort not to keep account of any injury that might be done. The apostle Paul points this out by saying: "Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not

look for its own interests, does not become provoked. It does not keep account of the injury." (1 Cor. 13:4, 5) Not keeping account of the injury means to dismiss it from mind and not repeatedly bring it up. Dwelling upon it is certain to cause a bad feeling to grow, until resentment bursts into retaliation. It is far better, and more in keeping with the example Jesus set for his followers, to be long-suffering and to dismiss the injury from your mind.

Vengeance is not what a Christian should seek, not even against enemies. This is a rule of conduct that Jesus established when he said: "Continue to love your enemies and to pray for those persecuting you." (Matt. 5:44) It takes keen love and a deep appreciation for Christian principles to show love for your enemies by doing good to them despite the evil they may do to you. Jesus showed love for his enemies by bringing to them life-giving knowledge about their Creator and His provision for human salvation. Christians today can do the same. We also find in David, who lived long before the coming of Jesus Christ, an example of not returning evil to an enemy.

David did not avail himself of the opportunities he had to do injury to Saul, who had become his enemy. For a long time Saul pursued David with the full intent of killing him, but David successfully avoided a clash with him. Not once did he injure Saul, although he had opportunities to do so. On one occasion he told Saul from a distance: "I have not sinned against you, while you are lying in wait for my soul to take it away." In reply Saul said: "You are more righteous than I am, for it is you who have rendered me good, and it is I who have rendered you evil." (1 Sam. 24:11, 17) David properly let Jehovah be the one to take vengeance on Saul. This is the course that we should take today. Just as David did not seek vengeance on Saul, his enemy, Christians should not seek it on their enemies. The apostle Paul expressed this course of action as a Christian command.

In his letter to the Romans, Paul said: "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' " (Rom. 12:19) Although many Christians in the first century were killed by the order of Roman officials, spiritual brothers of those Christians did not seek revenge by attempting to assassinate the officials or to do injury to them. So today, Christians should not seek vengeance against their persecutors. It is proper for them to appeal to law-enforcement agencies for protection and for restraint of the persecutors, but they will not seek to return injury for injury. They will leave vengeance for Jehovah to execute in his due time.

Because someone may do evil to you, do not think that your doing evil to him will make things right. Two wrongs never make a right. It will be far better for all concerned if you refuse to retaliate in kind. Why permit the actions of other persons to be the guide to your conduct? With Christian principles directing your actions you will not make the grave mistake of justifying an injurious action because someone acted injuriously toward you. You will recognize it as wrong regardless of what the other person does.

Consider how Jesus reacted to evil done to him, and then copy his example. Heed the good advice given by one of his apostles: "Finally, all of you be like-minded, showing fellow feeling, exercising brotherly love, tenderly affectionate, humble in mind, not paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing."—1 Pet. 3: 8, 9.

The Way to Delight God

Are religious works enough? What does God expect?

HOW can a father be pleased with a son who does not listen to his counsel? Such a son brings no real joy to him. Is it any different with God, our heavenly Father? How can he be pleased with men and women who will not listen to his instructions and who refuse to be obedient to him? How can he find any delight in persons who are so wrapped up in personal interests that they find no time and have no inclination to consider his interests?

Many people who profess to be Christian manifest very little interest in what God has to say to mankind through his Word. Although they may attend church regularly, they have an abysmal ignorance of what is in the Bible. This indifference to God's Word is not the way to show respect for him. It is not the way to please him. Commenting on how little many churchgoers know of the Bible, the executive director of the Department of Evangelism for the National Council of the Churches of Christ in the U.S.A. said in 1961: "Certainly the churchgoer's ignorance of scriptural teachings must seem less than inspiring to the nonchurchgoer. In a survey of officers in churches, it was found that many of the leaders were not sure, for example, whether the Sermon on the Mount was in the Old or the New Testament."*

No matter how active a person may be in religious work, if he does not strive to learn what God has to say to man by studying the Bible, can he really say that he is interested in the heavenly Father? Is he not like the son who does not listen to his father's counsel? Church activity without knowledge of what is in God's written Word is common among religious people in Christendom, but this is not the way to please God.

There are many reasons for wanting to please the Almighty. For one thing, he is the Source of man's life and the One who has purposed a magnificent future for the human race, providing a means whereby man can be made free from the curse of death. This in itself makes him worthy of man's best efforts to please him. He cannot be expected to permit persons in whom he finds no delight to participate in that future. They are not worthy of his gift of life. The promised crown of eternal life will go only "to those who continue loving him." (Jas. 1:12) Love for him is expressed by intense interest in the things he has done, in the things he has caused to be written for man's instruction and in serving him. Our doing what is good in his eyes is an expression of our gratitude.

Another reason for wanting to delight him is the position he holds as the almighty Ruler of the universe. Out of respect and out of fear for his authority and power we should keenly desire to do what is pleasing to him. Because he is absolutely righteous, we can rest assured that his great power will always be used in a man-

* *Saturday Evening Post*, November 18, 1961, page 10.

ner that is for the good of those loving righteousness.

It is proper to have a wholesome fear of displeasing him because of his indignation against unrighteousness. "Jehovah himself examines the righteous one as well as the wicked one, and anyone loving violence his soul certainly hates." (Ps. 11:5) He has the power to execute his adverse judgment of unrighteous persons and has expressed his determination to do it in due time.

Knowledge of God

Through the prophet Hosea Jehovah mentions two of the many things he delights to see in a man. One is loving-kindness and the other is knowledge of God. "For in loving-kindness I have taken delight, and not in sacrifice; and in the knowledge of God rather than in whole burnt offerings." (Hos. 6:6) In the days of Hosea when animal sacrifices were in order, there were Israelites who regularly made sacrifices to God in a show of outward devotion, but what God especially wanted was missing. They lacked loving-kindness and knowledge of God. They were not interested in learning what he required of them, and they were not moved by love to obey him. That is why Jehovah warned them: "My people will certainly be silenced, because there is no knowledge. Because the knowledge is what you yourself have rejected, I shall also reject you from serving as a priest to me; and because you keep forgetting the law of your God, I shall forget your sons, even I." (Hos. 4:6) Since he rejected them for disregarding the knowledge he provided, can we not expect him to do the same with professing Christians who also ignore it?

Was not the attitude of the Israelites similar to what is evident among many churchgoers in Christendom? Although burnt offerings are not being made by them, they engage in religious activities that they think please God but neglect the gaining of accurate knowledge about him. Like the Israelites, they fail to see that religious works are of no value in God's eyes when those who perform them make no effort to permit God to instruct them through his written Word. When obedience to God's laws does not seem to be expedient because of circumstances that arise, do they not act as the Israelites did by forgetting them?

The person who seeks out the knowledge of God by studying the Scriptures and then permits that knowledge to guide him, humbly putting God's will first, is the one who delights God. He manifests a right heart attitude. The apostle Paul stressed the importance of seeking the knowledge of God when he said: "Keep on making sure of what is acceptable to the Lord." (Eph. 5:10) Unacceptable religious works, like unacceptable sacrifices by the Israelites, are not the way to make sure of what is pleasing to God. That can be done only by continually testing with the Scriptures whatever a person contemplates doing.

Good advice on this matter is given at Proverbs 4:20-22. It can be applied to the instructions God gives in his written Word. "My son, to my words do pay attention. To my sayings incline your ear. May they not get away from your eyes. Keep them in the midst of your heart. For they are life to those finding them and health to all their flesh." But how can a professed Christian keep God's Word in the midst of his heart if he does not study it and follow its instructions?

Faith

The person who seeks the knowledge of God acquires the basis for faith as he grows in that knowledge. This was what delighted God about the men of ancient times who received his approval. They re-

spected the instructions he gave and they exercised faith in him. It was Abraham's faith that led to his being regarded by God as a friend. It was David's faith that moved God to speak of him as "a man agreeable to my heart." It was the faith shown by the many persons listed in the eleventh chapter of Hebrews that won for them a good report in the Scriptures. Their good works accompanying their faith were a delight to God.—Jas. 2:23; Acts 13:22.

How can a professed Christian who is ignorant of God's promises have faith in them? How can he stand firm for what God approves when he makes no effort to learn and to keep clearly in mind what God requires? Those approved men of ancient times built their faith upon their knowledge of God. People today need that knowledge for the same reason. They must have faith to please God. "Without faith it is impossible to please him well."—Heb. 11:6.

COMING IN THE NEXT ISSUE

- What Is Relevant Religion?
- Fetishism's Grip on Africa.
- Ways to Care for Your Wood Furniture.
- The Mont Blanc Road Tunnel.
- What Is Included in the Rainbow Covenant?

Loving-Kindness

Religious works without the proper motive are what Jehovah condemned through the prophet Hosea. The mechanically performed sacrifices of the Israelites were empty, valueless. They were not done out of love for God and out of a desire to obey him. The Israelites were not interested in the knowledge of what God required of them. Many professed Christians are like them in this respect, thinking that there is merit in religious activities, although love for God and interest in his Word are missing. They would do well to profit from what God said to the Israelites. In Hosea 6:4 he addressed himself to the ten-tribe kingdom, whom he called Ephraim, and the two-tribe kingdom, whom he called Judah, and asked: "What shall I do to you, O Ephraim? What shall I do to you, O Judah, when the loving-kindness of you people is like the morning clouds and like the dew that early goes away?"

God finds no delight in people who have not made loving-kindness a permanent part of their makeup. It must not be like dew that quickly disappears with changing circumstances. When Jesus said: "You must love your neighbor as yourself," he meant for his followers to show loving-kindness all the time. With it missing, a person's religious works are a mockery, just as were the sacrifices made by the people of Ephraim and Judah who lacked loving-kindness.—Matt. 22:39.

It is a delight to God when a person strives to imitate him by being merciful, long-suffering and loving as he is. About God himself Exodus 34:6 says: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." Imitating him in these things brings delight to God.

If you desire to delight your heavenly Father, show a genuine interest in him as he shows in you. Seek the knowledge he has provided for mankind in his written Word. Learn what his will is and strive to be obedient to it. Exercise love for him and for other people. "Become imitators of God, as beloved children," by striving to manifest his good qualities. (Eph. 5:1) This is the way to receive God's approval and the blessings he has promised for those who delight him.

These Headed the Church

THE activities of Pope John XXIII have created worldwide interest in the men who have headed the Roman Catholic Church. As a pope, each man is himself a potential power—a spiritual leader of some 500 million Roman Catholics. But the importance of a pope is actually more immediate than that. The Roman Catholic people look to him for direction, depend on him for spiritual advice and for decisions regarding spiritual and world affairs. They believe him to be the vicegerent of Christ, the bishop of Rome, *pater patrum,* "father of fathers," and as such the most outstanding example in the "Christian church." Therefore, a report on the popes should prove not only timely and important but beneficial to seekers of truth and life in this era of crises.

According to Jesus, much can be learned from an examination of men's works, for, said he, "every good tree bringeth forth good fruit: and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire. Wherefore by their fruits you shall know them." (Matt. 7:17-20, *Dy*) Thus Jesus authorized men to examine men and organizations to determine whether they were good or bad. "By their fruits you shall know them," he said.

As to what sort of men are to head the Christian congregation, the apostle Paul makes plain in his letter to Titus: "A bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre: but given to hospitality, gentle, sober, just, holy, continent: embracing that faithful word." (Titus 1:7-9, *Dy*) Now, how have the popes measured up to these God-inspired requirements set forth by Paul? The following from Catholic-approved publications will tell.

The Catholic Encyclopedia says: When Pope John II was enthroned (533-535) "simony in the election of popes and bishops was rife among clergy and laity." Glenn D. Kittler, author of *The Papal Princes,* bearing the imprimatur of the church, states: "There was some shady politics involved in the election" of Pope John II. Simony and shady politics—does that sound like Christianity to you?

Pope John VIII (872-882), rated as "one of the greatest of the great popes" that reigned during the ninth century, was regarded by some historians, according to *The Catholic Encyclopedia,* "as cruel, passionate, worldly-minded, and inconstant." John Farrow, author of the book *Pageant of the Popes,* which publication also bears the imprimatur of the church, says that this pope's reign was "one of violence and bloodshed." His Roman Catholic household poisoned him, then smashed his skull with a hammer. Does this sound Christian?

After Pope John X (914-928), who is

called "a sad example," was smothered to death with a pillow, Marozzia, daughter of Theodora, wife of Theophylactus, commander of the army, "successively put three of her puppets on the papal throne." They were Pope Leo VI, Pope Stephen VII, and her own son, Pope John XI. Can you imagine God, who sets "the members, every one of them, in the body as it hath pleased him," allowing this ambitious, covetous woman to pick men who should head his congregation?—1 Cor. 12:18, *Dy*.

Marozzia was murdered by her own Catholic son Alberic. Between 946 and 955 this wicked murderer put four popes into office, and then named his own sixteen-year-old son to the papacy before his predecessor had time to die. The son, Octavian, took the name of John XII. A synod of fifty Italian and German Roman Catholic bishops charged him with "sacrilege, simony, perjury, murder, adultery, and incest." In "bloody vengeance" he wreaked havoc on his Catholic opposers. He had a cardinal-deacon's right hand and the nose and ears of a high palatine official struck off. *The Catholic Encyclopedia* calls him "a coarse, immoral man, whose life was such that the Lateran was spoken of as a brothel, and the moral corruption in Rome became the subject of general odium." Kittler says: "Some historians claim he died suddenly while in the act of adultery, which, whether true or false, was certainly in character." Is this the vicegerent of Christ, God's representative?

A Further Evaluation

The Catholic Encyclopedia says Pope Benedict IX (1032-1045) "was a disgrace to the Chair of Peter." This man whom Kittler calls "a wild youngster, openly immoral, flagrantly simonious, utterly indifferent to his responsibilities" was pope three different times. He turned the papal palace into a theater, where he watched "indecent" and "immoral" plays. Why was this corrupt man chosen to head the church, not once, but three times? Was this following the Christian apostle Paul's advice, wherein he says: "Put away the evil one from among yourselves"? (1 Cor. 5:13, *Dy*) Obviously not.

In 1055 ambitious Cardinal Octavian, a rich nobleman, seized the papal throne immediately after Bandinelli was elected pope. He seized the papal mantle and rushed to the altar and shouted: "I am Pope—Pope Victor II!" His hand-picked soldiers carried him out to be greeted by the crowd. Bandinelli, along with many cardinals, was forced to flee for his life. Later Bandinelli was consecrated Pope Alexander III in the town of Nympha. The church had two popes. And for twenty years to follow there was nothing but strife. There were antipopes and anti-antipopes, wars and insurrections on both sides.

Now, can you imagine this happening in the true congregation of God? Is this the peace, the unity and the love that Christ promised his congregation? Was Christ's congregation to be two-headed? Where was the fruitage of the spirit that the apostle speaks about, namely, "charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity"? Did not the apostle say: "They that are Christ's have crucified their flesh, with the vices and concupiscences"? (Gal. 5:22-24, *Dy*) Then, are we to understand by observing their rotten fruitage that these men were not Christ's? If not Christ's, whose servants were they?

Examine further: *The Catholic Encyclopedia* says that "scarcely any possible crime was omitted" by Pope Boniface VIII (1294-1303)—"infidelity, heresy, simony, gross and unnatural immorality, idolatry, magic," so forth and so on. "Even modern

Catholic writers," stated Cardinal Wiseman in 1844, "class him among the wicked popes, as an ambitious, haughty, and unrelenting man, deceitful also and treacherous, his whole pontificate one record of evil." Still he reigned for nine years. Do you honestly think God picked this man to rule over his congregation?

Pope Urban VI (1378-1389) "turned out to be a wild man. There were some doubts that he was completely sane." Catherine of Siena, a Dominican nun, one of the most remarkable figures of the Catholic Church, wrote: "Those devils in human form have made an election. They have not elected a vicar of Christ but an anti-Christ!" As a result of his appointment the Catholic Church was in a mess for forty years. "In that period," writes Kittler, "Rome had four popes, all claiming *bona fide* election." Ask yourself, Is Christ divided? Was the Christian congregation at any time to be a freakish two-, or three-, or four-headed body?

That Enea Silvio De' Piccolomini "freely indulged his passions" before he became Pope Pius II (1458-1464), *The Catholic Encyclopedia* reports, "is evidenced not only by the birth of two illegitimate children to him (the one in Scotland, the other at Strasburg), but by the frivolous manner in which he glories in his own disorders." Kittler refers to him as a "first-class scoundrel" and says that his life was "so utterly immoral that he knew better than to take vows." Even after he became a priest and a bishop he is spoken of as "a bit of a shyster." When his name was mentioned as a possible candidate for the papacy, the powerful French Cardinal d'Estouteville remarked: "How can Piccolomini be thought fit for the papacy? . . . Look at his devotion to the heathen Muses. Shall we raise a poet to the Chair of Peter and let the Church be governed by pagan principles?" This "shyster" became Pope Pius II. He was not as pious as his name implies.

In 1491 Pope Innocent VIII, who was neither pious nor innocent, "the father of two illegitimate children," began to fail in health. Ambitious cardinals moved in. Huge sums of money were being exchanged for cardinal votes. Cardinal Rodrigo Borgia, who had conspired for the papacy for forty years, had more than money to make him attractive. "He owned towns, abbeys, farms and businesses in Italy and Spain; in Spain he held sixteen bishoprics and several abbeys, each with a good income. All these he was ready to distribute among those who would vote for him," reports Kittler in *The Papal Princes*.

How unlike the apostle Peter this cardinal! Peter said: "Silver and gold I have none." The cardinal openly offered plenty of both. To Simon, who tried to buy the free gift of God with money, Peter said: "Keep thy money to thyself, to perish with thee: because thou hast thought that the gift of God may be purchased with money." The cardinal used his riches to buy the office of the papacy. When Cornelius fell at Peter's feet, Peter lifted him up and said: "Arise: I myself also am a man." Cardinal Borgia hungered for the adoration of men. (Acts 3:6; 8:20; 10:26, *Dy*) After becoming Pope Alexander VI, he did not improve. He had six illegitimate children; two of them were born after he became pope. *The Catholic Encyclopedia* says: "Alexander continued as Pope the manner of life that had disgraced his cardinalate."

The influential Dominican monk Savonarola in a letter appealed to the rulers of Christendom to depose Alexander. He wrote: "This Alexander is no Pope at all and should not be accounted as such for besides having attained to the Chair of St. Peter by the shameful sin of simony, and still daily selling Church benefices to

the highest bidder, besides his other vices which are known to the world I affirm he is not a Christian and does not believe in the existence of God." Yet no matter how base Alexander's actions, he continued as pope.

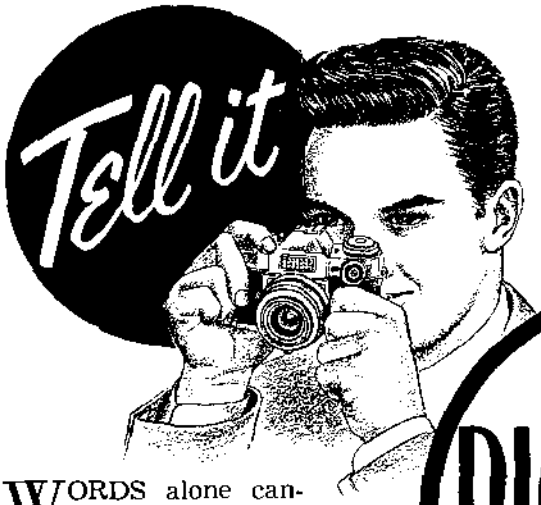
Summary

This report does not by any means exhaust all the popes who did bad, neither does it consider those who did good. But the point made herein is this: Were these bad popes God's appointees? If your answer is Yes, then are we to conclude that God chooses murderers, adulterers, cruel men to head his congregation? It must be remembered that many of these men led grossly immoral lives before they were elected popes and that they continued their notorious, dissolute lives thereafter. True, some Christians were persons of dubious reputations before embracing Christianity, but Paul says: "Such some of you *were*. But you are *washed*." (1 Cor. 6:11, *Dy*) Yes, they *were* bad, but they did something about it. They cleansed themselves of their filthy past. Judas Iscariot did go bad, but he was *not chosen* when bad, neither was he left to run the congregation after he deflected. It is true that Peter sinned when he denied Jesus, but he repented of his sin before he received the holy spirit and the "keys." Thereafter Peter lived a faithful life to the glory of God. But some popes never did clean themselves up and still were allowed to reign. Why? Did not the apostle demand excommunication of an incestuous adulterer and admonish Christians to purge out the old leaven? Did he not tell them not to keep company with fornicators and adulterers, "with such a one, not so much as to eat," but to "put away the evil one from among yourselves"? (1 Cor. 5:11, 13, *Dy*) Why were these inspired instructions not followed?

In fact, why were these wicked men picked as bishops in the first place? Did not Paul counsel that bishops were to be "blameless" men, men "of good behaviour, chaste," having "a good testimony of them who are without"? (1 Tim. 3:2-7, *Dy*) It was common knowledge that many did not morally qualify, and still they were chosen as popes. Why?

Dr. Ludwig Pastor, in his church-approved writings, *The History of the Popes*, tries to explain by saying that one must distinguish between the man and the office. "An imperfect setting," says Dr. Pastor, "does not affect the intrinsic worth of the jewel, nor does the golden coin lose its value when it passes through impure hands." That may be true with jewels and gold; a jewel cannot do anything about the setting, but the church can do something about its condition. Jesus himself showed this when he said: "Either make the tree good and its fruit good: or make the tree evil and its fruit evil. For by the fruit the tree is known." (Matt. 12:33, *Dy*) When the church deliberately selects men to office who are known to be corrupt or allows them to continue in office when they become such, no longer is it merely the man who is corrupt but the system of which he is a part is also.—1 Tim. 5:22.

What, then, is to be said of these popes and the organization that laid hands upon them? Catholic publications freely say that these popes carried on sin, and it is evident that the organization that empowered them and supported them shares responsibility for their deeds. But it is the inspired apostle John who tells us: "He who carries on sin originates with the Devil." (1 John 3:8) It therefore behooves those who love righteousness to obey the divine command: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues."—Rev. 18:4.



WITH PICTURES

WORDS alone cannot convey to friends the fascinating sights you see on a vacation trip, especially if you go to a foreign land. The best way to tell them about the awesome beauty of the Swiss Alps, the ancient ruins of Italy, the historic sights of Palestine, the distinctive beauty of the Orient and the natural wonders of the United States is to show them pictures. They can then see the very things you saw and marvel at the things that caused you to marvel. By means of photography you can take your friends on your vacation trip as well as going yourself repeatedly for many years to come.

Even at home there are many uses for photography. How much wedding pictures mean to a married couple and their friends in later years! There are many precious moments as children are growing up that can be caught and preserved by photography. There are changes in your home as you make alterations that would be nice to have in your photo album. Times of pleasant fellowship with close friends can be put into pictures that will bring back warm memories in years to come. The use of photography to record the present so that it can be reviewed in the future can add much to your enjoyment of living.

Equipment

Very little is needed to take pictures—just a camera and some film. With these simple tools you can be a historian who records the present that will tomorrow be the past; you can be a teller of travel stories and you can be an artist. By exercising a little care you can take beautiful pictures that are worthy of being framed and hung on a wall of your home.

Obtaining a camera is not much of a problem even for a person of little means. Cameras are available in great variety and in a wide price range. Many very inexpensive box cameras are on the market that make picture taking possible without any knowledge of photography. All such a camera requires is for you to point it at a subject, move a lever or depress a plunger and then advance the film. Its very simplicity, however, creates certain drawbacks.

A box camera is very limited in the conditions under which it can take pictures. In bright sunlight it does fine, but when light conditions are poor, it is of little use. It cannot be adjusted to cope with them.

As the pupil of your eye dilates when there are poor light conditions, letting more light into the eye, so a camera needs an iris diaphragm that can be opened and closed down when light conditions vary. On a cloudy day, for example, or in the shade of a tree the amount of light is

much less than in direct sunlight. To take a picture under these conditions you need a camera with an adjustable diaphragm that permits you to open it wider so more light can get into the camera. On the other hand, when the light is very bright, as it is at the beach or when snow is on the ground, the diaphragm must be closed down to a very small opening so you will not overexpose the film. Because a box camera restricts your picture taking to good light conditions, you will find it to be a distinct disadvantage when traveling. It is restrictive even when flashbulbs are used as your light source.

An adjustable iris diaphragm is very important when taking pictures by flash, because the amount of light reflected from your subject diminishes greatly the farther it is from your flashbulb. For a suitable picture the diaphragm on your camera needs to be adjusted according to that distance. For a close-up picture with flash, a small opening is needed, but for every foot the subject withdraws from the camera the diaphragm must be opened a little. What this opening should be can be determined by dividing the distance the subject is from the flashbulb into one of the guide numbers that appears on the slip of paper coming with the film.

Even with a camera having an adjustable iris diaphragm, it is not possible to take a satisfactory picture of a large audience such as in an auditorium or a stadium with one flashbulb. To attempt such a picture with a box camera would be a total waste of film and bulbs. Do not expect a box camera to take a flash picture of an object that is twenty feet or more away.

Like the iris diaphragm, the speed of the shutter should also be adjustable to make picture taking possible under different conditions. Because the box camera has only one shutter speed, which is usually slow, pictures of moving objects cannot be taken without blurring the picture. Even a little movement by the one holding the camera can cause a blurred picture. Being able to adjust the shutter to a fast speed eliminates this problem.

The quality of a picture depends to a great extent upon the quality of the lens in your camera. The very poor lens of a box camera produces a correspondingly poor picture. This becomes very evident when a picture taken by a box camera is compared with one taken by a camera of good quality. The better camera produces images of crisp sharpness to the very edges of the picture. Because several fine lenses are used in a high-grade camera, its cost is many times that of a box camera. It also has better workmanship, better materials and a great many features that contribute to making it a precision instrument.

Light Meter

Many cameras today have a light meter built into the camera body, making it very easy to use. The meter informs you what settings to use on your camera to suit the light conditions under which you are taking pictures. Some camera models make its use very simple by coupling the meter with the shutter and diaphragm. All you have to do is to line up a small indicator connected with the light meter and then focus the camera. The shutter and diaphragm are automatically adjusted to the right settings for a good picture. Some movie cameras have a light meter that automatically adjusts the diaphragm of the camera as the camera is moved about. This maintains a suitable exposure for the average light condition of the scene.

Accuracy of exposure is very important with color film, more so than with black and white films that have a wide margin for error. When using color film it is best to use a light meter to insure that you

get consistently good pictures. With such film a small margin of error can either overexpose or underexpose a picture. Bad pictures because of poor exposures can spoil your story of a beautiful vacation trip.

When you take a reading with a light meter, tip it down a bit to avoid getting a false reading because of the brightness of the sky. If your subject is a person, move up close and take a reading of the light reflecting from his face. At a distance the meter gives you only an overall reading that might be affected by a large dark or light background. You would not then have the best exposure for a good picture of your subject.

Take good care of photographic equipment. Both a light meter and a camera are delicate instruments that can be easily ruined by harsh treatment. Avoid dropping them or severely jarring them. Never put a camera in a hot place such as the glove compartment of a car or in the back window where the sun can beat down on it. Heat damages not only the color film you may have in it but also the lens system by loosening the cement that holds the lenses together. Sand is also very injurious to a camera. It should never be taken to the beach and laid where sand can get into it.

Wherever you may travel hold on to your camera, especially if it is an expensive model. Do not carelessly leave it lying unattended in a parked car, on the seat of a plane or on a seat in an auditorium. It may very well not be there when you return.

How to Take Pictures

It requires very little more effort to take interesting pictures of good quality than it does to take bad ones. Let us say you have some friends you want to photograph. Would you line them up squarely in front of the camera with all of them looking at it? That is not the way to take an interesting picture of them. It would be much better to have them relax and talk with one another, looking at one another instead of the camera. Better yet, give them something to do, such as looking at some of your flowers, playing with the dog, petting the cat, picking fruit, and so forth. Action makes a picture interesting.

A picture of an individual does not always have to be a full-length view. Standing too far from a subject causes him to become lost in a great expanse of background. Move in close, filling the viewfinder with your subject. Try getting close enough to show the person from just the waist up. Have the person look a little to one side of the camera instead of directly at it. Shoot from an angle, as that is more pleasing than a view straight on. If you want a picture of the person standing, have the subject lean against a railing or some other waist-high object. Then take the picture to one side.

Look at the background before snapping the picture. Be certain that no pole or plant appears to be sprouting from the subject's head. A plain background such as a wall or the sky always gives satisfactory results. When a suitable background cannot be had, you can prevent it from intruding on your picture by throwing it out of focus. This technique requires a camera with adjustable shutter speeds and diaphragm. It is making use of a peculiarity of camera lenses. They have greater depth of field when a small opening of the diaphragm is used than when you shoot with a large opening.

Depth of field is the distance that a camera "sees" in sharp focus. With a small opening this might be from a few feet in front of you to infinity. With a large opening it might mean that only a few feet or even inches are in sharp focus, depending on the type of camera you are using and

the distance you are from the subject. Everything outside this range of sharp focus is blurred. Thus an undesirable background can be thrown so badly out of focus that nothing in it is distinguishable and yet your subject is in sharp focus.

A picture should have only one center of interest. A common failing in scenery pictures is to put too much in them. For a pleasing picture select something of interest in the scenery and concentrate on that. If it is a mountain, frame it with nearby trees or a branch. Having a stream leading toward the mountain is an effective way of leading the eye to that center of interest.

Sense of depth can be achieved by having someone stand in the foreground, but do not have the person face the camera. That will spoil the composition of your picture by creating two centers of interest. The conflict will ruin an otherwise beautiful picture. Have the person turn toward the scenery, presenting a somewhat side view to the camera. By looking at the scenery the person will then contribute to the picture by focusing attention on it. His presence will also give life to what otherwise might be a static picture.

Operating the Camera

Many good pictures can be spoiled by careless operation of your camera. Hold it steady and then gently squeeze the shutter release. Jabbing the shutter release jars the camera and may cause your picture to blur because of camera movement. A steady camera is most important with a box camera. Its slow shutter speed causes a picture to blur with the smallest amount of movement.

As you grasp the camera be conscious of where your fingers are. With the small cameras that are in general use today, it is very easy to put a finger in front of the lens. No camera can take a picture through your finger; yet this is a common error.

If you have a camera that has a protective cap for the lens, be certain to remove the cap before you trip the shutter. The blank film you will receive back from the processors will tell you too late if you forgot about the lens cap. When the lens becomes dusty, use a camel's-hair brush or fine lens tissue to clean it. Never use a handkerchief or any other rough material. By using such material it is easy to damage the thin chemical coating that is put on good lenses to reduce light reflections within the lens assembly. There is also danger of scratching the lens itself.

With a little thought and care you can take interesting pictures of good quality that can bring enjoyment to you as well as to your friends when the happenings you photographed are but memories. By using a modern automatic camera you do not have to know the intricacies of photography to get pictures of consistently good quality. Just keep in mind the few basic points about using your camera and about composition of pictures. The next time you go on a vacation trip you may want to take a camera with you so that you can tell, with pictures, about the fascinating and wonderful things you saw.

AFRICA BUYS LIONS

◈ According to estimates there are as many lions in the world's zoos as there are in the jungle. A spokesman for the Chester Zoo in northwestern England said that buying lions in England was easier than catching them in Africa. The Chester Zoo just recently sold two seven-month-old lion cubs to a zoo in Kumasi, Ghana.

Tension, What you can do about it

NOT all tension is bad. In fact, a reasonable amount of it is good and essential for life. This becomes evident when we realize that every human effort involves some tension. When we look up, our eyes become tense. When we move our head, muscles in our neck tighten. When we eat, dress, walk and talk—everything we do involves a certain amount of tension. The object, therefore, is not to do away with all tension, but to modify and control excess tension.

Too much tension can be harmful both to body and mind. Directly or indirectly, according to Dr. Edmund Jacobson, a pioneer in the study of nervous tension, excess tension is responsible for the most common of disorders, such as high blood pressure, ulcers, angina pectoris, heart attacks and colitis. It produces nervousness, irritability, excessive worry, insomnia, speech disorders and psychosis. It is the greatest single cause of fatigue. It is said to be more prevalent than the common cold and is regarded as the "chief killing disease" today.

Excess tension is born of one's thoughts. It grows by the way one thinks about things or by the way one sees them or feels them. A tense person, therefore, is at the mercy of his own thoughts. Within himself is where tension is being manufactured or held in check.

What sort of person is likely to succumb to the ravages of tension? One New York heart specialist said that the evidence shows that the aggressive, highly emotional and energetic persons are most susceptible to tensions. These people seem to tackle their assignments restlessly, without adequate physical or mental relaxation. The doctor says: "They do good work and get far in their fields—as long as they last. But they also are likely to be irritable and to have sharp emotional ups and downs. They are self-disciplined and pleasant in company. They bottle up their emotions and keep a calm face to the world, at least when they're away from home and must keep a 'Madison Avenue front.'" They are not neurotics or psycopaths. They are simply persons who are more exposed to tension-precipitating factors. Their condition does not spell disaster, but it does require attention.

Are you suffering from stress? How can you tell? Studies show that nearly 50 percent of all persons seeking medical attention today are suffering from ailments brought about or made worse by tension. These people talk about being "all pinned up inside"; they feel as if they are going to explode. Some use such phrases as: "He gives me a pain in the neck!" or, "He makes me sick to my stomach!" Very often it is the sufferer's way of saying he feels tension building up.

Overly tense persons are fidgety with their arms and legs. They often complain about the weather, the food or their health. As a rule they speak fast, in a high pitch and slur their words or even stammer. Insomnia and annoyance are almost

always indications of excess tenseness. So is nail-biting. Persistent headaches, usually in the back of the head, are a sign too. Dizziness and nosebleeds, hemorrhages in the retinal layers of the eyes and paralysis are all indications of excessive tenseness.

Causes

To cope with these distresses their cause must be known and dealt with promptly. Nearly all abnormal tensions are connected with or arise from one's relations with other persons. They build up as a result of personality clashes, injustices, heavy job requirements or when a person is subject to unpleasant living and working conditions.

Not all people react the same to stresses. Some people thrive under pressure; others are made sick by it. One man can laugh off personality clashes and problems. When confronted with a pile of work, he will roll up his sleeves and wade into it with gusto. But, on the other hand, another man just as qualified is hurt by the behavior of others and is distressed by the very sight of heaped-up work. He becomes tense, nervous, sick.

In a survey of tensions, the Life Extension Foundation found frustration, lack of recognition and worry about decisions the leading stress-producing factors among workers. When some 6,000 American businessmen were asked to check which of eight possible causes they considered most responsible for tension, the one blamed more often than any other was "personalities of superiors." In one company a medical director noticed that the men in key positions were under extreme emotional strain, but he did not know why. "Then one day," he says, "the president of the company came in for his interview, and I was no longer puzzled. No one could have been anything but nervous in his presence. He was a tense, driving, demanding type." The president was warned to slow down, take more holidays and relax. A few months later the men were examined and found to be considerably more relaxed. One of these men said: "Doctor, you certainly changed the whole picture for us. The boss is letting us take much more responsibility, and he's not riding herd on us. Why, he's now the easiest person in the world to get along with." Yes, the president of the company had taken the advice, and later he admitted that he became a much better executive as a result of it.

In the last decade or so some businesses have grown so fast that companies have trouble finding enough experienced men to fill top jobs. Consequently, young men are put into positions of great responsibility without proper training and before they are ready for them. To make good, these young men have to put everything they have into their work. As a result, they become tense, and in short order they develop spastic colons, ulcers and what have you. An example of what happens can be seen in the case of a thirty-seven-year-old man who was made vice-president over a group of men who had more experience than he. The young man was a very conscientious worker, a natural manager, the examining doctor said. "But no one took the trouble to build him up, to tell him why we thought he was fitted for the place, to give him that necessary pat on the back." The young vice-president died of a heart attack not long after he took office. The doctor said: "I am sure a contributing cause was a promotion made too rapidly—without sufficient preparation."

It may be hard for some to imagine grown men being inhibited in speech, but, for a fact, many are. Some 30 percent of 6,000 selected executives, men of superior mental and physical alertness, said they became tense and feared to some degree to express themselves to their associates, es-

pecially to their superiors. These men carefully prepare their presentations, but do not speak up unless prodded by their superiors to do so. The aggressive person takes the initiative and sets forth his ideas, while the tense man keeps his thoughts to himself. "The unfortunate part of it," says Dr. Harry J. Johnson, "is that the company may be the loser, for the quiet man has better ideas to communicate than his less-inhibited colleague." What the quiet man needs is more reassurances from his superiors. These relax him and they, in turn, are rewarded with his fruitful ideas.

In many cases wives were found to be responsible for their husbands' tensions. They would pressurize their husbands to try for promotions and higher-paying jobs. The result was extreme tension on the part of the husband, affecting his work and his homelife.

Husbands, too, are often responsible for their wives' tensions. They complain about meals and conditions at home until wives dread to see them. Children also become tense when father and mother do not get along or when the parents expect more of them than they are actually capable of delivering. If goals are set too high, the child becomes frustrated trying to meet them. Thus he learns to hate school and cringes at the sight of his parents.

Tension is often closely connected with irregular living habits. Those who complain about tension generally eat too fast and do not rest enough. It has also been found that they do not exercise as much as calmer persons. Living habits are not easily changed, but they can be with conscientious effort. A more relaxed life will be the reward.

How to Relieve Tension

Since tension is created by the individual by the way he thinks about things or by the way he sees them or feels about them, tension release must be brought about by individual thought control. This calls for a constant vigilance upon the part of the individual to examine and reexamine his thinking in relation to his own performance. When he learns to control pressure by his thinking, he will have achieved a poise and stability that will free him from abnormal pressure.

Success will not come from a half-hearted effort nor will it come overnight. It will take determination, persistence and time. Yet the results will be worth the effort, whether yours is an occasional mild case of tension or one that is more lasting and severe.

The first step is to be able to recognize what is wrong. This is often easier to determine than finding a solution. The best that can be done, at times, is to provide suggestions that may serve to arrest the harmful effects until something else can be done to put an end to them permanently. Just to tell tense people to relax and forget their troubles and everything will be all right does little if any good. The heavy mental expectancies that have been built up must be removed. The sufferer alone knows what these expectancies are and he must wrestle with them until he finds a way to dispel them.

Those tense during the daylight hours must see that they get at least eight hours of sleep. This is essential. Prayer also helps, because it aids one to unburden himself of loads that weigh heavily upon his mind and heart. Regular walks each day are very relaxing. A glass of warm milk before retiring helps some to sleep soundly. Do not fret over things that you have no control over. Practice tolerance. Be moderate. When you feel yourself becoming impatient, take a walk, hum a tune, sing a song. Does the schedule annoy you? Change it. Exercise. Go boating, swimming or read a book. Many people find

reading the Psalms relaxing. Does your head feel as if it is in a vice? Rub the back of your neck, scratch the top of your head, stroke your chin. These are all tension dischargers.

Many things that create tension have no basis in reality. They do not occur at all. Therefore, train yourself to concentrate more on actualities and less on imaginative roadblocks. Rather than fear failure, give your attention to the job at hand. Think about *it*. Do it the best you can. Whatever the outcome, do not brood over it. Trust in God to see you through. Keep looking ahead.

Oftentimes tension mounts when in the presence of a particular person. Is there something about this person you cannot tolerate? If so, what is it and when does it occur? Try to right the matter before it gets too far out of hand. Often emotionally toned words set pressure soaring. Such words as "hate" and "fight" are pressure-builders. A nagging wife or a domineering mother-in-law can cause men no end of trouble. Talk out your differences. Do not bottle them up. If necessary, confide your problem to a person you can trust. It relieves the strain. It helps you to see your troubles in a clearer light. It clears your mind for sensible action.

Tension wells up when you feel like lashing out at someone who has provoked you. Hold off that impulse if you can. Wait until tomorrow or the next day or the next week, then see how insignificant the occasion becomes. Meanwhile, do something to get rid of your pent-up energy. Mow the lawn, clean the car, chop some wood. Build, plant—do something. Work out the anger that is in you.

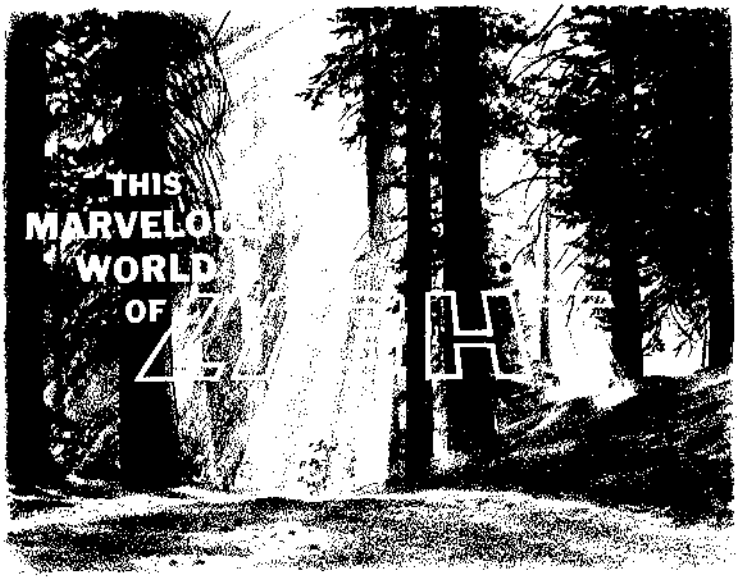
If you feel argumentative, change gears. Become more agreeable, less defiant and less obstinate. This will keep pressure down. It is good to yield occasionally. When you do, others will also. Tension will subside. Do not compete—cooperate. Go easy with criticism. Search out good points in people and help them to develop them.

Do not always tear yourself down. Do your best but try not to be best in everything or else you will open yourself to failure. Reach out to do work, but this does not mean to push yourself forward. Forwardness may be resented and really lead to rejection.

These are very simple suggestions. There is no guarantee that they will completely solve your problem. But, if applied, they are bound to do some good. Sometimes the forces within us are so great that outside help is needed. In that case, do not be ashamed to ask for it. Some seek counsel or guidance that is provided in family welfare agencies, schools, industrial plants and public health departments. In the Christian congregation the overseer is always ready to help. But know that, no matter how great the help, the problem is still yours and you yourself will have to learn to cope with your tensions

HOW STRONG MEN ARE MADE

"Through many years of active life, and the observation of many kinds of people, I have found that the strongest, wisest, most competent and reliable man is also the first to admit his inadequacy. Contradictory though it may sound, he is strong because he is humble—and remembers always that man is the creation of God. No rule of life is more basic."—J. Edgar Hoover, director of the Federal Bureau of Investigation.



REFLECT on how marvelously the Master Architect designed the earth for man's benefit. As a result of the amazing balance in nature, man is blessed with clean, fragrant air to breathe, a wide variety of delicious foods to eat, clothes to wear, a heated home to keep him warm and gorgeous scenery on which to feast his eyes. But did you ever stop to consider the vital part that light plays in making all this possible?

In the book *A Symposium on Light and Life* geneticist H. Bentley Glass says that "it is impossible to think of life originating or existing under terrestrial circumstances except through the agency, remote or immediate, of light." And scientist J. Gordon Cook observed: "Without our regular daily ration of sunlight there could be no life on earth. Light is the source of power that drives all plant and animal bodies. It provides us with the sense of vision and surrounds us with a world of beauty and colour."

Certainly it was with foresight and a purpose in mind that the Master Architect long ago proceeded to say: "Let light come to be." (Gen. 1:3) How wise was that first act of the Creator in preparing the earth for the maintenance of life! Is not something so vital to our daily existence worthy of our close attention, in order to gain a better appreciation of it? What is light? How is it that the sun lights up the earth? Is there any difference between sunlight and the light that man is able to produce?

Origin and Nature of Light

The sun is a fiery storehouse of inexhaustible energy that is continuously radiated in all directions. These radiations travel out from the sun at a little more than 186,000 miles a second in a wide range of wave lengths—a wave length being the distance from the crest of one wave to another. Some of the longer radiations, such as the infrared (heat) waves and radio waves, are from less than an inch to many yards in length, while on the other end of the scale, ultraviolet and cosmic rays are incomprehensibly short. Visible radiation is just a narrow band in between that has a wave length of about sixteen millionths to thirty-two millionths of an inch. It is these wave lengths of visible radiation that, having traveled some 93,000,000 miles from our sun, bathe our earth in life-giving sunlight.

Early in his history man also learned to produce light by heating solid substances until they were hot enough to send out visible radiations. As the temperature of an object is raised the wave lengths of the radiations emitted become shorter. When they reach about thirty-two millionths of

an inch they enter the range of visible light, the same wave length that the sun radiates to give us sunlight. And just as sunlight promotes the growth and well-being of living things so also does artificial light, as we will consider later.

It is providential that the earth's atmosphere absorbs most of the harmful rays from the sun, which lie on either side of the narrow band of visible light. If too many of these rays reached the earth they would be fatal to man and other living things. As it is, the majority of the shorter rays are absorbed or dispersed in the upper atmosphere, and most of the longer heat rays are absorbed by dust and moisture in the lower levels of the atmosphere, where they help to warm the air surrounding the earth. Just think of the amazing ingenuity of the earth's Designer! Of all the radiations emitted by the sun just enough of the proper ones are allowed to reach the earth to bless man with light and all the things it means to him.

Although light is often described in terms of waves in order to explain certain aspects of its behavior, in other ways it behaves as though it were made up of a stream of minute particles. Recent discoveries reveal that when light falls on material substances it causes the atoms of the substance to emit some of their electrons. This behavior, it is said, can be explained only by conceiving light in terms of particles. So as stated in the book *We Live by the Sun:* "These two conceptions have been welded into a coherent theory. Light consists of waves and particles at the same time." But scientists are quick to admit that there is still much that they do not understand about light. What is known, however, is of absorbing interest.

Role in Earth's Preparation

Long before man was created light was serving the Creator's purpose in preparing this planet as man's home. How was this? By means of an amazing process whereby the vegetation captured the energy from sunlight and stored it for future use. Even after the vegetation was eventually changed into different forms and buried in the earth, the energy from the sunlight was preserved and remained untapped. For some time now men have realized that when they burn coal, oil, wood, or peat they are merely releasing the energy that plants long ago obtained from that narrow band of visible light.

Early in the nineteenth century engineer George Stephenson showed his appreciation of this fact. While watching a railroad train as it disappeared in the distance, he turned to his friend: "Answer me a question," he said. "Can you tell me what sort of force it is that drives yonder train along?"

"Well," answered his friend, "I should think that the force was one of your great engines."

"Yes," acknowledged Stephenson, "but what moves the engine?"

"Why, one of your Newcastle engineers, of course," came the obvious answer.

"No," replied Stephenson, *"sunlight!"* To his bewildered friend the engineer explained: "It is light that has lain stored in the earth for many thousands of years; the light absorbed by the plant during its growth is essential to the condensation of carbon, and this light, which has been buried in the coal for so many years, is now unearthed and, being freed again as in this locomotive, serves great human ends."

The vast amount of vegetation that clothed the earth in its early years also served another useful purpose in preparation for the time when the animals and

man would come upon the earthly scene. Early in the earth's history the air was undoubtedly densely laden with carbon dioxide, an excess of which is poisonous to man and animals. However, plants are so constructed that they take in and utilize the carbon, and give free oxygen back to the atmosphere. So by the time the animals and man were created the vegetation had replaced a sufficient amount of carbon dioxide in the air with oxygen to purify it and make it a delight to breathe. In order to maintain this proper balance man and animals were constructed so that they utilized oxygen in respiration and exhaled carbon dioxide. What marvelous intelligence was manifested in the preparation of the earth!

Photosynthesis

The amazing process by which the plants capture the energy from sunlight and employ it in converting carbon dioxide and water into sugar and oxygen is called photosynthesis. *Science News Letter* of April 6, 1957, described how it works: "Carbon dioxide in the air enters a leaf or other green part of a plant through minute openings. Once inside, the carbon dioxide dissolves in the water lying between the cell walls of the plant. The solution now readily passes through the cell walls to small bodies within the cells which contain chlorophyll, the substance that gives plants their green color.

"It is here that the 'deities' perform their miracle. Sunlight provides energy for the great chemical change, and chlorophyll acts as the 'switchboard' that controls the reaction. Under the influence of these two, the carbon dioxide and water now combine to create the basis of all food, a simple sugar. All the numerous fats, proteins and carbohydrates used by plants and animals must be created later from this sugar."

Packed into this simple sugar is a supply of energy captured from sunlight. When a cow eats the grasses of the field it absorbs some of this energy, and by means of it the cow grows to maturity and produces milk. So whether humans eat vegetation or the animals that live off it, they are receiving their energy from sunlight. The key to this miracle lies in the ingenious construction of the beautiful plants of the field. With what wisdom did the Master Architect make them!—Ps. 104:24.

Although man does not fully understand and cannot duplicate this amazing process, he does realize the vital role that light plays in the growth of living things. Experiments with artificial light have produced some remarkable results. For example, in an experiment conducted by the Agriculture Research Service at Beltsville, Maryland, by regulating the intensity, quality and duration of light, a red maple seedling was pushed to a height of nine feet in the time that ordinary seedlings grew to four inches.

Tests have also revealed that certain rays of visible light in particular promote growth. *Time* magazine of June 23, 1961, described the development of a new fluorescent tube that trims the spectrum to "a lavender glow that to plants is the light of life." It explained that light from this particular part of the visible spectrum apparently does most to promote growth.

Color and Beauty

It may sound strange to speak of light as being divided into different parts, yet it is a fact that different wave lengths of visible light give us the various colors. When the radiations emitted from a heated object shorten to wave lengths of thirty-two millionths of an inch they become visible, assuming a familiar glowing red appearance. Shorter wave lengths give us such basic colors as orange, yellow, green and blue, and on the other end of

the visible spectrum we recognize those wave lengths of about sixteen millionths of an inch as violet.

But why does light appear white instead of all these different colors? Because all the colors are seen at once and the combination of all of them produces white. However, when the various wave lengths are seen separately, then the different colors are recognized. Such a separation occurs when light strikes various objects. These objects will absorb certain wave lengths of light and reflect others; our eyes discern the color that is produced by the wave lengths that are reflected. For example, grass absorbs all the wave lengths except the green ones; these are reflected to our eyes, and thus we identify the grass as green. Although it sounds almost unbelievable, it is said that sunlight can be split into 100,000 different colors.

So, contrary to what a person may normally think, all objects are black or no color; the color comes from the light that strikes them, and is determined by what wave lengths are reflected back to the eye.

How marvelous light is! Not only is it instrumental in producing the food we eat and purifying the air we breathe, but it is responsible for all the color in the world. With the words of wise King Solomon we can heartily agree: "The light is also sweet, and it is good for the eyes to see the sun."—Eccl. 11:7.

But to whom should we give the thanks for this wonderful gift of light? It would be the superlative height of unintelligence to assume that this remarkable gift that energizes all living things came about by mere chance! No, the maker and giver of light is a Master Architect far wiser than any man. So give thanks to Him. Yes, give praise to "Jehovah, the Giver of the sun for light by day, the statutes of the moon and the stars for light by night."—Jer. 31:35.

REUNION

● The following experience was related at the Greensboro, North Carolina, Courageous Ministers District Assembly of Jehovah's witnesses: "In 1939, I was a member of a North Carolina National Guard Regiment, the 252nd Coast Artillery. I was a Gun Commander in Battery 'D' here in Greensboro, and I got to be a good friend with another member of the National Guard. When we went to summer encampment, we always fired in competition with each other. When the National Guards mobilized in 1939, my friend was discharged but later drafted into the army. We lost contact with each other. Some years later, in 1954, I learned God's truth and was baptized and, through Jehovah's undeserved kindness, I had the privilege of being appointed congregation servant. Last year I received an invitation to attend the 21st class of the Kingdom Ministry School at South Lansing, New York, at the Watch Tower Society's Kingdom Farm. I arrived on Saturday, August 11, and as I approached the main building, I saw a face that was vaguely familiar. So I walked up to this brother and said, 'Do you remember me?' He looked at me for a moment as if he couldn't believe what he saw, and finally he managed to say, 'Sergeant Kelly!' That man was my old friend who is now a congregation servant in North Carolina and is the one who introduced me today."

By "Awake!" correspondent in Ireland

EARTH'S Amazing CARPET

WHY is it that our earth is so green? From what source do man and beast get most of their food? What has been used to thatch man's roofs and, oftentimes, to cover his floors? Just what is it that has also protected the earth's surface from erosion? There is one answer that fits all these questions. It is earth's amazing carpet—grass!

However, not all the green herbage that covers our earth is classified as grass. Today that term has been narrowed to identify a clearly defined family known as the *Gramineae*. In this family of true grasses there are some 6,000 species, of which there are many thousands of varieties; rice, for example, is said to have 1,400 varieties!

Although the grasses may differ tremendously in size, appearance and usefulness, they are all patterned according to a common arrangement. It is their unique leaf structure that in particular identifies them as members of the family *Gramineae*. Close relatives of this family, and sometimes mistaken as grasses, are the Sedges (*Cyperaceae*), and the Rushes (*Juncaceae*). Somewhat more distant relatives are the Lilies (*Liliaceae*), Palms (*Palmaceae*), Bananas (*Musaceae*), Orchids (*Orchidaceae*), and others. All these groups, including the grasses, belong to one of the two major series of plants, the one known to botanists as the *Monocotyledons*. This means that in their seeds there is only one little store of food, one cotyle or cup (Greek: *mono*-single, and *kotýle*-cup). All of the *Monocotyledons* have the veins in their leaves running parallel and lengthwise, as contrasted with the *Dicotyledons*, which have net-veined leaves.

Of all the different families of plants, the grasses are the most important, most numerous and most widespread. They do not generally have conspicuous flowers to attract insects, for they do not need to depend upon them for pollination. The grasses are either self-pollinated within closed blossoms or they are fertilized by the wind, which carries their enormous amounts of pollen over vast areas. It is said that one plant of Indian corn produces some fifty million grains of pollen.

The many varieties of grasses certainly clothe the earth with an attractive garment. Ireland is noted for its green carpet of grass of many varieties, which clearly explains why it is called the Emerald Isle. One of God's prophets attributed the same reason for the earth's being green when he cried out: "The green grass has dried up, the grass has come to an end; nothing has become green."—Isa. 15:6.

Food Producer

Not only does earth's amazing carpet contribute beauty; it is also the greatest food producer for both man and beast. In many lands throughout the earth the

grasses provide more than one-third of the food consumed. But indirectly they produce much more. Stop and consider those sheep and cattle in the fields. The twenty different varieties of common grass that they consume contain vital starch and sugar for them. This, in turn, gives us milk, cheese, meat, leather and wool.

Turn your attention around the world for a moment. See the prairies of North America and the pampas of South America! What a beautiful sight is that golden wheat swaying gently in the summer breeze! Look at the veld of South Africa, the rice fields of India and China and the steppes of Russia! How beautiful and life-sustaining is this amazing carpet! Did you realize that wheat, barley, oats, rye, rice, corn, sugar cane and the millets and sorghums are all grasses? Think of the cereals, bread, macaroni, syrup, even whiskey. These are all derived from earth's amazing carpet of grass. In fact, practically all the breadstuffs of the world come from just these few grasses.

The growing of wheat for food stretches into the past as far as recorded history. Today hundreds of varieties have been developed and wheat continues to hold its age-old place as the world's most important food. Why, in the United States alone some 1,148,289,000 bushels are produced annually!

Challenging wheat as the world's most important food is rice. It is estimated that about 100,000,000 tons are produced throughout the world each year, some 95 percent of this total being grown in Asia and nearby islands. Rice needs much water in its growth, in fact, the fields are often flooded for it. There the laborers have to keep the land free from weeds by working up to their knees in water. How different from the growing of wheat! Yet this member of the amazing family of grasses provides the main food for about half the world's population.

One of the taller grasses with an interesting history is the sugar cane. It has been used for thousands of years. It was used in India before the Christian era, and Alexander the Great imported it into Asia Minor. In comparatively recent times the Dutch, in the seventeenth century, took it to the West Indies. Today sugar cane is the principal source of the world's sugar supply, some two-thirds of the world's annual production of 50,000,000 tons being derived from it.

This grass usually reaches a height of ten to twenty feet and is surmounted by a tuft of silky flowers. Sugar cane, however, has been measured at a height of forty-two feet! The sugar is obtained from the juice, which is extracted from these long stalks. But this must be done within twenty-four to forty-eight hours after cutting, otherwise there is a loss in sugar recovery.

These are only a few of the main grasses that feed us. It is staggering to the mind to try to categorize the multitude of foods that are derived from earth's amazing carpet. With what wisdom the Creator made the grasses! How true are the words of the psalmist: "He is making green grass sprout for the beasts, and vegetation for the service of mankind, to cause food to go forth from the earth."—Ps. 104:14.

Uses Other than for Food

Aside from these important food-producing grasses, the most useful is probably also the tallest—the bamboo. Some varieties shoot upward at the amazing rate of more than three feet a day and reach a height of over 100 feet in two or three months. "You do not appreciate its remarkable character," wrote plant explorer David Fairchild in *Exploring for Plants,* "until you are standing with one hand on

a hollow stem almost a foot through . . . You look up a hundred and twenty feet along the hollow stem you have your hand on, and see no sign of a branch for seventy-five feet, just the smooth green stem that is jointed, like a grass, all the way up to the slender leafy tip waving in the breeze. You feel like a Lilliputian in a bunch of meadow grass."

The uses of this unusual grass are almost innumerable. In Asia certain varieties are so strong that they are often used in the construction of houses and bridges. Farm and garden implements, household utensils, furniture, fishing rods and walking sticks are also made from bamboo. Strips of flexible bamboo are woven into mats, screens, boxes and baskets of every description. Their long hollow stems are even converted into water mains, and in Bangkok hats are made from bamboo.

Another very useful grass that carpets our earth is the coarse esparto grass. In southern Europe and northern Africa it is harvested twice a year. It is a wonder that this grass that can grow in desolate areas with little water and very poor soil can give so much to man. Commercially it is used in making paper, but it can also be made into carpets, sandals, ropes, baskets and sacks.

Various types of reed grass grow profusely around ponds and marshes in the Temperate Zone. In Europe reed grass has been used to cover the roofs of farmhouses and outbuildings with a durable, waterproof thatch. But perhaps the most valuable and widely used grass for this purpose is the kogon grass, *Imperata cylindrica.* It is even often called thatch grass in the many places where it is grown expressly for roofing purposes, such as Africa, the islands of the southwest Pacific, southeast Asia, and in India and Burma.

Soil Conservation

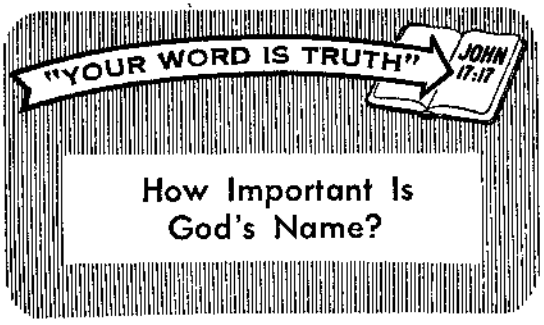
Grass also plays an important role in soil conservation. When grass covers the soil, the soil is held together by its roots and thus wind and rain cannot easily move it. By this means earth's amazing carpet has preserved our very foundation for thousands of years. However, man through his mismanagement has turned attractive green fields into desolate deserts. E. B. Balfour described the situation in his book *The Living Soil:* "Probably more soil has been lost since 1914 than in the whole previous history of the world. This is not a natural phenomenon in the ordinary sense of the word. There cannot be any doubt that so far as the modern growth of deserts is concerned it is not nature but man who is the desert maker. It is not unlikely that most of the great deserts of the world are his making."

Yes, soil erosion is a major man-made problem, but it is being faced today with the help of grass. In north Africa parts of the desert are being reclaimed through the use of grass. Tough grass is planted in five-foot squares with a tree set in the middle. In this way their roots will hold the soil together and eventually make the area suitable for cultivation.

How grateful we ought to be to our Creator for providing us with a carpet that not only has such a varied, beautiful and distinctive pattern, but is so necessary in sustaining life!

THE BIGGEST LIAR

Clergyman Warren Allen of Highland Park, California, was recently voted the best liar after competing in a liars contest with politicians, fishermen, hunters and some of the community's most brilliant salesmen.



How Important Is God's Name?

WHAT is God's name? His Word, the Bible, tells us—when it is not hidden by faulty translation: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." In the Hebrew Scriptures this name consists of four letters, corresponding to YHWH in English, which four letters are known as the *tetragrammaton.* —Isa. 42:8.

Modern Bible translators do not consider God's name important. Typical is the attitude of the committee that is presently working on the Hebrew Scriptures for *The New English Bible,* as revealed by an interview published in the London *Sunday Times,* August 19, 1962, regarding the progress of the work, in which to date twenty-two of the thirty-nine books of the Hebrew Scriptures are in next-to-final form and two have not yet been begun. Professor Driver, the director of the project, among other things, stated that " 'Jehovah' is merely a solecism produced in 1520 by inserting the vowels of the Hebrew 'edona' into YHWH and it will go out." So the name Jehovah will not appear in this new English translation.

But the name "Jehovah" cannot be dismissed simply by the charge of its being a solecism, "a minor blunder in speech or grammar." For one thing, let it be noted that "Jehovah" goes back to at least A.D. 1100. Further, if, granting for the sake of argument, some other form of the tetragrammaton may be more nearly correct than the popular form "Jehovah," and it be a "solecism," is that any justification for ignoring the distinctive name by which Jehovah God revealed himself to his people and which literally means "He Causes to Become"? Is it not 'straining out the gnat and gulping down the camel,' to cover up the distinctiveness of the tetragrammaton by merely using the capital form of LORD, the same English word used to translate such Hebrew words as *adon* and *adonai* and Aramaic *mare,* just because "Jehovah" may not be technically the most correct form? Besides, what is gained by being technical about just what is the correct form of the name when no one can dogmatically state exactly how the ancient Hebrews pronounced the tetragrammaton?

The very number of times that the tetragrammaton appears in the Hebrew Scriptures of itself gives eloquent testimony as to the importance that Jehovah attached to his name, and especially when compared with the number of times he is referred to by his various titles. Among the more common titles used when referring to the true God are: Almighty, Creator, Father, God, Judge, King, Lord, Maker, Most High and Rock. Of these ten, four are used less than twenty times: Creator, Father, Judge and Maker. Four others are used upward of thirty but less than fifty times: Rock, King, Most High and Almighty. "Lord," when referring to the Creator and translating words other than the tetragrammaton, occurs less than 325 times. And "God," when likewise used, appears some 2,670 times. Nor may it be overlooked that in at least one-third of these instances the titles are used in conjunction with "Jehovah."

What is the import of these figures? These ten titles when used in referring to Jehovah appear some 3,300 times all together. And how do these compare with

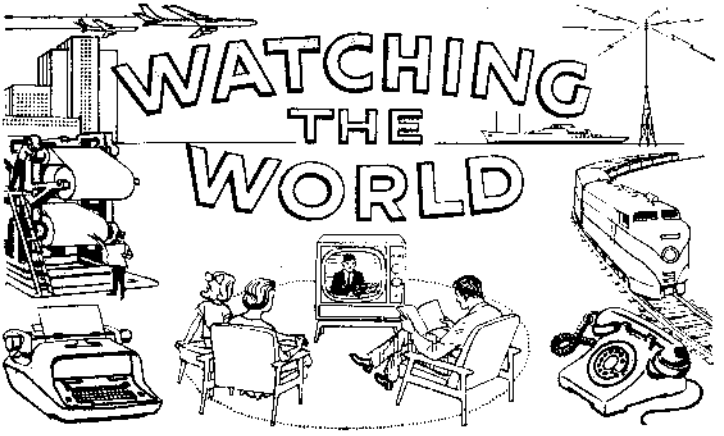
the number of times that "Jehovah" appears? The tetragrammaton appears in the Hebrew Scriptures 6,962 times to be exact, or *more than twice as often as all these other references to Him combined!* Nor is that all. When we take a total of all references to other deities, such as to Baal, some one hundred times, Chemosh, Dagon, Molech and Nebo less than fifteen times each, the terms "god" and "gods" as applied to such, and so forth, we find that the name Jehovah still occurs more than 50 percent oftener than do all other appellatives to all deities, true and false, put together. Certainly this prominence that Jehovah gave to his name in his Word is no mere happenstance but bears eloquent testimony of design, of purpose, to stress its importance.

Modern Bible translators may claim to be Christian, but when they slight the name Jehovah, as so many of them do, they are not following the example set by Jesus Christ. He had a very keen appreciation of his Father's name—a fact not generally recognized due to a misunderstanding as to its place in the Greek Septuagint Version of the Bible, which, doubtless, was the one Jesus and his apostles used. While the tetragrammaton does not appear in later copies of it, that four-letter word did appear in early copies, fragments of which are still extant. The emphasis Jesus placed upon his Father's name shows that he must have been familiar with it.

Thus, in teaching his followers to pray, he put his Father's name first: "Our Father in the heavens, let your *name* be sanctified." To his opposers he said: "I have come in the *name* of my Father, but you do not receive me." "The works that I am doing in the *name* of my Father, these bear witness about me." He also prayed, "Father, glorify your *name*." And on the night of his betrayal he said to his Father: "I have made your *name* manifest to the men you gave me out of the world." "Holy Father, watch over them on account of your own *name* which you have given me." "I have made your *name* known to them and will make it known." And when Jesus rode into Jerusalem the crowds cried out: "Blessed is he that comes in Jehovah's *name!*"—Matt. 6:9; John 5:43; 10:25; 12:28; 17:6, 11, 12, 26; Matt. 21:9.

That Christ's early followers likewise appreciated its importance is also clear from the Scriptures. On the day of Pentecost Peter quoted from Joel's prophecy to the effect that "everyone who calls on the *name of Jehovah* will be saved." The disciple James noted that Jehovah called the Christian congregation "a people for his *name*." Paul rebuked certain Jewish Christians because their loose conduct brought reproach on God's name: "The *name of God* is being blasphemed on account of you people among the nations." And the Hebrew Christians were told: "Through him [Jesus] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his *name*."—Acts 2:21; 15:14; Rom. 2:24; Heb. 13:15.

Yes, Jehovah's name is most important. His Word repeatedly tells of his bringing punishment upon the wicked for the sake of his name. That was why he permitted Pharaoh to remain and kept sending plagues upon him instead of at once destroying him. And it is also for the sake of his name that Jehovah in times past delivered his people from their foes. Those who would escape destruction at the hastening battle of Armageddon must heed the command: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness." Yes, "the name of Jehovah is a strong tower. Into it the righteous runs and is given protection." —Zeph. 2:3; Prov. 18:10.



U.N. Elects U Thant

◈ On November 30 the General Assembly, by a unanimous vote of 109-0 (Honduras was absent), elected U Thant Secretary-General of the United Nations. He had been serving in that position since November 3, 1961, when he was appointed to fill the unexpired term of Dag Hammarskjöld, who had been killed in an airplane crash. U Thant's term will run until November 3, 1966.

Mine Disaster

◈ On December 6 an explosion in the United States entombed 37 men some 650 feet below the ground in a coal mine 50 miles southwest of Pittsburgh, Pennsylvania. It was not until several days later that the recovery of all the bodies snuffed out the flickering hope that some might have survived.

London Smog

◈ During the first week of December a heavy smog hung over London for four days, causing well over 100 deaths. It was the worst smog since December of 1952, when some 4,000 persons died.

Misinformed Public

◈ On December 6 Arthur Sylvester, Assistant Secretary of Defense for Public Affairs, told a press gathering that it was the inherent right of a government "to lie to save itself." The question came up relative to information that was passed on to the American public during the Cuban crisis.

Artificial Conception

◈ Early in December an article in *The New Physician*, the journal of the Student American Medical Association, reported that between 1,000 and 1,200 babies are born each year as a result of artificial insemination. It estimated that 50,000 persons in the United States have been conceived by this method.

State Growth

◈ On November 27 Californian Governor Edmund G. Brown announced that, according to state experts, in November California's population surged ahead of New York's, 17,336,423 to 17,329,543. The Census Bureau reported that from July, 1961, to July, 1962, California increased by 1,253,000 inhabitants, an 8-percent growth, compared to New York's 3.7-percent increase of 619,000. Nevada's 17.3-percent increase, however, led the nation in rate of growth; Arizona was second, with a 15.9-percent increase, followed by Hawaii and Alaska, with 9.5- and 8.7-percent increases respectively.

Was God to Blame?

◈ False religious beliefs have led many people to believe that natural disasters and even terrible crimes are God's will. For example, on December 7 Thomas Cadigan, 14, of Winthrop, Massachusetts, strangled his attractive 17-year-old sister to death, and, according to the Boston *Record American* of December 10, when the boy sorrowfully confessed, his father told him: "It was God's will. Make your peace with God, go to confession and everything will be all right."

More Drugs Suspected

◈ On December 9 it was revealed that physicians had been asked by the Swiss Inter-Cantonal Control Office for Pharmaceuticals to prevent pregnant women from using Preludin and similar weight-reducing drugs. The reason was that Preludin is suspected to be the cause of malformed babies being born to women that used it during pregnancy.

Population Density

◈ According to the Census Bureau's *City and County Data Book*, nine of the ten most densely populated cities in the United States are in the New York city area—Somerville, Massachusetts, which ranks fifth, being the only one that is not. Union City, New Jersey, is the most densely populated, with 52,180 people jammed into its 1.3-square-mile area, or 40,138 persons per square mile. New York is fourth, having on the average 24,697 persons crowded into each one of its 315.1 square miles. Manhattan, one of the city's boroughs, is more crowded than any other place, with 77,195 persons a square mile. The average for the United States as a whole, including unpopulated areas, is 50.5 a square mile.

Crime Increases

◈ On November 29 the FBI reported that during the first

nine months of 1962 crime in the United States made another sharp increase, but particularly in New York city. Whereas the average increase in the number of most serious crimes—murder, rape, robbery and aggravated assault—was 3 percent throughout the country, it was nearly 13 percent in New York city.

Airplane Crashes

◈ During the final eight days of November a series of six airplane disasters claimed 206 lives. They began with three crashes on the 23d. On that day all 17 persons aboard a United Air Lines Viscount died when the plane plummeted to earth near Ellicott City, Maryland; similarly, all 21 persons were killed when a Hungarian airliner plunged into a snow-flecked beet field north of Paris, and 19 died in the crash of a Portuguese military transport on São Tomé Island off the west coast of Africa. On the 26th another 27 persons were killed when a Brazilian airliner collided with a private cabin plane about 60 miles northeast of São Paulo. The following day 97 lives were claimed in the crash of a Brazilian jetliner en route to Los Angeles. It smashed into a 2,400-foot-high mountain near Lima, Peru. And on the last day of the month, 25 of the 51 persons aboard an Eastern Air Lines plane perished when it crashed while landing in a heavy fog at Idlewild Airport in New York.

Trading Stamps for A's

◈ Not only are trading stamps offered for church attendance, but now, at the Brooklyn Avenue School in New York, third-grade students are rewarded with twenty trading stamps for each "A" on their report cards. The idea originated at a current affairs discussion, where it was observed that trading stamps had been given for A's in a Miami school.

Adulterated Foods

◈ Last fall adulterated foods in distressing numbers were discovered on the market throughout Italy. Outstanding examples were 5,000 pounds of Trieste cheese made of banana peel, butter sold in Gorizia that was produced from tallow normally used as a lubricant in ship launchings, and Genoa bread that contained 50 percent pig fodder. A new Italian wine exported to Germany had gained popularity there until German health authorities discovered that it was fortified with oxblood, veal bones, skimmed milk, fish glue, seaweed and a tar derivative to help the coloring. Italian Premier Amintore Fanfani ordered an investigation and promised new laws to deal with the problem.

On November 10 Egyptian health officials reported that poisoned cooking oil had stricken 119 persons, paralyzing their hands and feet. All the victims were residents of Ismailia, located beside the Suez Canal.

Friends of the World

◈ At a political rally last fall priest Edmund Cuneo prayed before 1,500 diners in behalf of the Democratic party. His prayer, as reported in the Philadelphia *Bulletin* of October 17, 1962, petitioned: "We return Thee thanks, O Almighty God, for all the blessings of this day. We are particularly grateful for the new inspiration, the new enthusiasm and, we hope, the new courage to go out and work for the Democratic Party with all our available energy. The Democratic Party has been the party of the people. It has been a party of action. If we wish greater benefits from the government, we must work to keep the Democrats in. This is our challenge and we beg Thee, God, to give us divine assistance. Amen."

Prayers for the U.N.

◈ At the 77th annual meeting of the Baptist General Convention of Texas last fall the United Nations was commended for its work relative to the Cuban crisis, and Baptists were urged to pray for the United Nations in its efforts to preserve world peace.

Young Criminals

◈ A *UPI* dispatch from Loughborough, England, told of a two-week wrecking spree on which a 7-year-old girl led her two brothers, aged 5 and 2. The damage included a $5,600 lumberyard fire that put its owner out of business, another fire in a deserted house, a burglary, an egg-smashing spree in a poultry yard, a tractor so badly damaged that it was out of action for a week and a slap on the flank of a horse that sent it bolting down the street into a car. Whereas the boys were left in the custody of the mother, the girl was ruled "beyond her mother's control," and was placed under council care.

Floating Diamond Mine

◈ A large barge has been converted into a floating diamond mine and is operating off the southwestern coast of South Africa, using suction dredges for taking diamonds from the seabed. In a week's operation it is reported to have obtained 2,100 gems, valued at $56,000.

Clergy Organize Demonstration

◈ On October 28 several thousand Antiguans were organized by their clergy to take part in a demonstration to protest against the government's intention to allow a gambling casino to be built on the island. Methodist minister Martin C. Roberts, addressing the demonstrators, said it was not a political gathering,

but a gathering of the churches throughout Antigua to fight an issue that concerns the "kingdom of God and His righteousness." The demonstrators, led by the clergy, then marched through the streets of the capital to Government House, where their protest was presented. Although the demonstration was conducted without mishap, it has not been viewed lightly by government officials. The Secretary of the Trades and Labour Union was quoted as saying: "I view the situation of the churches demonstrating so serious that I think it is quite time that the church be dealt with politically for it to stop its political activities."

Pedestrian Oasis

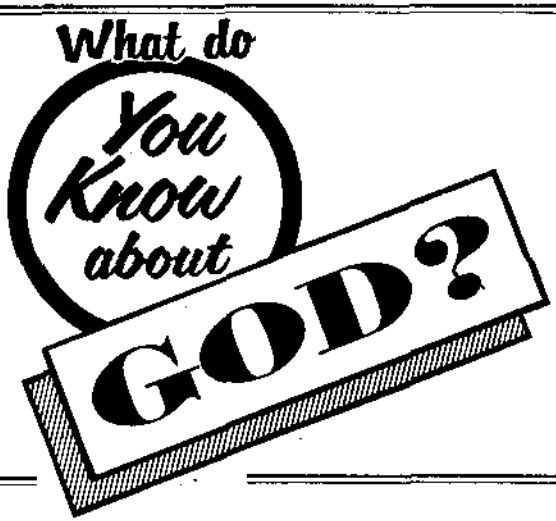
◈ Stroget, Copenhagen, Denmark's main street, was closed to all vehicular traffic on November 17, and will remain closed until at least February. If the experiment works, the pedestrians will continue to have Stroget, this narrow thoroughfare, two thirds of a mile long, all to themselves. When the pedestrians were given free rein in the capital's principal shopping center, they danced in the street. Some now suggest that Stroget be covered with a glass canopy to protect the pedestrians from frequent rains and to turn it into a special tourist attraction.

Every Minute an Earthquake

◈ The earth is virtually trembling beneath our feet, for, according to a report in the Toronto *Daily Star* of September 6, 1962, there is an earthquake every minute of the day on an average and a major quake at least once every two weeks. Every year there are as many as 900 earthquakes of such intensity as to cause serious destruction and to involve heavy death tolls. It has been estimated that during the last 4,000 years 13,000,000 people lost their lives because of earthquakes. It is reported that during the past century there have been 2,096 recorded earthquakes, of which 1,222 were severe enough to crack walls, 510 shattered buildings and 364 devastated towns.

Dreamology

◈ Dr. Gustave E. von Grunebaum, director of the Center for Near Eastern Studies at the University of California, Los Angeles, reports that in medieval Europe and in Moslem society as recently as sixty years ago people decided important matters of state and religion on the basis of their dreams. He found that even today many people seek guidance from dreams, even though there is no scientific basis for doing so.



Is he actually three persons in One as taught by nearly all religions of Christendom? Or is the doctrine of the "trinity" one of the most serious "mistakes" of theology? Read what Jesus' apostle John had to say on this vital subject. Send for *"The Word"—Who Is He? According to John.*

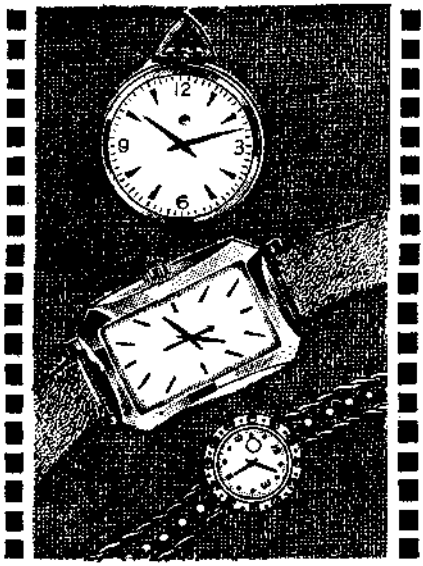
It is 4d, 3 for 8d (for Australia, 5d, 3 for 10d; for South Africa, 3½c, 3 for 7c).

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me the revealing booklet *"The Word"—Who Is He? According to John* (4d, 3 for 8d; for Australia, 5d, 3 for 10d; for South Africa, 3½c, 3 for 7c).

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....



Save time!

If you have been a reader of *Awake!* for the past year, you can no doubt think of many things you would like to locate in the older issues. Yet you may have forgotten in just which issue the article was that contained the particular bit of information. Don't look for needles in a haystack. Obtain the new *Index*, which will pinpoint just what you are seeking. It is only 8d (for Australia, 10d; for South Africa, 7c). It includes references to each issue of *The Watchtower* and *Awake!* as well as other publications of the Watch Tower Society released during the year. Send for *Watch Tower Publications Index*, 1962.

Also available
Watch Tower Publications Index, 1961, for 8d (for Australia, 10d; for South Africa, 7c)
Watch Tower Publications Index, 1930-1960, for 7/- (for Australia, 8/10; for South Africa, 75c)

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send: [ ] Watch Tower Publications Index, 1962 (8d; for Australia, 10d; for South Africa, 7c).
[ ] Watch Tower Publications Index, 1961 (8d; for Australia, 10d; for South Africa, 7c).
[ ] Watch Tower Publications Index, 1930-1960 (7/-; for Australia, 8/10; for South Africa, 75c).
I am enclosing .....

Name ..... Street and Number or Route and Box .....
Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y

Awake!

What Is Relevant Religion?

Fetishism's Grip on Africa

The Catholic Church Examines Herself

Ways to Care for Your Wood Furniture

FEBRUARY 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth *their uncensored, on-the-scenes reports come to you through* these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and *strengthening those disheartened* by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street, Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway, London N.W. 7, England

N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: *3,700,000* — ***4d a copy (Australia, 5d; South Africa, 3½c)***

"Awake!" is published in the following 25 languages: **Semimonthly**—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. **Monthly**—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, *821 New North Rd., Auckland, S.W. 1*	7/-
South Africa, *Private Bag 2, P.O. Elandsfontein, Tvl.*	7/-

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

God Made Out of One Man All Nations	3
What Is Relevant Religion?	5
A Prediction Come True	8
Fetishism's Grip on Africa	9
The Catholic Church Examines Herself	12
The Mont Blanc Road Tunnel	16
Why Worry?	19
Ways to Care for Your Wood Furniture	20
Wiser than Theologians	23
The "Chocolate Tree"	24
Why a Crocodile Swallows Stones	26
"Your Word Is Truth"	
What Is Included in the Rainbow Covenant?	
Watching the World	

Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, February 8, 1963 | Number 3

God made out of one man all NATIONS

AS THE inspired apostle Paul told the Athenian philosophers assembled on Mars Hill: "[God] made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of . . . men." Since the Bible also shows that at the time of the Deluge only Noah and his family survived, it must follow that all mankind today descended not only from Adam but also from Noah.—Acts 17:26; Gen. 7:23.

That all mankind has a common origin is also confirmed by science. "There is only a single human species," says Dobzhansky in his *Genetics and the Origin of Species.* "Man is a single biological species," according to *The Encyclopedia Americana,* Vol. 23, pp. 108, 109. Thus it is that, while the blood of humankind can be typed according to certain basic groups, these have nothing whatever to do with race. In fact, members of the very same family often have different blood types.

Noteworthy in this regard also is the fact that all babies begin life with the same kind of cries regardless of race or language. Differences become apparent only as they begin to be taught to speak.

In view of these plain facts, both Scriptural and scientific, how mistaken was the Baptist group that passed a resolution to this effect: "True Bible believers, North, South, East and West, hold to the truth that God divided the races and intended them to remain so."

Not only mistaken, but also how unchristian is the attitude of those who make an issue out of race differences and use this as an excuse for discrimination! This is an attitude that is more prevalent than most people realize, as was brought home when Jehovah's witnesses recently held an assembly in the Irvington, New Jersey, High School auditorium. The president of the Board of Education, which had granted the Witnesses permission to use the auditorium, pointed out to critics that it was the policy of the board to grant the use of the facilities of the school to any community organization, regardless of religion, and that failure to do so in the case of the Witnesses would have been morally and ethically unsound.

But these facts did not prevent certain ones in Irvington from creating a furor in the community. Such as the one who telephoned the police department: "I'm gonna set off a bomb at the Irvington High School at 4 o'clock this afternoon!" Why? The Irvington, New Jersey, *Herald,* Sep-

tember 13, 1962, answers: "Specific target: a convention of Jehovah's Witnesses. Even more specific target: the Negro members of the convention, comprising the majority of close to 2,000 Witnesses in attendance over the weekend."

"The Police Headquarters," the *Herald* continued, "was peppered with a number of calls as the three-day convention—Friday through Sunday afternoon—continued. . . . Mostly unprintable. Stinging the ears of the cops used to tough talk. The obscenities turned some stomachs." The members of the Board of Education were bombarded with such phoned questions as: "Hello, is this the colored funeral home?" "Hello, is this the colored doctor's office?" Even the mayor of Irvington was influenced by this display of racial prejudice and criticized the Board of Education for having permitted the Witnesses to use the high school auditorium. Fittingly, the *Herald* called for apologies on the part of those having manifested this racial bigotry and intolerance.

Irvington, New Jersey, professes to be a Christian community. But how far removed all this display of racial prejudice is from the example set by Jesus Christ for his followers! In his day the Jews looked down upon the Samaritans in exactly the same way that some whites today look down upon Negroes. But not Jesus. When he was resting at the well of Sychar, a Samaritan woman came to draw water, and Jesus asked her for a drink. Such a thing was unheard of.

No wonder the woman asked Jesus: "How is it that you, despite being a Jew, ask me for a drink, when I am a Samaritan woman?" Yes, this was most unusual: "For Jews have no dealings with Samaritans," John goes on to inform us. Jesus, however, did. He was not affected by popular prejudices and so proceeded to preach to her.—John 4:7-26.

In fact, it might be said that Jesus went out of his way to make this point to his Jewish listeners who did practice discrimination, rubbing it in, as it were. A case in point is his illustration of the Good Samaritan, in which he contrasted the neighborly love of the despised Samaritan with the cold indifference of the highly regarded priest and Levite. No question about his prejudiced listeners feeling uncomfortable at the point made by Jesus in that parable. And when Jesus on another occasion had cured ten lepers, and the only one to return and express gratitude was a Samaritan, Jesus called attention to that fact.—Luke 10:29-37; 17:11-19.

COMING IN THE NEXT ISSUE

Why Peace Plans Fail.
Planning a Budget.
The Historic Khyber Pass.
You Are Wonderfully Made.

Jesus Christ believed that God had made out of one man all nations and races. He gave his life for all of them. His followers believed as Jesus did, even as can be seen by the words of the apostle Paul. Racial prejudice flies in the face of the Scriptural commands: "You must love your neighbor as yourself." "Just as you want men to do to you, do the same way to them."—Mark 12:31; Luke 6:31.

However, while keeping free from racial prejudice themselves, those with faith in God and Jesus Christ are not obligated to try to force others to act the same way. Neither Jesus nor his apostles engaged in social reform. They knew better than to try to put a new patch on an old garment. They concentrated on preaching God's kingdom and were content to wait upon Jehovah until his due time to end all unrighteousness. That was and is the wise course.—Rom. 12:19.

WHAT IS *Relevant Religion?*

"THE story of Christianity's retreat is more than one of numbers. It is a story of a church that has become largely complacent and irrelevant."* This criticism by clergyman James Pike is a basic complaint that has been voiced in recent years by many clergymen who are becoming acutely aware that something is seriously lacking in the churches of Christendom. But what do they mean when they say that the church is irrelevant? Do they mean that Christianity is a misfit in this twentieth century?

When using the word "church," religious leaders have in mind the collective body of churches throughout the world that profess to be Christian. They regard this collective body as representative of Christianity. Their failure to touch the lives of the common people and to provide dynamic leadership in this confused and frightened world causes them to feel that the churches, as a whole, are irrelevant, that is, they are not related to the problems of our day. This was pointed out by Dr. Lawrence D. Folkemer, a Lutheran clergyman who was a professor of religion at George Washington University. He said:

"In a period of our history when we are witnessing the greatest revival of interest in religion . . . never has Christianity been so ineffective and irrelevant. Our Christian faith is equally distant and out of touch with the really perplexing and knotty problems of modern society. The distance between our professed faith and our daily performance is astronomical."—*Gazette and Daily*, York, Pa., March 19, 1960.

The famous German clergyman Martin Niemöller pinpointed the reason for the failure of Christendom's churches to be relevant when he said, as reported by the newspaper *Rems-Zeitung* of January 14, 1952: "We have attempted to change the gospel into a program of human wisdom, instead of carrying out God's real program. God's message indicates only one way to help the world: to do the will of Christ; in other words, to do that which we have not been doing in Europe throughout the centuries."

Christianity Misjudged

It is a grave mistake to equate Christianity with the churches of Christendom and say their failure is the failure of Christianity. Christianity is not in retreat. It is not irrelevant. What Christ taught over 1900 years ago is just as pertinent in this twentieth century as it was in the first century. True Christianity is steadily spreading. That which is in retreat and is irrelevant is religious Christendom. She has failed to give Christ a hearing ear and has substituted human wisdom for the divine wisdom that he taught his followers.

Dominated by human philosophy, psychiatry, nationalism and endless socials, Christendom's churches are a far cry from

* *Look*, December 20, 1960, page 24.

the zealous Christian organization of the first century. It was fired with missionary zeal and had an unquenchable thirst for knowledge of God's Word. What a contrast that is with the churches whose members, as a whole, are so uninterested in God's Word that they make little or no effort to learn what is in it, much less to apply its principles to their living.

Christians of the first century obeyed Jesus' command: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) They expended their energies in the service of God. Unlike these true Christians, the members of Christendom's churches, as a whole, expend their energies on irrelevant activities that have nothing to do with the worship and service of God. Commenting on this point, the Canadian magazine *Maclean's* of February 25, 1961, said: "Almost without exception the new churches and their young suburban families have placed great emphasis and value on their auxiliary activities—Boy Scout, Cub and Girl Guide groups, men's clubs, women's clubs, teenage clubs, sports and special classes that have no formal connection with the Scriptures."

The stirring truths that Jesus taught have been so watered down with worldly wisdom and personal views of religious leaders that there is little resemblance between the Christianity that Jesus instituted and the Christianity that is professed today by the great body of religious organizations of Christendom. Since they have lost sight of the goal Christ set before his followers, it is not surprising that they have become preoccupied with things that are wholely irrelevant to Christianity and to man's spiritual needs. On this point Canadian clergyman R. H. Nicholson said, according to the *Telegraph-Journal* of Saint John, New Brunswick, of April 11, 1960: "The objective of the church has deteriorated, the goal has been lost sight of, and today fun or entertainment is being stressed rather than the high ideals of the church."

What Jesus Christ taught his followers was relevant religion. It touched the lives of the people of the first century, causing thousands to make drastic transformations in their way of living. This was for their own good as well as for the good of the community. But more important than that, it directed their attention to God and channeled their energies into his service.

Notwithstanding the great advance in technology that has taken place since the first century and the knotty problems this has brought, Christianity is still pertinent to man's needs. It is an uplifting religion that gives man high standards to live by and high ideals to guide him. It builds up his trust in God, his respect for divine laws and his desire to maintain integrity to the heavenly Father. It shows him the way to good relations with his fellowman and to peace and unity. The basic features of Christianity that Jesus gave to his followers in a sermon delivered on a mountain make evident its practicalness for our day.

Sermon on Mountain

In his sermon Jesus revealed that Christianity is a religion that is centered on God, not on man. He set the example in what he told his followers by constantly directing their attention to his heavenly Father. At the very beginning of his sermon he pointed out the necessity of being aware of one's need for God and for nourishing spiritual instruction. He said: "Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them." (Matt. 5:3) A consciousness of that need can be stimulated in people by bringing Christian truths to them.

The model prayer Jesus gave also put

God in the place of first importance as would be expected in a religion that is centered around Jehovah. It asked for his name to be sanctified, for his kingdom to come and for his will to take place, "as in heaven, also upon earth." (Matt. 6:10) With God at the center of Christianity, all its activities in the first century were related to him and his purposes. This cannot be said for the collective body of religious organizations in Christendom.

It is a common practice for religious organizations of Christendom to overemphasize what a person can get from religion rather than what he owes to God. Human salvation, which is a marvelous expression of God's love, is magnified to such proportions that God's name, the vindication of that name, his purposes and the undefiled worship of him are crowded into the background and generally lost sight of. This centering of religion on man rather than on God is one of the things that makes the religion of the churches irrelevant. Note what clergyman Pike confessed about this: "We have tended to make religion man-centered, rather than God-centered. For years, writings and sermons have said, 'Religion is good for you.' " —*Look,* December 20, 1960.

Jesus went on to mention in his sermon the godly traits that Christians are expected to cultivate. He said they should be mild-tempered, merciful and peaceable. They should also hunger and thirst for righteousness, be pure in heart and be willing to endure reproach and persecution for the sake of righteousness. These are practical things that touch the lives of the common people and guide them in the way of good relations with God and of peaceful living with one another.

Jesus stated that his followers "are the salt of the earth." (Matt. 5:13) Salt is a symbol of purity, incorruptibility and permanence. In a world rotten with corruption, true Christians stand out as the only ones who bring joy to God for maintaining integrity to him and for living by the principles he has laid out in his Word. Those incorruptible principles form their moral standard, which protects them from the distasteful practices of the world. The Scriptural truths they preach are pure, upbuilding and spiritually healing, having a wholesome effect upon people.

But what happens when a Christian ceases to do the things that are right in the eyes of God? He ceases to be a seasoning element that is pleasing to God and that is good for mankind. Jesus went on to say: "But if the salt loses its strength, how will its saltness be restored? It is no longer usable for anything but to be thrown outside to be trampled on by men." The religious community of Christendom finds itself in that position. It is like salt that has lost its flavor and therefore is, as clergymen admit, "complacent and irrelevant." Instead of standing firm for what is right in the eyes of God against political rulers and popular practices, it obsequiously compromises so as to avoid being displeasing to men. Canadian clergyman Angus James MacQueen remarked: "Popular religion is very likely to be morally flabby, socially irrelevant and politically subservient."—*Maclean's,* February 25, 1961.

Christians were instructed by Jesus to be like shining lights in a spiritually dark world. He said: "Let your light shine before men." (Matt. 5:16) This is the light of truth that they received from him and from the Scriptures. As Jesus' disciples followed his example and preached the life-giving truths of Christianity, so all his followers today should preach them. This active involvement in Christianity makes the Christian religion an integral part of a Christian's life. It gives him a

program of spiritual activity that causes Christianity to live for him.

Christendom's churches have failed to encourage their members to let the light of truth shine as the early Christians did. They have failed to provide for them the program of spiritual instruction and activity that Christ provided in the first century. They have limited the ministry to a select clergy class instead of training all their members to make "public declaration for salvation." (Rom. 10:10) Since they have failed to involve their members actively in Christianity, is it any wonder that large numbers of them are apathetic and seldom attend church? Is it any wonder that church membership is not keeping up with population increases? In the United States one million persons are added every year to the sixty-six million who have no church affiliation. More than half the population of twenty-four states have no religious ties. In 110 counties 80 percent of the population have none.

Human Relations

Love for God and love for neighbor are requirements that Christians are expected to meet. In his sermon Jesus extended this requirement to one's enemies. "Continue to love your enemies and to pray for those persecuting you." (Matt. 5:44) Instead of exercising this Christian love, church members in Christendom drop bombs on the homes of one another because of international political differences. Such murderous actions reflect the failure of Christendom's religions, not the failure of Christianity.

The instructions Jesus gave regarding human relations are practical in this twentieth century. If professed Christians would follow them, living conditions in the nations of Christendom would be far superior to what they are. He mentioned the Scriptural law against murder and then expanded it by saying that a person would be held accountable for continuing "wrathful with his brother" and for addressing him "with an unspeakable word of contempt." (Matt. 5:22) Such action would not be showing love and would not be peaceable.

It is not possible to have good relations when people pick at the imperfections they see in other people, refusing to make allowances for them. Jesus gave practical instruction when he said: "Stop judging that you may not be judged. Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."—Matt. 7:1, 3, 5.

Although the religious bodies of Christendom admittedly practice a religion that is irrelevant, we are not to conclude that Christianity is in the same category. True Christianity is not irrelevant and it is not in retreat. It is pertinent to the problems and issues of our day, and it is pointing the way to good human relations and to permanent world peace. There is a vast multitude of people, not associated with the churches of Christendom, who are practicing Christianity as Jesus instructed his followers to practice it. They are exhibiting the same zeal and dynamism that was shown by the first-century Christians. Associated in a New World society, they are living proof that true Christianity is relevant in this twentieth century.

A PREDICTION COME TRUE

"If God spare my life, ere many years I will cause a boy that drives with a plow to know more of the Scriptures than the great body of clergy now know."—William Tyndale, A.D. 1523.

Fetishism's GRIP ON AFRICA

By "Awakel" correspondent in Ghana

AN African woman was going about her usual business of selling dried fish in the public market. Suddenly a violent convulsion overwhelmed her entire body! When slightly recovered, she staggered through the maze of busy city streets as though beckoned by some unseen hand that led her to a fetish house. What caused this woman to be so possessed? What force directed her to the compound of a fetish priestess? For that matter, how can the strange grip that fetishism still holds on much of the African continent be explained?

Some years previously this woman's wealthy father, who had no less than five wives, had visited a fetish-man because of a grave personal problem. He sincerely believed that the hate of some enemy caused most of his children to be born dead. In response to his request for advice and protection the fetish-man prescribed a personal fetish.

Chopped twigs from various tropical trees were bound together and placed in an earthen cooking pot, where they were generously anointed with the fresh blood of a chicken and a goat. After raw eggs and white clay were added, sharp knives were stuck into it. Finally, to give it power, a spirit was called to be the inhabitant of the fetish. With the prescription went a prophecy: One member of his family would be called to be its religious caretaker. Truly, the possession of this daughter by an unknown force seemed to be the fulfillment. It portended her enrollment in one of the secret schools of fetishism, since no one can become a fetish priest or priestess without special training.

Schools of Fetishism

There are several hundred different systems of fetishism and each school has its own rites and methods. Infinite tribal variety is partly responsible for this diversity. A practice common in one tribe is foreign to another. But regardless of the fetish one believes in, each candidate for the priesthood is required to undergo a lengthy instruction period in one of the many obscure little schools. During this training direct communication with family or friends is forbidden. However, a young child is customarily used to exchange messages with the outside. Let us look in on a fetish school in Ghana.

The first day of school is highlighted by a celebration featuring singing, dancing and the sensual rhythm of drums, whose increasing tempo pulls the strings of emotion taut. As the excitement builds to a climax each student is profusely anointed with the warm blood of a freshly sacrificed goat, which streams over their heads and down their bodies in red rivulets. When the juice of certain plants is pressed into their mouth and eyes the frenzy really begins. Soon, clad simply in loincloths, they sink to the ground writhing. Next a carved wooden stool, recently sanctified by eggs, blood and clay, is presented to them, and the orgy is halted by splashing cool water

over the students. Use of soap is not permitted in this school, so their dusty bodies are wiped clean with a mixture made from herbs and roots. With the formalities of enrollment over, study begins.

Classes are arranged into distinct categories, such as secret language, motivational drumming, convincing acting, miraculous healing, casting spells and spirit communication. Each student learns to be a professional actor. He is taught to hold imaginary one-sided conversation with the spirit world in order to frighten the laity. The student also learns to give the impression of being deaf and blind as if possessed. Most of the time this appears to be a routine performance, but not always. The very nature of fetishism readily lends itself to actual demon possession, and there is much evidence that this is often the case. Of course, it is hard to say just when the possession is real, but the entire system is under demon influence since the fetish-men yield themselves to be agents of the spirits and profess to hold communion with them.

When the student has been thoroughly indoctrinated he is shaved bald and a newly sanctified idol is placed on his head for the walk home. There relatives and friends are waiting to celebrate with singing and dancing. The new idol is placed in its own private room, called the "gbatsu" in the Ga language. Only fetish priests dare to enter this room, because it is considered holy. In fact, Accra road builders have deviated from the planned path of a road when a "gbatsu" stood in their way.

Upon graduation from a fetish school the priest is expected to act as a combination religious adviser, professional consultant and family doctor for the rest of his life. Retirement is said to be unthinkable, but there are many former members who have given it up.

Professional Secrets

While outright demonism plays a significant part in fetishism, there is also considerable room for deception, and appropriately so, because the Devil is "misleading the entire inhabited earth." (Rev. 12:9) A like situation exists in other lands where genuine spiritism competes with those employing fraud and tricks. In Africa clients are always impressed when the fetish priest displays knowledge of their personal affairs. However, this information does not necessarily come through spirit channels. A former fetish priestess who is now one of Jehovah's witnesses disclosed that the information is often gathered by dispatching an aide to the priest nearest the home of the client. Upon his return the news is spoken in a secret language and then divulged as though revealed by the spirits.

The priest's influence is also enhanced because of his thorough knowledge of herbs and their medicinal benefits. By use of this herbalistic knowledge many physical ailments are cured. Of course, the credit is given where it is desired, not where it is due.

Probably the most famous aspect of the African fetish-man is his alleged power to wish an enemy to death. Stark fear of the priests often has harmful effects in itself, but there are times when the priest's power to harm is not at all mental. A case in point is the Tigare fetish in Ghana. National attention was focused on this group when it was learned that they were poisoning people. The Tigare priests would get a friend or relative of the victim to administer the poison, resulting in insanity or death.

On the whole, fetishism is largely a preventive measure. When Tigare was popular the people that trusted in it believed its power would protect them from the influence of evil spirits. Today it is mostly

in the smaller villages that one can still find a Tigare shrine. Like its predecessors, such as Kwaku Firi, Tigare has lost much of its grip. As one fetish falls, another rises to take its place. Often the juju (charm or talisman) is nothing more than a pile of dried mud passed through the hands of a priest supposedly to impart all the supernatural powers that he is said to possess. Jujus may be composed of anything animal, vegetable or mineral. Similarly, some people buy Indian or American talismans for protection, and there are unscrupulous firms that specialize in exporting such charms.

Perhaps you are wondering if Almighty God is ignored by believers in fetishism. Not quite. The average person recognizes the Creator but prefers to turn to one of the great mass of spirits that he believes are interested in human affairs. He believes that God has created these spirits and that it is proper to consult them and give them worship.

Like Christendom's millions, the adherents of fetishism consider the human soul immortal. This belief is one of the main reasons for fetishism's strong grip on Africa. However, they generally do not believe that the soul flits off to heavenly bliss at death. Their idea is that the soul simply returns home. That is why many people in the northern part of Ghana have buried their dead at the side of the house or under the dirt floor of their main room.

Breaking the Grip of Fetishism

In many parts of Africa fetishism is not as prevalent today as in the past. But where Christendom's imitation Christianity has removed the fear of fetish, the result has been an increase in crime, dishonesty and disrespect for authority. This has caused some to advocate a return to fetishism. They say their forefathers believed in God and their people were loyal to one another, united in fear of the fetish.

However, there is a growing minority of men and women who have been freed from fetishism's grip by the truth of Jehovah God's Word, the Bible. In this inspired book they have learned that Almighty God has long been opposed to any kind of magic, witchcraft or spiritism, whatever its label. By conforming their lives to the principles of true Christianity these liberated peoples avoid crime, dishonesty and lawlessness. They have no need to consult fetish-men about personal problems, because Jehovah's inspired Word is a lamp to their feet and a light to their roadway. (Ps. 119:105) Against the power of wicked spirit forces they have the "complete suit of armor from God," the protection that He supplies. By following God's Word they are able to stand against the machinations of the Devil and other wicked spirits.—Eph. 6:10-18.

Africans who worship Jehovah know that no spirit force can withstand the power of their God. At the time of the Flood Jehovah demonstrated his superiority over all wicked spirits. His Son, Christ Jesus, demonstrated superior power over the demons when he walked this earth. Since his return to heaven Christ has warred against Satan and his demons and hurled them down to the vicinity of the earth. (Rev. 12:7-12) Knowing that they have just a short remaining time, the wicked spirit forces are extremely active now. But those who trust in Jehovah will shortly witness the Armageddon defeat of all Satan's organization. That victory will end fetishism's grip on Africa.—Rev. 16:14, 16.

The Catholic Church EXAMINES HERSELF

SURROUNDED by the magnificent works of art in St. Peter's Basilica, more than two thousand dignitaries of the Roman Catholic Church pondered over church problems from October 11 to December 8, 1962. This was the first grand assembly of the church's hierarchy since 1870 and the twenty-first of its kind, the first being the council of Nicaea, A.D. 325.

Officially, this assembly of cardinals, archbishops and bishops is called the Ecumenical Council Vatican II. It is the second of such councils to be held at the Vatican, the first being the one from 1869 to 1870. What was done during the thirty-four general congregations or meetings held until it recessed in December was just the beginning of its work. When it reconvenes on September 8, 1963, it will have many months of work yet to do. Some church councils have lasted for years. The Council of Trent, for example, spanned nineteen years and five papal reigns.

The cardinals, archbishops and bishops sat on two long rows of bleacher-like stands that faced each other. The stands were furnished with desks, kneelers and upholstered, foam-rubber chairs. Those for the cardinals were red and those for the others, green. Stretching for three hundred feet along the length of the central nave of St. Peter's Basilica, the stands reached from the front doors almost to the altar. In front of the altar was a dais upon which the pope's throne rested, facing the council. Although he was seldom present during the tiring debates, he was able to follow the proceedings in his private quarters, which were connected with the public-address system.

Why Called?

Unlike other councils that were called to condemn what the church considered to be errors, this council was called for a very different reason. At its beginning Pope John XXIII indicated that it would make no condemnations. It appears that the Council is to be an effort by the Catholic church to examine herself. It is felt that changes are needed to bring her up to date and to bring about reform and renewal in her. Many of her officials feel that she would benefit from an ecclesiastical housecleaning. On one occasion when the pope was asked why he had called the Council, he is reported to have opened a nearby window and said: "To let some fresh air into the church."

On January 25, 1959, only a few months after his election to the papal throne, Pope John XXIII announced his intention of calling the Council. He is the only one

in the church who has the authority to call her hierarchy together in an ecumenical council. If he should die before the Council has completed its work, it will automatically be interrupted and will not be able to reconvene until his successor calls it.

In addition to endeavoring to bring about some needed reforms, the Council will strive to improve the relations of the Catholic church with the Eastern Orthodox churches and with Protestants. The pope expressed the hope that it will prepare the way for a return of, what he calls, the "separated brethren." By this expression he refers particularly to the Eastern Orthodox churches that have beliefs and practices very closely related to those of the Roman Catholic Church. Although union with Protestants is less likely, greater unity is hoped for.

As an indication that a better climate in her relations with other denominations is desired, leading denominations were invited to send representatives to the Council as observers. The nearly forty who came were personally welcomed by the pope and were given choice seats for observing the proceedings. All sessions were open to them, including those that were secret to the press and public. They were even given copies of the supersecret agenda and invited to offer criticisms and suggestions during the Council's deliberations. Of course, they were to do that privately, as they were not permitted to participate in the discussions.

This was the first time since the Council of Trent in the sixteenth century that Protestants were permitted to be present at a council of the Catholic church. Attendance by representatives of the Russian Orthodox Church was the first contact between the two churches in over nine centuries.

Preparation

Shortly after Pope John XXIII made his announcement in 1959 of his intentions to call the Council, preparations got under way. Letters were sent to all church prelates of the rank of bishop and above and to hundreds of ecclesiastics that are especially well informed on church administration for suggestions of topics to be put on the agenda. From fifty-one countries nearly 9,000 suggestions came in.

To do the preliminary work, the pope formed new administrative machinery. He appointed a central preparatory commission, two secretariats and ten preliminary commissions. These labored to analyze the suggestions and to condense them into sixty-nine draft decrees and constitutions. The results were put into 119 booklets that totaled over two thousand pages and were sent to the prelates that were invited to come to Rome. They were expected to study the material and to convey their reactions to the Vatican a month before the Council was due to open.

Operation of the Council

Organizations had to be formed to ensure the smooth operation of the Council's proceedings. Since the pope could not personally supervise all the discussions, a committee of ten cardinals was appointed to act as the Council's presidium. This was the steering committee. Each cardinal presided over the sessions in turn.

Council operations began with the election of ten commissions to do the basic work for the Council. Of the twenty-four members making up each commission, eight were appointed by the pope. The head of each commission was a papal appointee, a cardinal of the Roman Curia, which is the powerful administrative arm of the church. By rejecting nominees for the com-

missions that were suggested by the Curia, the prelates made it clear from the very beginning that they had not come to Rome to be a rubber stamp for this group of cardinals at the Vatican. The 160 men who were finally elected to the working commissions hailed from forty-two countries, providing a good representation of worldwide Catholic thinking.

Voting was confined to the invited prelates, none of whom were female heads of orders. Only men voted. Their votes were indicated on special cards that were collected and taken to electronic computers that were installed in a soundproof room near the papal throne. In a matter of minutes the Council heard the results of its voting.

From the very beginning disagreement was so marked among the members of the Council that they could be classified into three groups—conservatives, moderates and progressives. The core of the conservatives is the Roman Curia under the leadership of Cardinal Ottaviani, who ranks second only to the pope as a church authority on matters of faith and morals. The conservatives oppose any changes in the church. In fact, Ottaviani even opposed the idea of calling the Council. The liberals or progressives, on the other hand, are strongly in favor of pronounced changes. They favor decentralization of power, with more autonomy for the bishops, liturgical reforms and revisions that would help the church meet the modern world, and a more liberal view on freedom of worship.

When the Council debated the draft decree on theology, the progressives wanted a complete redrafting of the document. They regarded the draft, which was prepared under the oversight of Cardinal Ottaviani, as nothing more than a restatement of the centuries-old principles of the church. To adopt this decree, they felt, would only widen the gap between Catholics and Protestants. Cardinal Bea contended that it "would close the door to intellectual Europe and the outstretched hands of friendship in the old and new world."

The dispute over the decree on theology centered on the sources of revelation. The conservatives insisted that there are two distinct sources of revelation—the Scriptures and tradition. The progressives preferred to regard tradition as an exposition or interpretation of Scripture. For nearly two weeks the debate continued without apparent progress. Finally the pope stopped it and ordered the prelates to turn their attention to something else. The document was given to a special committee of eight cardinals and forty bishops. Their task will be the drawing up of a new draft decree on theology that might be more acceptable to a majority of the Council.

Replacing Latin with the vernacular was another cause for sharp differences of opinion. Progressive prelates believed that a liturgy in native languages would make it more understandable to the common people. The conservatives argued for the continued use of Latin. African bishops were strongly in favor of the vernacular. They argued that Latin is meaningless to practically all Africans.

Pope's Role

For the most part, the pope confined his role in the Council to that of a listener. Seldom did he interfere with the proceedings. However, when it became evident that the Council was making no progress in its debate of the theology draft, he overruled parliamentary procedure and ordered the debate halted. He took this action when prelates favoring that the document be shelved could not produce a majority vote of two-thirds to stop the debate from dragging on.

He dispensed with the two-thirds rule on another occasion too when he felt that elections were slowing down. He also felt compelled to interfere during the debate on a preface to a draft decree on sacred liturgy. It was apparent to him that the prelates had talked themselves out, so he called for a vote. The presidium was given his permission to end a debate by calling for a vote when the presidium felt that a subject had been sufficiently examined.

The prelates were surprised at the opening of the eighteenth congregation or meeting by the announcement that the pope had decreed that the name of Joseph be inserted in the Catholic mass immediately after that of Mary. This decree appears to have been precipitated by an incident in one of the Council's congregations or meetings. A very elderly bishop, who is a personal friend of the pope, slowly argued the merits of Joseph, going past the allotted ten minutes. The presiding cardinal summarily cut him short. During the discussion a theologian remarked: "Half the world doesn't even believe in God, and we worry about St. Joseph." The pope took up the old man's cause and formulated the decree.

The Council has no power in itself to bring about changes in the church. It is merely an advisory body that makes recommendations to the pope. The decrees it votes on become binding on all members of the Roman Catholic Church only after the pope has approved and promulgated them. A news release from the Vatican press service stated: "The absolute necessity for agreement of the majority of the bishops is not demonstrable. On the contrary, the pope may contradict decisions taken by an absolute majority of the bishops."

What Was Accomplished?

There is uncertainty as to precisely what was accomplished by the first two months of the Council's deliberations because of the wraps of secrecy that were on most of the meetings. The prelates, the two hundred theological experts that were there for consultation and the Protestant observers were all sworn to secrecy. News reporters were exasperated at this and at the paucity of information supplied them by the Council's press office.

It is known that the Council voted approval of the preface and first chapter of a draft constitution on sacred liturgy or public worship. These are believed to give bishops broader powers to sanction the use of the vernacular in church worship.

One of the results of the session has been a Protestant change of view regarding the power structure of the Roman Catholic Church. Protestants saw evidence that prelates did not hesitate to express disagreement with the Roman Curia, despite the powerful position it holds in the Vatican. They refused to be puppets to the Curia. A German theologian expressed the belief, when he returned from the Council, that there would now be a decline of the Roman Curia.

There can be little doubt that this introspective view that the Roman Catholic Church is taking of herself will have a profound effect upon the whole Catholic organization. How it will affect her relationship with Protestants and the Eastern Orthodox Church remains to be seen.

The Mont Blanc ROAD TUNNEL

By "Awake!" correspondent in France

CHINK, chink, chink! As the glass scraped along the rock eager Italian hands came forward to assist the first one from France out of the tunnel. Clink, clink, clink! Anxious French hands stretched out to aid the first one from Italy out of the subterranean passageway linking France and Italy under Mont Blanc, the highest mountain in the Alps. This unofficial inaugural trip took place on August 13, 1962. It was made through an eight-inch-wide, ten-foot-long hole in the rock, and the first "travelers" were a bottle of French champagne and a flask of Italian marsala wine!

The following day a 600-pound charge of dynamite blew down the ten-foot-thick wall of rock separating the French and Italian digging crews, and at 11:31 a.m. the plastic-helmeted miners who had been clawing their way toward each other for over three years were at last able to shake hands and give themselves a well-deserved pat on the back.

One month later, on September 15, the tunnel was officially inaugurated by French and Italian Prime Ministers Pompidou and Fanfani. Wearing the regulation plastic helmets, they rode along the bumpy little railway used in the mining work, cutting ceremonial ribbons at each end of the tunnel. In his inaugural speech, Signor Fanfani expressed the hope that "this road will become a symbol of peace, intercourse and prosperity for all the nations associated within the framework of the Common Market and for all the nations of old Europe and the whole world." Monsieur Pompidou saw in the tunnel a tangible proof of Franco-Italian collaboration aimed at "building a united Europe." Monsieur Dusseaulx, French minister of Public Works and Transport, said the tunnel would put an end to an anachronism: almost a thousand miles of frontier practically impassable for several months each year.

Paris—Rome UNDER the Alps!

This anachronism was foreseen nearly two hundred years ago. In 1787, when Swiss naturalist Horace de Saussure and his French guide Jacques Balmat got back into Chamonix after having climbed Mont Blanc for the first time, De Saussure wrote in his journal: "The day will come when a carriageway will be dug under Mont Blanc and then the valleys of Aosta and Chamonix will be united." Looking down from the 15,781-foot summit of Mont Blanc, De Saussure had realized just how near these two Alpine valleys were and yet how far apart were their inhabitants. Although, as the eagle flies, only nine miles separated these valleys, only the most desperate smugglers or intrepid chamois hunters ever crossed from one to the other without having to make a trip of over a hundred miles in the summer and even more in the winter.

The situation has improved little since De Saussure's day, in spite of some very fine roads being built across several high passes, for most of these passes are blocked by snow during the winter months. As recently as January 11, 1961, a *Le Monde* reporter wrote: "To go from Courmayeur, in the valley of Aosta [Italy], to Chamonix [France], only nine miles away, we had to travel by way of Turin, Modane and Chambéry, a detour of about 125 miles. All the other roads, including both the Great and the Little Saint Bernard passes, with their long series of hairpin bends, have been blocked for the past three months. The road tunnel under Mont Blanc, which will shortly link up these two neighboring valleys, will put an end to this absurd situation."

However, the Mont Blanc road tube will be more than just a convenience for the inhabitants of these French and Italian Alpine valleys. It will also cut by one-fifth the road travel time between Paris and Rome. At present, car drivers unwilling to ship their automobiles by rail through the Mont Cenis, Simplon or Saint Gotthard train tunnels must either drive *over* the Alps across high passes, most of which are snowbound from November through April, or go *around* the Alpine chain, along the French and Italian Rivieras. The new tunnel will enable motorists to drive from Paris to Rome *under* the Alps, at any time of the year.

There are at least three geographical reasons for choosing to bore through the Alps at this, their highest point. One is that Mont Blanc lies in a direct line drawn from Paris to Rome via Geneva, Turin and Genoa. Another is that no road passes are possible across the Alps for many miles on either side of this mountain giant. Finally, although Mont Blanc is the tallest of the Alpine peaks, it lies at one of the points where this mountain range has the narrowest base width, allowing for a shorter tunnel to be built than would have been required elsewhere. But even so, over seven miles of tunnel had to be dug, and this proved to be no small task.

Three Years' Digging

The agreement between France and Italy for boring and operating this tunnel was signed away back in 1953. The Italian Parliament ratified the agreement the following year. Various vested interests succeeded in delaying ratification by the French legislative assemblies until 1957, and two more years passed before work got under way. Drilling and mining began on the Italian side on December 5, 1958, and on the French side on May 30, 1959.

Tunnel boring methods have come a long way during the past hundred years. Back in 1857, when the Mont Cenis train tunnel was due to be cut, drilling technique permitted the miners to progress a mere thirty inches a day. Three years after work got started on this tunnel, the pneumatic drill was invented, speeding things up somewhat. But even then, this tunnel, which is only slightly longer than the Mont Blanc tube, took fourteen years to complete. The average daily advance was small compared with the production figure obtained by the digging crews working on the Mont Blanc tunnel, who progressed some thirty feet on an average day.

The boring process comprised four distinct operations: (1) Drilling holes into the rock; (2) plugging these holes with explosives; (3) blasting, and (4) clearing away the rock debris. This cycle was generally repeated three times a day, with shifts working around the clock.

On the French side of the mountain this work pattern was followed fairly regularly, since the French crew met up mostly with hard, dry rock. For the first opera-

tion—the drilling—they used a huge machine nicknamed "Jumbo." This device, mounted on rails and weighing nearly a hundred tons, was rolled forward to the rock face, where its sixteen compressed-air drills were able to bore over a hundred holes in the rock in less than two hours. Each of these holes, one and three-quarters inches in diameter and some thirteen feet long, was then packed with explosives. "Jumbo" was rolled back 150 yards or so. After the explosion, mechanical shovels moved forward and dumped the splintered rock onto conveyer belts, which fed automatic wagon-fillers called "cherry-pickers."

Ten electric locomotives plied back and forth evacuating trainloads of rock—some 2,000 tons a day—and hauling up to the "front line" cement, sand and broken stone. These ingredients were fed into a traveling concrete mixer operating continuously about one hundred yards back from the "front line." As "Jumbo" drilled and blasted its way forward, the cementing crew followed it up, finishing off the walls and the roof of the tunnel.

Due to the terrific pressure on the rock (at one point there is 8,000 feet of rock above the tunnel), it was often necessary to "pin" the splintering surface to the sound rock underneath. The French alone planted no less than 168,000 such long metal spikes into the walls and ceiling of their half of the tunnel.

The French crew consisted of some 350 men. Comparatively few of these worked on the actual digging. Many more were handling transport supplies, ventilation, railway laying, maintenance, and so forth. In the rear, that is, at the tunnel's entrance, a small-scale industrial complex grew up, including a compressed-air plant, an electric power station, a stone-crushing mill, a cement factory, a magazine of explosives and numerous workshops for sharpening the tungsten-steel drills and taking care of the thousand and one jobs involved in such an undertaking.

The Italian crew was made up of about 600 workers. This far higher personnel figure is in itself indicative of a very curious fact: The two halves of the tunnel are quite different!

Geologists working on the project explain that this huge mountain, so massive and solid in appearance, is actually split into three distinct sections. The fissures run obliquely through the mountain and slope from France down into Italy. They therefore cut across the section of the mountain through which the Italian crew had to tunnel. Along these clefts in the rock water seeps down from the glaciers thousands of feet above. In fact, at some places in the Italian section of the tunnel, "seeps" is hardly the word for it; "gushes" would be more appropriate. A blasting carried out on December 10, 1961, released a flood of water flowing at the rate of over 300 gallons a second, or some 26 million gallons a day. Water in lesser quantities was encountered several times, requiring special measures to evacuate it.

In addition, the rock on the Italian side of the mountain was, generally speaking, of poorer quality than in the French half. The roof of the tunnel fell in several times. Due to the friability of the rock, the Italian crew were unable to use the powerful pneumatic drills mounted on the French "Jumbo." They had to use smaller, man-operated drills. All this accounts for the larger-sized Italian crew and explains also why the Italian half of the tunnel was less far advanced toward completion than the other half at the time of the junction of the two crews.

Finally, on August 6, 1962, after three hard years of clawing toward each other, and when the two crews were still fifty yards apart, a special six-centimeter drill

bored into this remaining wall and eventually "came through." The meticulous calculations of the French and Italian engineers had proved correct. Both crews had done a fine job of precision digging and had met up as planned. Yet not without paying a heavy price. Accidents accounted for seventeen dead and many injured.

Europe's Longest Road Tunnel

Although it is named after western Europe's highest mountain, the itinerary of the tunnel actually passes two and a half miles north of the summit of Mont Blanc. On the French side, it cuts into the mountain at the Alpine hamlet of Les Pèlerins, perched up above the famous ski and mountaineering resort of Chamonix. Running in a southeasterly direction, it passes directly under the 12,680-foot summit of the Aiguille du Midi (famous for its cable railway, the highest one in the world), onward beneath the Glacier du Géant and the Géant Pass, where it crosses the frontier, and on into Italy, where it strikes daylight again at the village of Entrèves, near Courmayeur in the valley of Aosta. It starts its journey at an altitude of 4,204 feet on the French side, and finishes it in Italy at a height of 4,750 feet.

With its 11,600 meters (a little over seven miles), the Mont Blanc tube cannot claim to have broken any records in length, several train tunnels through the Alps being still longer. But it will be Europe's longest road tunnel by far. Its roadbed will be twenty-three feet wide and overhead clearance will be sixteen feet. Every 330 yards, there will be parking space for vehicles in trouble. These "garages" will be equipped with telephones and climatized cabins for stranded motorists.

Ventilation, one of the biggest problems in building road tunnels, will be insured by a system of ten huge pipes, eight pumping in fresh air and two sucking out the exhaust fumes. It is claimed that the tunnel will be able to handle 350,000 vehicles and 100,000 tons of freight a year. The trip through the tunnel, which will almost certainly be operated on a toll basis, will take just twenty minutes.

The Mont Blanc road tunnel is planned to be opened to the public early in 1964. Situated as it is near the French, Italian and Swiss borders and on the Paris-Rome axis, it is expected to become one of Europe's main travel arteries.

The boring of this tube through the great white giant of the Alps has set off a campaign of road tunnel building throughout Europe. A tunnel is well on the way to completion under the Great Saint Bernard Pass between Switzerland and Italy, and other road tunnels are being planned under the Alps and the Pyrenees, not to speak of THE big tunnel project that is fast gaining momentum: the tunnel under the English Channel. Thus, in addition to its economic and political efforts at unity, Europe is endeavoring to unite by connecting up its road networks. One might even be tempted to add that Europe appears to be having less trouble cutting through literal mountains—be they as massive as Mont Blanc—than in overcoming the mountainous obstacles to its economic and political unity. But, as Kipling would have said, that is quite another story.

Why Worry?

Do not stand there and worry; do something. If you cannot do something, then why worry?

Ways to Care for Your WOOD FURNITURE

PEOPLE and furniture are very much alike; both need individual attention if they are to look their lustrous best. This is true regarding young and old people, and it is true regarding modern and antique furniture.

However, there is a great wealth of furniture that has been marred, scratched, faded, worn or outmoded so that its usefulness is impaired simply because of ignorance, indifference or neglect. Lovely pieces of furniture have become eyesores or discarded junk because of lack of know-how to refinish and restore them to their true value. Yet with a little imagination and by patient treatment old discarded, battered pieces can be restored to their former beauty. How?

A chair with a broken leg or arm or a missing brace is a sorry sight indeed. But do not throw it away. Mend it. Replace the brace. Tighten up the squeaky joints. If a leg is broken, it is usually best to replace it with a new one. However, you can try to glue back a piece broken off at a rung joint. Then refinish or repaint the chair and it will look like new.

If your tabletop is marred and scarred, instead of constantly apologizing for its condition, remove those eyesores. Go over the whole surface with a fine grade of steel wool. It will amaze you how fast you can get down to the wood and eliminate those ugly scars. If necessary, restain the top to match the sides, and seal the stain in with a coat of shellac. You will be rewarded for your hard work when the table sparkles back with a satisfying gleam.

Does your table have a shallow hole? Then fill it with plastic varnish or with wax. Often a burn mark will show through a clear tabletop finish, but you can take a little ordinary enamel paint, the same color as the wood, and go over the spot. The way to restore an old painted table is simply to sand it smooth and refinish.

Dented and warped pieces of furniture remind one of neglected farm shacks. Remove those dents by filling the fibers with water. This softens the wood, causes it to swell up and resume its original shape. You might moisten a cloth pad, place it over the dent or warped spot and then hold a hot iron down on it. This will cause the wood to take its original shape.

Wood furniture is expensive. So hold on to it. At an auction a buyer was willing to pay $15 for an old, cherry-wood table. He realized that it could be restored with a little scrubbing. The bidding started at $5, then it went up to $7.50. It was an excellent buy at that price. When he brought the table home, he discovered that it was made of a light, cheap poplar and not cherry. But determined to get it thoroughly clean, he scrubbed farther. To his surprise he found beneath a thin layer of poplar the grains of curly birch, a wood even better than cherry. Evidently the seller knew of the poplar and was anxious to get rid of the table at the first opportunity, not knowing that it was made of ex-

pensive curly birch. It is amazing what a little scrubbing can uncover.

Drab Finishes

Why should not neglected furniture take on a dull, "lifeless" look? People look drab, too, when they are covered with grime, don't they? But remember, nothing rejuvenates like a good "bath." Actually there is no one best way to clean a dirty finish. Much depends on what kind of dirt it is and how long it has been on. But you cannot go wrong beginning with mineral spirits. This will cut through wax and oily or greasy dirt. However, you can use a mild soap and water; but the danger in using water is that it will sometimes cause a shellac or lacquer finish to develop a white haze. The way to eliminate this threat is not to swab the furniture as you would the kitchen floor. The idea is to clean the surface, not soak it through.

When using water, get it sudsy first; dip the sponge, cloth or a fine grade of steel wool into the water, then rub the wood gently along the grain. Do small sections at a time. After washing, rinse immediately with clear water and wipe dry with a clean cloth. To get around carvings, moldings, grooves and what have you, use a small hand brush or an old toothbrush. After the wood has thoroughly dried, then polish. The furniture piece will beam back at you like junior's face after it has been scrubbed clean following a mud battle.

A word of caution: Whether you are working with mineral spirits or with water, always begin in a spot where your work will not show, such as with the back or inside of a leg, unless, of course, you are a professional cleaner and you know what you are doing. If you work with an oil cleaner, be sure to destroy the rags after each cleaning, because they are a fire hazard.

Haze and Rings

Some old pieces of furniture as well as new ones develop a white haze that makes them appear steamed. To remove the mildest cases of haze, simply dip a piece of fine-grade steel wool in mineral oil or in linseed oil. Then rub the steel wool back and forth, following the grain of the wood. You are actually removing the surface of the finish that has whitened. When the white film is cleared, wipe the surface dry and apply wax or polish. Another way to remove the white film is to mix a tablespoon or two of vinegar to a quart of water. Dampen the cloth and then rub with the grain.

Why have spotty furniture mar the beauty of your room? White spots on varnished surfaces caused by water, alcohol or other liquids, can be removed by putting a little mineral or machine oil on the tip of your finger, dipping the finger in some table salt and then rubbing the spot gently with the finger. Varnished surfaces respond well to the rubbing of a flannel cloth dampened with camphorated oil or oil of peppermint. A few drops of ammonia added to either of these oils will help.

Black rings mean trouble. About the easiest thing to do is remove the finish from the whole tabletop. A solution of oxalic-acid crystals mixed in about a pint of water works well. Add the crystals until no more will dissolve, and brush on. This will bleach the stain out of the wood. The black spot will disappear as if by magic. After using the acid solution, wash the surface of the wood well with water before restaining; otherwise the bleaching effect of the acid will make the stain go on in a blotchy way.

Though these methods will work in most cases, there is no guarantee that they will work in every case. Some blemishes are like some people—stubborn.

Oiled Wood Finishes

Some modern and antique furniture has an oil finish. This produces a mellow, low-gloss or a flat finish instead of a brilliant gleam as produced by wax. In caring for walnut, teak and mahogany woods, some manufacturers recommend a good coat of boiled, not raw, linseed oil every three months for the first year and once every six months for the following year. This will preserve the rich mellow tones.

When applying the oil, use a pad of the finest steel wool or a soft cloth. Dip the pad into the oil and rub with long, gentle strokes as the grain goes. Let the oil soak into the pores. With a dry soft cloth remove all excess oil. Wipe the surface dry or else it may become a sticky dust collector. All that is necessary after that to keep the piece looking its best is a little buffing with a soft dry polishing cloth. Water marks, rings, may be removed at any time simply by going over them with an oil cloth.

Oil or Wax?

What to use—oil or wax? Oil bases are said to be better than wax bases because a film of oil on a finish provides a better moisture seal than a coat of wax does. This seal prevents the cracking, crazing, or crumbling of a finish. However, a good paste wax does have its advantages, especially the type used for automobiles. It lasts a long time, is easier to maintain and offers better protection against scuff and wear. It is necessary to go over an oil-base polish at least once a week to remove smudges and finger marks. It also means more dusting, because oil holds any dust that falls on it, whereas the slightest draft will blow dust off a slippery wax surface.

Further, repeated applications of oil tend to darken the finish. Waxes, too, get darker over the years with repeated coatings; however, this darkness can be washed off with mineral spirits and the wood restored to its original color; not so when oil is used.

Slight Blemishes—Their Cause

Time and money are saved by using preventive measures against deterioration and by practicing restoration as damage occurs. Overheated houses and apartments, humidity and dryness are all hard on furniture. Draft, too, dries out furniture fast. Cracking is caused by excessive heat, when a finish is left in direct sunlight or next to a radiator. Cracking is caused by the shrinking of a finish due to the loss of essential oils. The best protection against this is an oil or oil-base polish, which provides a much better moisture seal than a wax. It is wise to keep furniture away from hot radiators and out of the direct rays of the sun.

Much hard work could be saved if housewives made greater use of doilies, coasters, mats and ashtrays. Mats and coasters will save dressers and tables from scratches and marks. Doilies will protect sofas from oil and grease spots. Adhesive-coated felt attached to the bottoms of hard pieces will keep them from scratching the furniture when they are moved about. Perfume and cologne bottles placed on felt mats will prevent them from marring dressers. Care must be taken even with hard formica, because it, too, will scratch and dent.

Scratches and Deep Blemishes

Imagine a beautiful face, then put a scratch on it. What a difference it makes to one's appearance! It is the same with furniture. With furniture, however, scratches do not heal by themselves. You must do something about them to get rid of them. Here are a few suggestions.

A method that is often used in removing light scratches is to rub them with raw linseed oil or with a piece of oily nutmeat like pecan or walnut. Some housewives prepare a creamy paste out of a mixture of oil of camphor and rottenstone. They rub the paste vigorously with the grain, and the minor scar seems to disappear. After that they wipe it clean and coat the damaged area with a thin layer of wax.

Deep scratches are more of a problem. The best thing to do is to buy a "wood cement" at a hardware store or a paint shop. Make sure you have a matching color. Then follow directions. Fill the crack, hole or scratches with the cement and polish until the damaged area blends in with the rest of the furniture. But if it is too bad, remove the old finish and refinish the piece completely.

A warning: If you are an amateur at furniture-repair work and you have an expensive piece that you cherish that needs repairing, call in a professional repairman to do the job. It will save you money and gray hairs, because deep blemishes take skill, patience and time to correct. Another thing, if the piece is old and rare, the defect may be overlooked for the sake of its age. Being banged up is a part of being old. Just look at grandfather, if you do not believe it.

Leather Surfaces and Marble Tops

Leather furniture needs cleaning too. A wash with saddle soap and a leather conditioner should keep the furniture looking good. Modern leather furniture generally comes with a sealed finish so that all that it usually needs is dusting, but leather tabletops hold up better if they are waxed at least twice a year.

Marble tabletops will look beautiful when washed with soap and water. For an additional sparkle try putting on a thin coat of wax, and to remove stains use hydrogen peroxide mixed with a few drops of household ammonia.

Thus with a little attention your furniture can be restored to many more years of beauty and usefulness. The furniture you have is worth good care.

Wiser than Theologians

In the days of Constantine when theologians were arguing among themselves about the pagan doctrine of the trinity, with many advocating its adoption, Gregory of Nyssa revealed how the common people were wiser than the theologians who eventually adopted the trinity doctrine. Ridiculing the common people as trying to be theologians, he said: "Every place in the city [Constantinople] is full of theologians—the back alleys and public squares, the streets, the highways —clothes dealers, money changers, and grocers are all theologians. If you inquire about the value of your money, some philosopher explains wherein the Son differs from the Father. If you ask the price of bread, your answer is the Father is greater than the Son. If you should want to know whether the bath is ready, you get the pronouncement that the Son was created out of nothing."—*National Geographic*, December, 1962, page 812.

The "CHOCOLATE TREE"

By "Awake!" correspondent in Jamaica

HOW often we sat on the steps at the back of the house and wished for a chocolate tree! What a beautiful tree it would be! Its branches would bend low, just begging us to reach up and help ourselves to its precious fruit. There would be chocolates of every kind: chocolates crunchy with nuts, chocolates ready to ooze cherry filling at the first nibble, chocolates with hard centers, chocolates with soft centers, and all of them unbelievable in their goodness.

This childhood fantasy came to mind recently when a lady whom I was visiting offered me a roll of chocolate about the size and shape of a big fat cigar. Handing it to me, she said, "We grow our own chocolate here. Would you like to see our chocolate tree?"

Eagerly, I followed her into the garden. Here surely was the treasure of the tropics —citrus trees, bananas, coconut palms, breadfruit and, at last, a chocolate tree. There it stood, as unlike my dream tree as could be and yet I felt no disappointment. It must have been fifteen feet tall and its slender, pointed leaves were a rich, dark green. But something removed this tree from the realm of the ordinary. About twenty yellow pods hung directly from the trunk and main branches, looking as if someone had stuck them on as a joke. These ribbed pods were six to fourteen inches long and two to five inches in diameter. Of course, I no longer expected to see chocolates dangling there, but I was curious about what was involved in converting these pods into edible chocolate. My hostess was happy to explain.

"When the pod becomes the right shade of orange-yellow, it will be ready to be removed from the tree. I will cut it off with a sharp knife, cutting close to the tree but leaving that thickened part attached to the cushion. This has to be done very carefully, because if I damage the cushion, the tree may become diseased.

"Now the pod has to be opened. I hear that some people can do that with a wooden mallet, but I use my sharp knife again. If you will come this way, I will show you what comes out of the pod."

Leading me toward the side of the house, she indicated a tray of small sticky beans. "These have just been removed from the pods," she explained. "We may get from twenty to fifty beans from one pod, all covered with this sticky white gum. Left heaped up, these beans will ferment. After about three days I will spread them out in the sun to dry. The beans in that tray on your left have been drying for four days." Selecting one, she split it open with her fingers and handed it to me to smell, and now I knew that we were getting closer to our goal. That smell was the first real indication that this was chocolate we were handling.

"Of course," my friend continued apologetically, "we do things the old-fashioned way here. We produce only enough choco-

late for our own use, and that means working on a small scale. These dried beans have to be parched or roasted now. Since we have only a few we do this in a heavy iron skillet over the fire. The outer skin slides off easily now and the bean is ready for grinding. We put it through a little hand mill and press the chocolate into rolls like the one I just gave you."

"But doesn't the grinding reduce it to powder? What do you put in to make it stick together like this?"

"Not a thing has been added. You see, there is about 55% fat or cocoa butter in the beans so that the mill reduces it to a paste rather than a powder. What you have there is real chocolate, nothing added, nothing removed. Melt it and add milk and sugar for a drink, or use it as you would baking chocolate. You will find it very rich and fudgy."

Fermentation

"What would you do differently if you were working on a larger scale, say for commercial purposes?" I asked.

"Well, if we had plenty of beans, we would ferment them in boxes instead of just heaping them up like this. Four to five hundred pounds of beans can be fermented in a wooden box about 3′ by 3′ by 3′. After two days they are turned to ensure even fermentation. Two days later they are turned again. These boxes are usually made out of inch-thick planks with holes in the bottom to allow for drainage. Where possible the fermentary is built on a slope so arranged that the beans can be easily transferred from one box to a lower one and thus are turned without handling. There is a fermentary in Clarendon and one in St. Mary operated by the Cocoa Industry Board."

"What is accomplished by this process?"

"This is what gives the true chocolate flavor and removes all that sticky white pulp. Unfermented beans are likely to produce bitter, astringent chocolate of poor color."

Drying

"Instead of drying the beans on little trays, where large-scale production is involved, we would have to take the beans from the fermentation boxes to drying floors. Beans from the pod contain 33% water, and this has to be reduced to about 6%; so the beans are spread out in the sun and raked over with a wooden rake. Sometimes these floors are built on tracks so they can be pushed back under a roof when it rains, or else the roof is built so that it can slide over the floor. Of course, many farmers simply protect their beans with coconut matting."

"Couldn't the drying be done by artificial means?"

"It is in some places. Sometimes the drying is started in the sun and completed in drying ovens, but most manufacturers prefer to buy sun-dried beans."

"What about the roasting process? You could hardly carry on with a skillet."

"Most likely we would sell the dried beans and let the manufacturer worry about the roasting, milling and packaging. The necessary equipment would be too expensive for us, not to speak of the skill required to turn out a suitable product for marketing."

As we talked the clouds had been piling up over our heads and now we could hear the rain falling on the nearby hills. We hurried indoors just in time to escape the afternoon deluge. Almost immediately, sheets of white rain curtained us off from the rest of the world. Shouting to make myself heard above the roar of the downpour, I asked my hostess if she knew that in the eighteenth century chocolate was the beverage of high society in England and on the Continent.

"If that is so," she answered, "they must have been drinking chocolate like this, because it was not until the nineteenth century that a method was discovered for removing some of the fat content. The drinking chocolate you buy in the shops now is not as rich and fatty as this. By the way, this fat, or cocoa butter, is an important product. It is used in the manufacture of confectionary, in cosmetics and toilet preparations, and in some margarines. By itself it is sold for skin irritations where pure fat is necessary."

It was not long until the rain curtain had receded and it was time to draw this visit to a close. Thanking my friend for a most interesting afternoon, I left for the city. All around me the countryside was springing to life again, refreshed and reinvigorated by the rain. There was little traffic, however, and I thought about what I had learned. Just imagine all that was necessary to turn those beans, taken from a strange-looking tree within twenty degrees of the equator, into edible chocolate! They had to be harvested, fermented, dried, roasted, milled, pressed to remove part of the butter and packed, and even that is only a small part of the story.

There was a time when cocoa was an important feature of Jamaican economy. By 1670 it was already an export crop, along with ginger and tobacco. World War II and the shipping problems it created, and fluctuation in prices, reduced its importance. Production shifted to Brazil and West Africa. However, world demand is great and cocoa production is increasing in Jamaica. The moist shelters and glades of the north coast and the high average rainfall are most conducive to its growth.

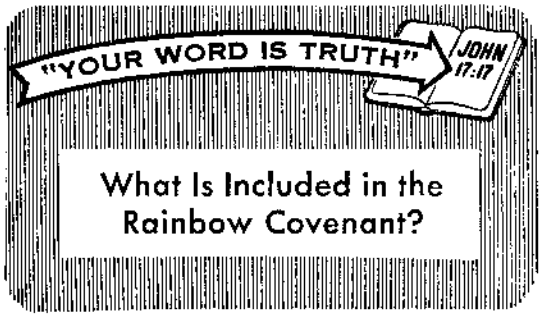
I thought, too, about the name. I prefer to call it the Chocolate Tree. Some may prefer the more correct Cocoa Tree, but what the Swedish scientist Linnaeus, in the early eighteenth century, named it was *Theobroma cacao*, which translated is 'food for the gods.' No wonder. It is delicious!

Why a Crocodile Swallows Stones

It has long been known that the Nile crocodile has stones in its stomach, but no one has been able to explain just how they got there or what purpose they serve. British zoologist Dr. Hugh Cott studied over 680 crocodiles in Uganda and in Northern Rhodesia and found the explanation.

It seems that crocodiles swallow stones for the very same reason that ballast is taken aboard ship and stored below deck. By means of X rays Dr. Cott learned that the stones, found in the lower part of the stomach, served as a counterweight for the lungs, which are located higher up. The stones help it keep its balance while in the water.

The average amount of ballast that a crocodile carries is about one percent of its weight. Almost five kilograms of stones were found in the stomach of a crocodile some fifteen feet long. Further studies revealed that young crocodiles having nothing to serve as ballast had difficulty in keeping their balance. No one has ever found a dead crocodile in the jungle floating on the surface of a river. In zoos, however, they have been found. This is because they have been unable to find the necessary stones to serve as ballast, since they have been raised in captivity.—*Express Wieczorny*, April 25, 1962.



What Is Included in the Rainbow Covenant?

WHAT is the "rainbow covenant"? Does it include God's mandate to Noah regarding the sanctity of blood and human life? What do the Scriptures say?

A covenant is defined as "an agreement that is usually formal, solemn and intended to be binding." (*Webster*) In the Bible the term "covenant" appears some three hundred times. About 95 percent of these instances are found in the Hebrew Scriptures and translate the Hebrew word *b*^{e}*rith*. Taken from a root meaning a cutting, the term has reference to the ancient custom of validating a covenant by slaying animals, cutting them in two and having the parties to the covenant walk between the parts.

Thus when Abraham asked Jehovah by what he would know that he would indeed receive the land promised him, God told him to take certain animals. These Abraham slew and cut in pieces, and later "a smoking furnace and a fiery torch" passed between the pieces. "On that day Jehovah concluded with Abram a covenant."—Gen. 15:8-18.

Of the many covenants mentioned in the Scriptures some were made between man and man and some between God and man. Among those made between man and man were those that Joshua concluded with the Gibeonites and with his own people. (Josh. 9:15; 24:25) Of the covenants made between God and man some were unilateral and some bilateral. That is, in some of these covenants only one party, usually Jehovah, bound himself, and in other cases both Jehovah and man agreed to meet certain conditions, which each had to perform to make the covenant mutually binding. An example of the latter is the covenant that God made with the nation of Israel in which each agreed to do certain things. Jehovah had said to them: "If you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples . . . you yourselves will become to me a kingdom of priests." And "all the people answered unanimously and said: 'All that Jehovah has spoken we are willing to do.' "—Ex. 19:5-8.

Among the covenants that God made with human creatures and that were unilateral was the one he made with King David, that the throne of Jehovah would for all time be occupied by an heir of his. This covenant was termed an "everlasting covenant," or one lasting to time indefinite, even as were a number of other covenants that God made with his creatures. This term therefore could not be applied to the rainbow covenant as though it were uniquely *the* "everlasting covenant."—Lev. 24:8; 2 Sam. 23:5; Ps. 105:10; Isa. 55:3; Heb. 13:20.

What about this rainbow covenant? Is it a bilateral or a unilateral covenant? For long it was thought to contain certain conditions that man had to meet, those mentioned at Genesis 9:1-7, but not so. A more careful examination of the record reveals that the mandate mentioned at Genesis 9:1-7 is separate and distinct from God's rainbow covenant promise. That mandate was merely a restatement of the mandate that God gave to Adam and Eve, because now the human race was starting out anew, as it were. Of course, there were certain changes, because conditions had changed. Thus in the place of the three-

fold mandate mentioned at Genesis 1:28, a new mandate was given: "Be fruitful and become many and fill the earth. . . . Every moving animal that is alive may serve as food for you. . . . Only flesh with its soul—its blood—you must not eat. . . . Anyone shedding man's blood, by man will his own blood be shed." And then, as if to round out this mandate, Jehovah repeated the first command: "Be fruitful and become many, make the earth swarm with you and become many in it." Note that nothing is here said about a covenant, but, of course, the penalty for wanton bloodshed is made clear.

Then, in what follows, God states the rainbow covenant. Therein nothing is said about what man has to do but only what God is going to do: "God went on to say to Noah and to his sons with him: 'And as for me, here I am establishing my covenant with you men and with your offspring after you, and with every living soul that is with you, among fowls, among beasts and among all living creatures of the earth with you, from all those going out of the ark to every living creature of the earth. Yes, I do establish my covenant with you: No more will all flesh be cut off by waters of a deluge, and no more will there occur a deluge to bring the earth to ruin. . . . This is the sign of the covenant that I am giving between me and you and every living soul that is with you, for the generations to time indefinite. My rainbow I do give in the cloud, and it must serve as a sign of the covenant between me and the earth.' "—Gen. 9:8-17.

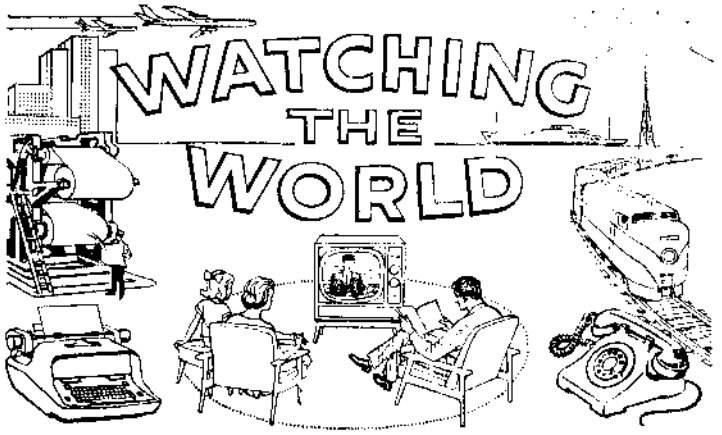
Yes, look as hard as we will, there is nothing in the wording of this covenant that sets down any conditions. Nothing is said about Jehovah God not again destroying all living creatures upon the surface of the ground *if* mankind obeys God's commands. Nothing is said in this covenant about man keeping sacred all blood and human life. Simply and unequivocally the rainbow covenant states that the rainbow will serve as a sign that Jehovah God will never again destroy all flesh upon earth with a deluge.

In fact, this covenant could not be anything but a unilateral covenant because God also made it with "every living soul . . . among fowls, among beasts and among all living creatures of the earth." Certainly these cannot be held accountable to Jehovah, for they are not free moral agents. —Gen. 9:10.

Throwing further light on the reason for this rainbow covenant as being unilateral are the words of Jehovah at Genesis 8: 21, 22: "Never again shall I call down evil upon the ground on man's account, because the inclination of the heart of man is bad from his youth up; and never again shall I deal every living thing a blow just as I have done. For all the days the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease."

So we can see that included in the rainbow covenant is only Jehovah God's solemn promise to all living creatures upon earth, both man and beast, that he will never again send a worldwide deluge that would wipe out every living thing upon the surface of the ground. God's laws regarding the sanctity of blood and of human life are separate from this covenant.

But let no one think that because the rainbow covenant is unilateral God will overlook willful violations of his mandate regarding the sanctity of blood and of human life. Rather, just as the nation of Israel paid for its spilling of righteous blood in its destruction, A.D. 70, so at the coming war of Armageddon God will avenge all unrighteously shed blood, particularly that of his servants.—Matt. 23:35, 36; Luke 18:7, 8; Rev. 16:14, 16.



Coexistence

◈ On December 13 Premier Khrushchev of the Soviet Union warned his Red partner in the East (China) that the American "paper tiger" has nuclear teeth, that the only way for mankind to survive in this world is to coexist peacefully.

Macmillan-Kennedy Meeting

◈ The meeting between British Prime Minister Macmillan and U.S. President Kennedy resulted in a first-class swap —the Polaris for the Skybolt missile. However, on December 21 it was announced that the Polaris offer is tied to a British pledge to turn over her independent nuclear striking force to NATO. The initial British reaction to the exchange was cool. British suspicions were that the U.S. really wants to end Britain's role as an independent nuclear power. The same package was offered to President de Gaulle of France. Some see a multilateral European nuclear force in the making.

Cuban Prisoners Released

◈ All the 1,113 men captured in the April, 1961, invasion of Cuba were released from prison the latter part of December and were joyously greeted by relatives and friends in Miami, Florida. The prisoners were exchanged for some $54,000,000 in drugs, medicine and baby food supplied by American companies. Nearly a thousand close relatives of the prisoners were also permitted to leave Cuba.

Cold Wave of the Century

◈ In December a mass of arctic air swept down to leave people shivering in freezing temperatures from Florida to Alaska. The U.S. Weather Bureau reported: "It was the greatest outbreak of arctic air to hit Florida this century." Damage to the citrus crop was high as concentrate plants worked 24-hour shifts to salvage some of the loss. Tennessee recorded 18 degrees F. below zero, while Michigan's weather bureau advised people to stay at home. Juneau, Alaska, was at a standstill under a blanket of forty inches of snow. European nations, too, were experiencing their coldest December in years.

Witnesses Jailed in Russia

◈ On December 26 the Moscow press unleashed a bitter attack against the Christian preaching work of Jehovah's witnesses. It told of a trial at the western Ukrainian town of Uzhgorod. Earlier in the month both *Reuters* and Associated Press reported that a group of Witnesses in the Siberian town of Omsk were sentenced to seven years in jail for carrying on their Christian work. The Soviet news agency Tass claimed that the trial, which lasted five days, was demanded by the people of Omsk.

News Control

◈ A member of the U.S. Congress has accused President Kennedy of imposing "a degree of Government news management." In a speech November 30 democratic Congressman John E. Moss of California spoke of "important news-making events" as being "under firm presidential control." He said that underground Nevada nuclear test sites have been closed to reporters, that there has been a "complete blackout" on information about Soviet satellites and other events. Moss acknowledged that other presidents in the past have tried to "manage" the news, but none have succeeded so completely. Associate Justice William O. Douglas of the U.S. Supreme Court also had a few words to say about news blackout. He blasted the secrecy of the Central Intelligence Agency and its policies. He said: "The dangers that it generates are not known even to many of the informed press. The purpose of the First Amendment's guarantee of freedom of speech and press," Douglas added, "is not merely to blow off steam. Foremost is the public's right to know."

Mona Lisa Visits America

◈ The famous smiling Mona Lisa was moved from the Louvre Museum in France for a three-week showing in the United States. Leonardo da Vinci's 456-year-old masterpiece was not moved without protest, however. The French people said the painting was too fragile and they feared that American gangsters might steal it. U.S. Secret Service men guarded it with their

lives. Reportedly, it was insured for $100,000,000.

A Peek at Venus

◈ On December 14 the U.S. Mariner II spaceship came within 21,500 miles of earth's sister planet Venus. It took the ship 109 days to make the 36,000,000-mile trip from Cape Canaveral traveling at a speed of 88,400 miles an hour. When the satellite's data are finally deciphered, it may be possible to determine whether any life form familiar to man can exist on the planet.

Working Time Lost

◈ By multiplying the number of people on strike by the number of working days they lose while on strike you arrive at *the number of man-days lost.* A little figuring shows that strikes cost a nation millions of working days. The U.S. Bureau of Statistics reported that, in September, 1962, 1,590,000 man-days were lost because of idleness. That figure dropped to 1,440,000 in October. However, with New York city experiencing the longest newspaper strike in its history and with East and Gulf coast ports also closed down, there will no doubt be an increase in working days lost for December.

Unemployment in Britain

◈ As the British entered the new year, *they found a considerable* job shortage. The number of unemployed has been the nation's highest since 1940 and it is expected to go even higher. This has caused an uneasiness in governmental circles. Industrial production is at an all-time high, but unemployment is at an uncomfortable level, with no immediate solution in sight.

Nuclear Hole Digger

◈ The latter part of November dramatic photographs were released by the U.S. Atomic Energy Commission of an underground explosion that left a crater 320 feet deep. In three seconds a miniature dry lake was formed. Scientist Edward Teller said the test showed how nuclear bombs could be harnessed for peace and be used in big earth-moving jobs at one tenth to one twentieth the cost of conventional methods.

Shelter for 10 Million

◈ How to survive in event of a nuclear war is the question. Recently Washington has discovered that the nation's 6,200 hospitals, if modified slightly, could provide shelter space for some 750,000 patients, 5,000,000 employees connected with the hospitals, plus an additional 5,000,000 outsiders. Since medical personnel would be vitally needed in the event of war, the prospects of converting hospitals into shelters appear doubly sure.

Politics for the Rich

◈ What chance does a poor man have to win an election anymore in the United States? *The race for California's gov*ernorship cost the runners E. G. Brown and R. M. Nixon about $2,000,000 each. Winner Brown reportedly spent $1,482,206; loser Nixon, $1,572,664. The primary campaigns cost each of them $500,000. What chance would Abraham Lincoln have running against the Kennedys, Rockefellers, Nixons and Browns?

U.N. and Birth Control

◈ The matter of U.N. study of birth-control problems among member nations came before the General Assembly committee on December 13 and was approved by a narrow margin of 32 to 30. However, countries predominantly Roman Catholic appeared determined to defeat the plan when it came before the full Assembly, which requires a two-thirds vote for passage. On December 18 the Assembly met. The plan was defeated by a vote of 34 to 34 with many abstentions. As predicted, opposed were nations that are largely Roman Catholic.

U.S. Farmers Plant Less, Harvest More

◈ To cut down on surplus farm products American farmers were encouraged to plant less, and that they did. They planted fewer acres and harvested fewer acres than they have in fifty-three years, but produced crops that equaled the all-time record year of 1960. What they did was use better seed and more fertilizer, boosting the yield per acre. Corn was about 18,000,000 bushels above the 1961 output, wheat close to an all-time record. All other crops made *gains.*

Blue Laws Upheld

◈ The U.S. Supreme Court upheld Sunday closing laws. But Justice Douglas wrote a stinging three-page dissent. In it he said: "By what authority can Government compel one person not to work on Sunday because the majority of the populace deem Sunday to be a holy day? Moslems may someday control a state legislature. Could they make criminal the opening of a shop on Friday? Would not we Christians fervently believe, if that came to pass, that Government had no authority to make us bow to the scruples of the Moslem majority?" He asserted that the Kentucky law is plainly aimed at aiding organized religion and so violates the Constitution.

How Cold the Moon?

◈ How cold is the dark side of the moon? Recently scientists at the California Institute of Technology have found the moon's dark side to be at least 30 degrees colder than hitherto believed, or about 270 degrees Fahrenheit below zero. Why is it so cold? The answer may lie in the fact that the moon's night lasts thirty times longer

than a night on earth. Temperatures of the planets Jupiter and Saturn were also measured. Jupiter's nights were also found cold, minus 229 degrees Fahrenheit. Saturn's temperature is even below that, in fact, minus 270 degrees. Obviously these are no places for us humans to rendezvous.

Japanese Solution

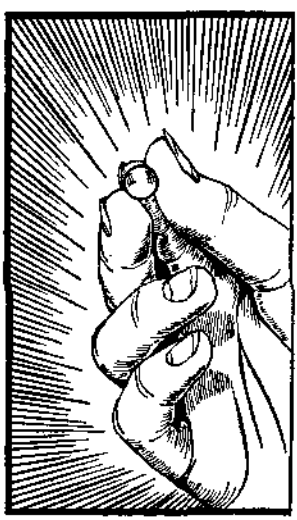
◈ For some time people have been complaining about the noise from low-flying aircraft near big city airports, but who has done anything about it? Leave it to the Japanese; they have come up with a solution. Beginning April 1 no jet aircraft will be allowed to land or take off at Tokyo's International Airport between 11 p.m. and 6 a.m.

A Rector Who Likes Beer

◈ He must enjoy a round of golf, a game of soccer and his beer. These were the conditions laid down in the will of wealthy Ambrose Gorham. His fortune has helped to meet church expenses in Telscombe, England, for the last thirty-one years. The present rector, Henry Harries, now 74, said he was no abstainer and that was one of the reasons why he got the job. "Now I've got to find someone who will carry on the tradition," he said, "otherwise my successor will not benefit from Mr. Gorham's will. Of course, he must also be a hard worker for the church. But if he doesn't drink or play games he cannot be considered."

Religion's "Softness"

◈ John Cogley, a leading Catholic church-state expert and the former editor of *Commonweal*, in a lecture on November 18 spoke out against easy, soft-gloves tolerance among the three major religions in America, namely, Catholic, Protestant and Jewish religions. "Even tolerance has its dangers," he said, as reported in the Detroit *Free Press* of November 19, 1962. He asserted that the three major religions have become "characteristically" American, that is, "almost uniformly 'respectable,' bourgeois, and prosperous." He further charged that Protestants have exchanged their "venturesome spirit" for "churchliness," that Catholics have muted the mystical "in favor of booming organization and efficiently administered good works," and as for the Jews, "the prophet is too frequently without honor, while the synagogue emphasis is focused on suburban togetherness." Jehovah God calls false religion "a mockery, a mere tradition learned by rote." (Isa. 29:13, *Mo*) Anyone with a better description?



"A Pearl of Great Price"

That is how Jesus likened his kingdom. What, then, would be the value of a magazine that proclaims only that kingdom? That magazine is *The Watchtower* and each year thousands of new readers are learning that the message of life it contains is of priceless value to them. Join these thousands. Mail the coupon below for your subscription. Send 7/- (for Australia, 8/-; for South Africa, 70c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me *The Watchtower* for one year (24 issues). I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c). For mailing the coupon I am to receive free the booklets *"This Good News of the Kingdom,"* *Healing of the Nations Has Drawn Near* and *"Look! I Am Making All Things New."*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

BIBLE PRINCIPLES AND *Family Life*

You cannot separate them!

Where the Bible lays the foundation, there you will find a united family.

It is generally recognized by marriage counselors and those who deal with problems of juvenile delinquency that nothing will hold a family together like love and companionship. And no place is love more strongly highlighted than in the Bible. It is the basis of God's dealings with mankind. How long has it been since you sat down with your family to read the Bible? Why not make it a regular thing? The Bible is now available in the modern language that you use every day, and the best modern translation is the *New World Translation of the Holy Scriptures*. Send for a copy today. You may be surprised how your family will respond.

New World Translation of the Holy Scriptures
Send $1

WATCHTOWER **117 ADAMS ST.** **BROOKLYN 1, N.Y.**

Please send me the modern translation *New World Translation of the Holy Scriptures*. I understand it is a complete Bible of 1470 pages, with a comprehensive concordance, maps and drawings and gold-embossed vinyl cover. I am enclosing $1.

Name ..... Street and Number or Route and Box .....

City ..... Zone No. ..... State .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **ENGLAND:** The Ridgeway, London N.W. 7. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

Awake!

Why Peace Plans Fail

PAGE 5

Planning a Budget

PAGE 9

You Are Wonderfully Made

PAGE 17

Storms over Thailand

PAGE 21

FEBRUARY 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is *read in many nations, in many languages, by persons of all ages.* Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,700,000 — 4d a copy (Australia, 5d; South Africa, 3½c)

"Awake!" is published in the following 25 languages: **Semimonthly**—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. **Monthly**—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Are You Easily Annoyed?	3
Why Peace Plans Fail	5
Love or Hate	8
When Success Turns to Failure	8
Planning a Budget	9
The Historic Khyber Pass	14
The Way They Say It in Newfoundland	16
You Are Wonderfully Made	17
Crocodile or Alligator?	20
Storms over Thailand	21
The Nutritious Carob Tree	25
Election Year in the Bahamas	26
"Your Word Is Truth" Is Lent a Christian Institution?	27
Watching the World	29

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, February 22, 1963 | Number 4

ARE YOU EASILY ANNOYED?

THE way to lose friends and to be avoided by other people is to be easily irritated by small things. Who enjoys being around a person who creates embarrassing scenes because a train is late or a plane flight is postponed or someone for whom he is waiting comes a little later than expected? Who enjoys associating with a person who explodes because he is pushed in a crowded store or because things do not go right with something at which he is working? Who enjoys riding in a car with a person who becomes so upset over a foolish mistake by another driver that he shouts insults at the person or mumbles about it for a long time afterward? Who wants to be around a person who objects whenever you whistle a tune or do some other small thing that he finds annoying? The company of a person like that can be very unpleasant. He makes the mistake of allowing small things to conquer him. He actually hurts himself.

Your general health can be affected if you allow yourself to become perturbed over small things. You upset your nervous system, and this can cause numerous ailments. Even your heart can be affected adversely. Besides disturbing your health, petty annoyances can create tensions in your relationship with other persons. If you are married, you can ruin the happiness of your marriage, making living with you intolerable. How can your wife be contented if you are so easily irritated by small things that she does or says that you are constantly speaking harshly to her or making unkind remarks? How can there be happiness in your home if you or your wife is easily annoyed by the playful antics and even slight noises of your children? Would it not be better for all if you were less sensitive?

There are many factors that affect your disposition, such as health, fatigue and your general temperament. A tendency toward being nervous and high strung is more likely to cause you to be easily annoyed by small things than if you were relaxed and easygoing. Nevertheless, ability to ignore small annoyances can be cultivated and certainly should be cultivated.

Self-control is what you need to exercise when you feel annoyed at something petty. Nothing is accomplished by getting upset or angry. Keep your emotions under control and try to look at the annoyance objectively, viewing it as inconsequential

and not worth a dispute. When traveling, for example, if there is nothing you can do to alter the situation, accept delayed plane flights, late trains or breakdowns in your automobile as necessary travel risks. Rather than getting upset by small things, look upon them as things to talk about when relating your experiences to friends.

When a person has a mannerism or uses a certain expression over and over again, try to ignore it. It becomes an irritation when you allow your mind to dwell upon it. His use of it does you no harm. The same can be said about a mannerism of fussing with things such as papers on a desk or pictures on a wall, adjusting and readjusting them. A person in close association with someone who does that might find his fussiness very annoying. It is better to exercise self-control and learn to ignore it than to make uncomplimentary remarks about it that can only lead to bad feelings.

Some persons are easily annoyed by whistling, the tapping of fingers on a table, the rustling of paper, the playing of a radio, and so forth. These things can be disturbing when you are trying to concentrate, but they do not warrant an angry remark or a display of temper. Of course, love should also move a person to avoid making noises that disturb others. So whether you are the one who feels disturbed or are the one doing the disturbing, fellow feeling should govern your actions. Have consideration for the other person and do not think just of yourself.

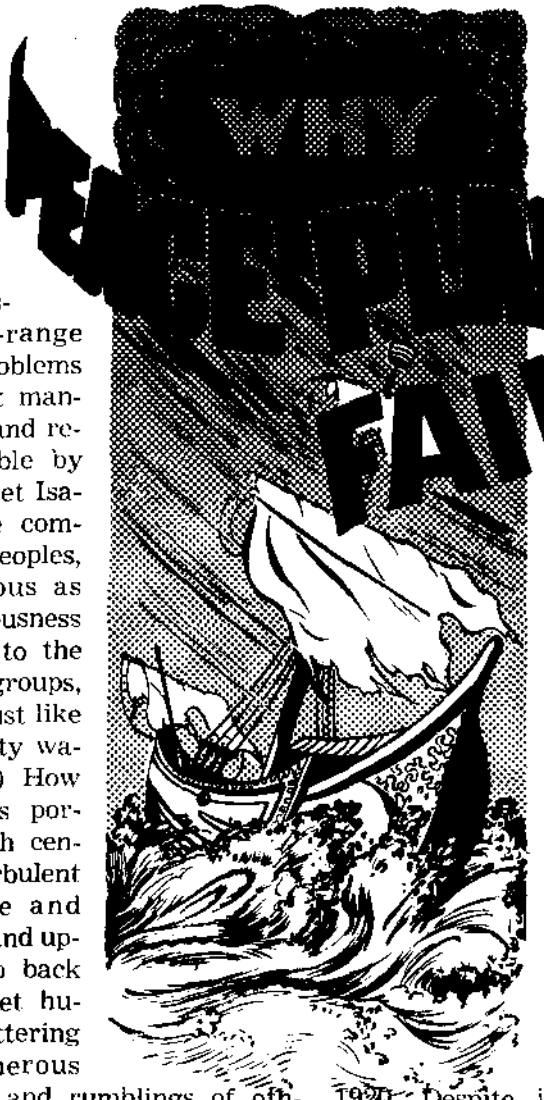
Usually the things that annoy people are the small things done by others. Mannerisms, lack of manners, repetitious noises, doing things in a way that appears awkward, inconsistent or different from what you are accustomed to can be sources of irritation if you permit them to be so. Instead of becoming provoked over the small things other people do or say, make allowances for their imperfections and for the fact that all people are not the same. Consider their peculiarities, not as annoyances, but as the things that make people interestingly different. The exercising of neighbor love should help to overcome any tendency to be easily irritated.

The Bible states that love "does not look for its own interests, does not become provoked." (1 Cor. 13:5) It is selfishness to be looking out just for your own interests. If a person wants to hum a tune, why get disturbed about it? Be pleased that he is in good humor. Exercise neighbor love by putting up with his expressions of a happy heart. Rather than giving undue attention to the noises and mannerisms of other people, learn to live with them. Older people tend to find this more difficult than younger persons. They are more inclined to be easily annoyed by small things and should, therefore, make a special effort to show neighbor love by being tolerant of others.

The apostle Paul gave the good advice: Put "up with one another in love." (Eph. 4:2) When you do that you will not permit yourself to become annoyed over the small things that other people do. Neighbor love makes allowances for others. It is long-suffering and does not expect perfection from them.

It takes real effort to remain calm under the tensions of modern-day life and to refuse to be irritated by small things. The peace and harmony that can be had in a home, the winning of friends, the realization of a more tranquil life are worth the effort to avoid being easily annoyed. By following the good counsel of the Scriptures regarding your relationships with other people you can learn to conquer annoyances rather than letting them conquer you.

WHY PEACE PLANS FAIL



WE LIVE in stormy times! Constantly restless and unsettled conditions prevailing earthwide remind one of a violent storm at sea. Listen to the long-range forecast of the problems that now confront mankind, as foreseen and recorded in the Bible by the inspired prophet Isaiah: "Ha for the commotion of many peoples, who are boisterous as with the boisterousness of the seas! And to the noise of national groups, who make a din just like the noise of mighty waters!" (Isa. 17:12) How aptly these words portray this twentieth century with its turbulent winds of change and waves of violence and upheaval that sweep back and forth to buffet humanity! Two shattering world wars, numerous localized conflicts and rumblings of other possible trouble spots continually in the news have kept leaders and people alike in a constant state of uncertainty and agitation. Let another Bible writer, Jeremiah, express the way you have probably felt at times: "There was a hoping for peace, but no good came; for a time of healing, but, look! terror!" (Jer. 8:15) Such has been the expression of those who have depended on the peace plans that have failed.

Hopes have been raised continually as fresh efforts have been made to settle the issues. Men have tried a number of different ways to overcome the sources of conflict and danger. To this end a whole fleet of peace-plan "ships" have been launched over the years. One organization after another and innumerable pacts, treaties and agreements have been set in motion, given official approval and publicly acclaimed as "seaworthy" and the answer to the problems, only to end in disappointment. Unforeseen obstacles and extra stresses and strains have been encountered and the "ships" have foundered and sunk out of sight.

A classic example in modern times was the League of Nations, launched in January, 1920. Despite its high ideals and ambitious plans, it was rendered a total wreck, after struggling along for a few years, by one upsurging wave of Nazi-Fascist aggression that precipitated World War II. Along with it many associate treaties and pacts sank out of sight, forgotten. Twenty-two million lives were lost during the world war when that peace-plan "ship" went down!

The League's successor, the United Nations, launched in October, 1945, was la-

beled "the world's best hope for peace," among other optimistic titles, and was supposed "to maintain international peace and security." So far it has managed to weather the stormy years of the postwar era, but there have been many uneasy moments. Former ardent supporters have voiced their lack of confidence in it as a peace-making body. Senator J. W. Fulbright, for example, spokesman for the U. S. Senate Foreign Relations Committee, stated: "The United Nations . . . has fallen far short of the hopes which attended its creation; we must look elsewhere for a system that can unify the forces of freedom effectively." There is talk of abandoning ship.

In addition to these political efforts to unite the world and guide man's course to reach a peaceful and secure haven, there have been numerous endeavors to draw the world together religiously, linguistically, racially, economically and educationally by such moves as cultural exchange visits, official missions, trade agreements, conferences and a variety of other programs.

With so many determined efforts made, often by sincere, diligent men and women who devote their time and energy to such a desirable end, why so many failures? Why is the world in fact more divided and stormy than ever? What is faulty about man's peace plans?

What Is Lacking?

For a ship to survive a stormy transocean voyage it must be fully seaworthy, meeting specific standards as to quality of materials used in its construction and as to structure, its component members being expertly welded or riveted together in a well-designed pattern that will stand the stresses and strains that will be encountered. Vital too is the need for an experienced and courageous crew working under the direction of a capable captain who can navigate wisely and make right decisions under emergency conditions. How do human peace organizations measure up to the requirements for their task?

First, the limitations and imperfections of the human race itself mean that faulty materials make up the organizations themselves. It becomes increasingly clear with each successive failure that man cannot clear up the problems by his own efforts. He must look to a source of power and hope higher than himself. The Bible has maintained this all along, namely, man's dependence on his Creator, Jehovah God. Jeremiah was one who did: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step." (Jer. 10:23) Wise King Solomon, powerful in his day and successful as a peacemaker, observed: "From Jehovah are the steppings of an able-bodied man. As regards earthling man, how can he discern his way?" (Prov. 20:24) Do the political leaders of the nations earnestly seek the guidance of God and stand ready to apply the clear counsel of His Word the Bible in their dealings with one another? Does any one nation do so? Have they ever done so? Because a large section of the earth is now represented by godless governments this is no sound reason for other nations to ignore the counsels of Almighty God. Here, then, is our first reason for man's peace plans failing —imperfect man's reliance on his own strength and wisdom.

Consider now the structures of the organizations that work for peace. Do the individual nations participating weld solidly together in complete accord? No! Far from it! Selfish interests and widespread distrust and prejudices permeate such arrangements. Any unity achieved to date has been accomplished by halfhearted compromise and bargaining. Such is never a

strong bond of union. The Bible emphasizes the need to stand firm for righteous principles and thus manifest unselfishness and neighbor love in all such settling of differences, for love is "a perfect bond of union." (Col. 3:14) In addition to the imperfection of the materials, then, this lack of devotion to righteous principles and this seeking of personal interests constitute further reasons why peace plans fail.

The vital need for experienced crews to man the "vessels" that steam across the treacherous waters has already been mentioned. The men at the helm of world peace organizations have accumulated a measure of experience in administrative fields and studies in political science. They have become adept at negotiation and diplomacy. Yet they are still unable to cope with the complex issues that now face mankind and they often seem bewildered and undecided when new crises arise. Threats more hazardous than ever, issues more far-reaching than ever contemplated and situations more dangerous than ever before cause many a dilemma and deadlock.

Beyond Man's Control

These three reasons for peace plans failing stem from man's own failings, his own imperfection and inexperience, and lack of devotion to principle on the part of many. To this list the Bible adds another important factor that may not be readily apparent otherwise. It pinpoints the very cause of the stormy situation and much of the blame for man's failure to succeed with his peace plans as being the powerful spirit creature Satan the Devil. Invisible to human eyes, his existence and his evil intentions are revealed clearly throughout the Bible. Concerning our very generation, the Revelator predicted: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) Jehovah God has tolerated this one's existence for an allotted period from his rebellion, and now the fulfillment of many prophecies indicates his end is near. For this reason his wrath and belligerence have increased.

Devilish, inhuman and sadistic individual acts of violence and ill-treatment of fellowmen are grim evidences of his influence in the lives of those who become his willing tools. Over and above this, his maintaining of unsettled conditions and wrecking of man's peace plans are part of his declared intention to embitter and harden people against their God and Creator by causing loss of faith and by sidetracking time and effort away from godly paths. He foments prejudices, misunderstandings and bitter frustrations. His influence may well be described as 'an ill wind that blows no one any good.' Ephesians 6:12 reveals the enmity that exists between man and elements in the spirit world in these words: "We have a fight, not against blood and flesh, but against . . . the world rulers of this darkness, against the wicked spirit forces in the heavenly places." His aims and attitude are also expressively portrayed at 1 Peter 5:8: "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone."

Considering the combination of reasons for the failure of man's peace plans to date, it is clear that no amount of experimentation or persistent efforts to establish a united world will succeed. We must look elsewhere for a solution to the problem.

How Peace Will Be Realized

The Bible is emphatic that Jehovah God, "the God who gives peace," will accomplish his original purpose for this planet by acting to eliminate the very root causes of the trouble. Read a few of the promises of His Word: "The meek ones themselves will possess the earth, and they will indeed

find their exquisite delight in the abundance of peace." "Jehovah . . . is making wars to cease to the extremity of the earth." There will be an "abundance of peace . . . from the River to the ends of the earth." "They will not lift up sword, nation against nation, neither will they learn war any more."—Rom. 16:20; Ps. 37:11; 46:8, 9; 72:7, 8; Mic. 4:3, 4.

How will such a permanently peaceful earth be brought about? By God's heavenly kingdom, empowered as a unified world government under Christ Jesus as king to give mankind the needed direction. This established kingdom will not coexist much longer with any other power, spirit or human. Every troublemaking system, organization and individual will be destroyed in the "war of the great day of God the Almighty" at "Armageddon." (Rev. 16:14, 16) This will be the war to end wars, the storm to clear away storms for all time. Concerning the noisy din made by the "national groups," Isaiah 17:13 states: "He will certainly rebuke it, and it must flee far away and be chased like the chaff of the mountains before a wind and like a thistle whirl before a stormwind."

Frankly considering the failings of man's peace plans emphasizes the need to accept the Bible's promises as reliable and to apply its counsel day by day so as to gain God's approval and his protective care through Armageddon's storm. The psalmist spoke of those who turn to Jehovah God and his kingdom, saying: "They begin crying out to Jehovah in their distress, and out of the stresses upon them he brings them forth. He causes the windstorm to stand at a calm, so that the waves of the sea keep quiet. And they rejoice because these become still, and he leads them to the haven of their delight."—Ps. 107:28-30.

The kingdom of God adheres firmly to righteous principles. It is not restricted by human inexperience and imperfection. It stands out in sharp contrast to human peace plans. It is well equipped to produce and maintain earth-wide lasting peace.

Love or Hate

American author Nathaniel Hawthorne wrote: "It is to the credit of human nature that it loves more readily than it hates." Is this false or true? True, say researchers. Interviews reported by Harvard psychologist Gordon Allport show that people want to love, are thwarted when they hate. "Man's natural inclinations all are to love and to respond to love," says anthropologist Ashley Montagu. "The need for love is as definite and compelling as the need for food." The first and greatest commandment is to love and the second is like it.—Matt. 22:37-39.

WHEN SUCCESS TURNS TO FAILURE

J. Edgar Hoover, director of the Federal Bureau of Investigation, speaks from his many years of experience this truth: "When man 'leans on his own understanding' . . . when he lives by his own strength . . . when he boasts of probing the mysteries of the atom, the depths of the sea or the secrets of outer space—he forgets God and claims he is his own master. The result is untold suffering.

"Even though one's position is maintained, even though material wealth increases, success quickly turns to failure when God has been forgotten. There is no peace of mind, no personal satisfaction, no personal experience of inward joy. To 'trust in the Lord with all thine heart' is a mark of strength. And it is the only path to happiness, success and true fulfillment."—Prov. 3:5, 6.

Planning a BUDGET

ARE you a person who finds it difficult to make ends meet financially? Do you tend to live over your head? Are you often borrowing from others? Do you often give in to impulse buying and then wonder where your money went? Are you trying to hold down two jobs, to the detriment of your spiritual life and Christian privileges? Do you express the sentiment of the cartoon caption, "What does Grandpa know about hardships? He only did without things. He never had to pay for them!" If so, you will do well to give thought to planning a budget.

But the word "budget" is anathema to many persons, especially debtors who prefer to shun reality. "The perennial debtor is a budget-proof individual who mistakenly attributes his fiscal woes to a shortage of funds," recently commented the New York *Times*.* "He has not learned from experience that no matter how much he earns, it is never enough. . . . The reason that the perennial debtor cannot even draw up a budget, according to the assistant treasurer of a credit union, is: 'They don't want to come face-to-face with reality.' "

If these "budget-proof" persons would come to face reality, they would discover benefits in a budget. For one thing, they would find that they are likely doing without the things they really want because their money is spent purchasing items they could easily do without.

They would find, too, the complaint, 'It is too tedious and dreary to live by a budget; it stifles joy in living,' to be a misconception. The trouble usually lies in the fact that they do not know what a budget is. They think it is mere penny-hunting record keeping. Not at all! Some persons do keep track of every cent they spend, only to find that they still cannot make ends meet. But they are not budgeting. A budget is essentially a matter of *planning,* not record keeping. It is a plan for distributing income so as to give you and every member of your family the utmost satisfaction from money spent; it is telling your money where to go instead of wondering where it went; it is a device to help you fit your spending to your life's goals and purposes. Little wonder a budget has been compared to a dam. A dam holds back the undirected flow of the stream in order to turn the waters into channels that supply power generators, so that electric current may be provided now here, now there, as needs arise.

Since a budget does the same thing with the flow of income as a dam does with the incoming waters, many families have found budgeting no boring experience. They find it far more interesting than spending money impulsively. They find

* Issue of November 5, 1962.

that concentrating their combined thought power on getting things they need and want most is more interesting than looking at a television program.

A budget, then, should not be a stifler of joy. It safeguards one from the loss of joy caused by a financial crisis. There tends to be apprehension rather than joy when there is no money for things really needed. Besides providing for one's individual or family needs, financial planning also may make luxuries attainable without the unpleasant feeling that they cannot be afforded.

Neither Extravagance nor Miserliness

A budget copes with both of these problems. It helps eliminate wasteful spending. It shows you leaks through which too much of your income is draining without significant returns to you. When the leaks of extravagance are identified, one can plug them and divert the stream of cash to something that is truly wanted. If one depended solely on impulse in buying, he might spend so much money extravagantly that he might lack basic necessities. With so much installment buying today one can easily go hopelessly in debt. There is one case of a woman who bought so many things on easy payments that the total of each month's payments was greater than her husband's monthly income. A budget enables persons in debt to pay off their debts from regular income and remedy the situation of borrowing money at high interest rates, which in many instances is flagrant extravagance.

A budget, on the other hand, need not make one a miser, a penny-pincher and a self-centered person. No, a budget is designed to take into account and provide for gifts and contributions and for showing hospitality. A budget helps many Christians live up to the Bible counsel: "Be hospitable to one another without grumbling." (1 Pet. 4:9) A budget should steer one safely between the whirlpool of extravagant spending and the rock of miserly grasping.

Cooperation and Preliminaries

To get the full benefits of a budget, if it is for a family rather than an individual, there must be cooperation. Husband and wife must work together. The wife may be a good financial manager and the husband may turn over to her some responsibility, but the entire load should not rest on one person. Both should share it, and in many instances the children can learn how to cooperate. The budget system eliminates the "give me a dime, please," way of things, because under it children are usually given an allowance, in harmony with the family income and the child's needs. The child is told what this allowance is intended to cover and is taught by the parents how to draw up, in turn, a personal budget. Thus the children, by getting financial training early in life, are better able to avoid both miserliness and extravagance.

One easy approach to budgeting is to purchase a budget booklet. These are available in many stores and are often given free of charge by banks and other financial institutions. Sometimes a ready-made book requires more record keeping than is necessary, and many persons have found it better to make up their own budget plan, merely using sample budget books as sources of ideas rather than as final tools to be used from beginning to end. A budget plan can be both effective and simple.

The first major step in planning a budget is to find out what one's expenses are. Find out what you spent during the previous month under such headings as food, housing, household operation, transportation, clothing, and so forth. For some persons the easiest way of estimating certain

classes of expenses such as clothing costs is to start with expected annual costs and divide by twelve to obtain a monthly figure. One could use receipts and canceled checks to help estimate expenses. If you do not have a fairly accurate idea of where and how money is being spent, then keep a spending record for at least a month or two. With the actual record of your expenditures, you will have the basis for a budget.

It is quite a shock to many persons to learn, after a few weeks of recording expenses, how many dimes go out for coffee, or soft drinks, how many quarters go out for magazines and how many coins end up in coin machines. It is surprising to learn how much is flowing out in small, almost unnoticeable amounts. Of course, there is nothing wrong with small personal expenses, whether it be for coffee, ice cream or snacks, but when you know how much is being diverted to small expenses, you may find that they are running much higher than anticipated. A record of expenses for a month, then, may be very revealing. If one has an auto, he might keep a notebook and pencil in the car to jot down car expenses as paid out.

After one has determined what one's expenses are likely to be per month, then one can take the second step: Make an estimate of income for a certain period, a month or a year. Be realistic. Do not count any chickens before they are hatched.

Setting Up the Budget Plan

Knowing what your income is for a set period, you can now allot money for your needs and wants in proportion to their importance. First consider your necessities. Basically, these are food, clothing and shelter. It is up to you to determine how much to spend on these. Some budget books list fixed percentages for these needs, but many persons find they do better by fixing their own figures. Budget books show some families spend 25 to 40 percent of their income on food. Depending on what country and in what locality you live, you can adjust the food bill to your own circumstances. If a family finds the food expense is taking 30 percent of their income, they may be able, by more careful shopping, by buying larger quantities at the right time and by less impulse buying, to reduce the food expense to 25 percent, and still provide a well-balanced diet for all the family.

Some money specialists believe that there should be enough categories of expenses in your budget plan to cover main expenses: Food, clothing, shelter, house operation, medical, transportation, recreation, gifts and contributions, insurance, personal care, taxes, and so forth. However, one should guard against too many headings, getting too involved. In fact, one authority on money management suggests just six categories for simplicity, that is, food, clothing, housing, house operation, advancement and savings. Advancement would include gifts and contributions, auto, books, magazines, recreation, health, personal grooming, vacation, travel, and so forth. But a budget should fit your needs and may require more than six headings. Gifts and contributions are often desirable as a heading, allowing one to make provision for his religious interests.

What about the "savings" category? Many money management authorities now recommend that there be two types of savings funds. The first would be for emergencies that arise, those expenses that cannot always be anticipated. There may be a sudden doctor bill, unexpected auto repairs, something you simply must buy but have not provided for. An emergency savings fund need not be allowed to grow too big. Many persons keep it within one to two months' income.

The other savings fund would be for long-range goals, for specific things you need or would like to have but which you do not have money for now. One might be saving up for a vacation, travel to a convention, needed household furniture, a new refrigerator or for some luxury that could not be obtained without advance planning and which if obtained on credit or installment would put the family in debt and result in high interest payments.

The savings fund, wisely used, can relieve a family of much tension and high-interest expense. Highlighting the benefits of a budgetary savings fund, an editor of *Fortune* magazine tells about two mythical couples: The Frugals decide to defer all but necessary purchases for enough months to accumulate $500. Then they will have a fund from which they can make cash purchases, and instead of paying out a fixed amount each month in installment loans, they will use these sums to replenish the $500. The Joneses, with precisely the same income, do not put off purchases but instead regularly commit themselves to many installment loans. At the end of ten years, says this editor, the Joneses would have paid out about $800 in interest. The Frugals, by contrast, would have earned interest on their savings fund—$150 or more. Not even counting the extra benefits they would have reaped by buying for cash, they would be, in toto, about a thousand dollars better off—and would be free of ten years' tension because of being in debt.

When you set up the budget, study the list of needs and wants. The individual or family should make certain the needs are really necessities. Then look over the list of wants and decide on their relative importance. Next apportion your month's income in such a way as to take care of your needs, using the remainder or discretionary money as seems most important to you.

In a simple form, then, a budget is: (1) An estimate of income; (2) a grouping of all expenditures into a few major classes; (3) a monthly estimate, prepared in advance, of total payments that you expect to make in each of the specified groups and (4) a record of the payments *actually* made in each of the groups. When budget expenditures run close to income, one must realize there is little room for impulsive buying.

Revising and Planning Ahead

After the budget has been in use a month or more, some questions need to be asked: Does it plan for food spending to protect the health of the family? Or is it too extravagant? Does the plan provide for other health needs? And what about the family's spiritual health? Have you provided for Bible-study aids and funds to advance your religious interests? Have you considered hospitality to others? Is there something for moderate recreation? Is there a straining to save too much? Do not be surprised if your budget requires revision. Revise your estimated expenditures until you arrive at a workable plan. Do not make it too tight; if it is, one might consider a suggestion by one financial institution that recommends a budget category called "Oil," amounting to about 2½ percent of the total income: "That's oil for the troubled waters. It will cover mistakes and save personal headaches. It will cover the . . . $5 you spend on impulse when the budget makes no allowance for it."

A budget is often thrown out of balance by what some people call "blockbusters"—big expenses that come along once or twice a year, such as insurance payments or real estate taxes. The way to deal with potentially devastating expenses is to plan

ahead. If it is a once-a-year insurance payment or tax, divide the total due into twelve payments and start a reserve fund for fixed future payments. Set aside something *every* month. Likewise with seasonal expenses: In climates with cold winters, the big outlay for heating a house is confined to about six months. If all fuel expenses have to come out of that period's income, it might be difficult; but if an estimate of annual fuel costs is made and divided by twelve and then laid aside *every* month, the situation is in balance.

COMING IN THE NEXT ISSUE

- Determining Your Most Vital Needs.
- Working Wives and Mothers.
- Wonder Vessels of the Sea.
- What's in a Name?
- Distance-conquering Communications.

Simplified Systems

Tailor the budget to your needs or the needs of your family, not someone else's family. If it is kept simple, it will not be necessary to spend more than a minute or two to make records of expenses. Some persons avoid keeping records of small expenses by making a personal allowance to each member of the family. No accounting for the use of this allowance is called for, though the individual may wish to keep a personal budget.

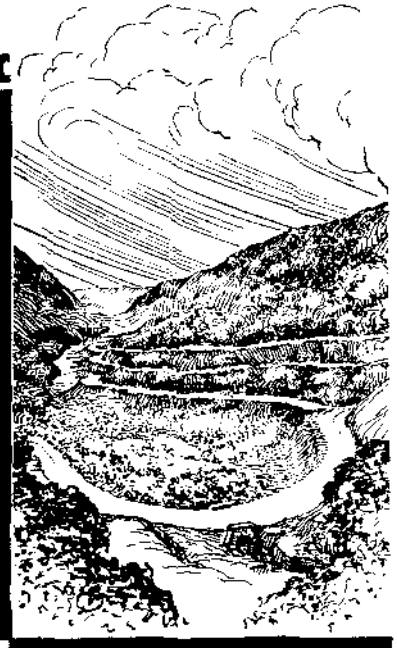
There are also a number of simplified versions of the budget. One is the envelope system. Each envelope is marked for the purpose it represents, such as "rent," "food," "transportation," and so forth. Every payday the income is transformed into bills and coins. Then it is distributed among the envelopes so that when bills become due the money will be there. As one spends, no record is kept of expenditures. When a small balance is left in the envelope, it may be transferred to a "savings" envelope or it may be retained for next month's use. If one envelope is consistently exhausted before the end of a period (say the food envelope), you can either draw from the savings envelope, or if you think food costs have been larger than they should be, you might try to reduce them by more careful shopping.

The envelope system has the advantage of simplicity, but one must firmly resist the temptation to borrow from another envelope when convenience so urges, upsetting the budget. Some persons find the envelope system good for some categories of expenditures, such as food, rather than for all classes.

Another simplified system is to put the monthly income in the bank and to use checks to pay all important expenditures. One can later sort the canceled checks out, total each category and see whether he has kept to his budget or not. Also, one might combine features of the envelope system with the checking account system. One might keep only small amounts of money in envelopes and the rest of the money in the bank. The envelopes representing larger expenses might contain only a card on which is recorded how much money is in the bank and allotted to that category of expenditures. Thus one could devise a simplified system that best fits his circumstances.

The simplified systems, though not as useful generally as a modest budget book, still go far toward a budgetary goal of freedom from financial tension. Whatever system is used, remember that a budget is mainly a plan for spending, not simply a record of expenses. Planning a budget, telling your money where to go, will enable most people to live more in harmony with their life goals—yes, and to live within the Scriptural injunction: "Do not you people be owing anybody a single thing, except to love one another."—Rom. 13:8.

The Historic KHYBER PASS



By "Awake!" correspondent in Pakistan

THE crossroads of Oriental civilization. The gateway to Pakistan. The way of merchants with their camel trains, of pilgrims, of exiles. The route of conquering armies, of Alexander the Great, and Genghis Khan. Yes, all these describe the Khyber Pass, one of the most famous highways of the world.

The pass begins near Jamrud, ten and a half miles west of Peshawar in Pakistan, and winds through hills for about thirty-three miles in a northwesterly direction into Afghanistan. It lies along the bed of a torrent consisting of slate and so is subject to sudden floods. These occur usually during the months of July and August; then once again in December and January. The pass begins in the foothills of the Suleman range and gradually rises to an elevation of 3,500 feet above sea level. The name Khyber is also applied to the range of hills through which the pass runs.

The Khyber Pass is wholly in Pakistan. However, because Afghanistan is a landlocked country she was given the right of unrestricted passage of her goods from the seaport of Karachi to Peshawar by rail, and then by truck from Peshawar to Kabul through the pass. So for many years goods flowed freely through the pass and a flourishing trade passed between the two countries. Fruit, particularly, was exported from Afghanistan to Pakistan, and many Pakistanis enjoyed the luscious green grapes that came.

However, today there are many difficulties between the two countries. One day the country of Afghanistan closed her borders and stopped all trade between the two. For many days goods flowed to the border and then had to be eventually disposed of. Fruit rotted for lack of transport. Travel by tourists was restricted. Today only international tourists are allowed through.

When the shah of Iran visited Pakistan recently he offered to mediate the dispute. However, so far nothing has come of it. It is to be hoped that someday the trouble will be cleared up and once again trade and tourists will flow freely over the ancient Khyber Pass. Meanwhile, the tribesmen still guard the tribal area between the two countries.

Tribes

There are three main tribes in the Khyber valley. These are the Afridis, the Shinwaris and the Mullagoris. They are divided into many clans. Some of these clans have fertile land and so can live on their resources the year round. However, many have to migrate to the plains in the winter. This is a sight to behold. In the fall long lines of tribesmen, all their worldly possessions on their camels and with their families at their side, wend their way down to the plains.

Wherever one goes he meets the Afridi Pathans, celebrated in the writings of Kipling. Their land is one of suffocating heat and eroded hills of beauty and discomfort. If one is ever there when a dust storm strikes, he never forgets the swirling, choking dust that covers everything. Yet the people are a happy people. Many have gone to the nearby city of Peshawar. There they can be seen in their colorful clothes, their baggy trousers, talking excitedly in the bazaars. They are the traditional guardians of the border and can be formidable enemies. However, if you win their friendship they can be fiercely loyal.

The tribes are constantly busy in private wars and feuds. Many times members of one family will be locked in bitter squabbles and hatred. Each fears losing his small piece of land or inheritance, so there is mutual distrust. But let an external danger threaten and all the tribe will unite. Then all personal difficulties are set aside and all fight for the common good.

As one drives through the Khyber area the tribesmen are ever in sight. There are watchtowers on many of the high hills, and the tribesmen are armed. They have their own tribal gun factories just south of Peshawar. Here tribesmen make rifles, pistols and revolvers by hand. They make copies of foreign arms and turn out products that can barely be distinguished from the original. In fact, tourists greatly prize these weapons and buy them in abundance.

Conquerors

Many conquerors have passed through the Khyber Pass seeking land and wealth. In 1500 B.C. the Aryans came. In the sixth century B.C. the Persian armies crossed into the Punjab. Also, the Scythians, the Parthians, the Mughals and the Afghans came down through this great northern route to what was then India. And, of course, in the fourth century B.C. the armies of Alexander came.

Alexander defeated the armies of Persia and then turned his attention to India. He moved to Kabul in Afghanistan and then divided his army into two divisions. He sent the main body of his troops along the south bank of the Kabul River. Then he himself took a small column of troops and proceeded through the Kunar Valley and Chitral. Both armies finally met in the Punjab in northern India and defeated its ruler. And so another conqueror came to stay.

However, while various empires conquered the plains, they rarely brought the hill tribes under their domination. The tribes remained free, not subject to any government or any system of taxation. Even today a tribal form of society exists.

The British advanced into the Khyber in 1839. In 1842 they used it as a great military highway when General Pollock marched through with three divisions. Much trouble followed, and finally in 1879 a treaty was signed between the British and Amir Yakub Khan. This agreement stated that the British would take control of the Khyber Pass. In exchange the Afridis received 87,540 rupees (about $18,430.00) per annum. The actual management of the pass was still left with the tribesmen, who, through their local maliks or leaders, guarded and kept the pass open for the British. At this time the forerunner of the famous Khyber Rifles came into existence. These originally consisted of four hundred men responsible for escorting caravans safely through the pass. A few years later these four hundred became two battalions of six hundred each, fifty of them mounted and under British officers.

Transportation

Today, one may comfortably drive through the Khyber Pass on a good hard-

surfaced road. However, this has not always been the case. In fact, for many centuries the winding, twisting trail through the pass was hard to traverse even by camels or horses. The first real road was built in 1581 and is attributed to the Mughal ruler Akbar. This same Akbar was obsessed with power and in 1579 issued a decree that declared himself the supreme arbiter in all civil and ecclesiastical cases. This did not go over well with all and finally led to rebellion. In the ensuing war the road was built for vehicular traffic.

If you drive along the road today you must remember to go in daylight hours, as you are not allowed through at night. Also, there is one more thing to keep in mind. Pakistan follows the British system of driving on the left side of the road. On the other hand, Afghanistan follows the American way. Therefore, when you come to the border it is vital to remember to change sides.

There is also a railway line now through the pass, which is considered a real feat of engineering. It runs through the pass and ends at Landi Khana, thirty-two miles from Peshawar. In 1890 the first survey was carried on through the hills, but it was not until 1925, after much difficulty, that the railroad was finally opened. As Sir C. Hindley said at the time, "The great engineering difficulties which have been overcome and the standard to which the railway has been built render it a technical achievement ranking with the greatest engineering works carried out by any of our predecessors."

Archaeological Sites

The area around the Khyber and the city of Peshawar is rich in archaeological findings. Many pieces of Gandhara sculpture that have been found show that a Buddhist civilization flourished here two thousand years ago. Many of these pieces of stone and stucco sculpture, as well as ancient pottery, coins and old manuscripts, can be seen today in the Peshawar museum.

On the outskirts of Peshawar have been found the remains of a huge stupa or cylindrical mound or tower that was once 550 feet high, and was built in the second century. In 1909 Buddha's relics enshrined here were discovered. They were given to the Buddhists of Burma, but a replica of the famous casket can be seen today in the Peshawar museum.

Yes, the Khyber has been rich in history. Conquerors have come and gone. Great civilizations have been there. Yet today the area and its tribesmen are much as they have been for centuries.

The Way They Say It in Newfoundland

"Arn?" "Narn." These quaint expressions are considered to be by some the shortest conversation between two fishermen in Newfoundland. The first asked, "Are there any (fish)?" and the other replied, "Not even one." The mariner's way of life is further seen in these expressions: "Douse the killock," meaning throw the grapnel overboard; and "going down nort to the ice," used when seal hunters go out on pans of floating ice seal hunting.

Around the home you will hear, "She's as saucy as a crackie" or "stunned as an owl." Women and girls of all ages are called "maid," while men of all ages are called "my son."

Reflecting some Irish background are the oft-heard sayings, "Don't be talking," or, on the bus, "You're after passing your stop sure."

YOU ARE *Wonderfully Made*

MANY men marvel at the complex mechanism of a watch, which consists of some 135 to 140 pieces, but there is another timepiece that is infinitely more complicated and absolutely indispensable to life, namely, the human heart. Men are awed at a camera that can take and develop a picture in ten seconds, but what of the eye that instantaneously presents them with a flow of pictures in living color. Men know a great deal about steam, gasoline, electrical, atomic and other types of engines, but they know practically nothing about the most marvelous engine of all—the human body.

It astounds the average person to learn that in twenty-four hours the heart beats 103,689 times or about three thousand million times in an average lifetime; that in twenty-four hours the heart pumps 4,320 gallons of blood through 60,000 to 100,000 miles of blood vessels, a distance of two to four times around the earth, supplying oxygen and nourishment to some 300 thousand million cells. If the distance traveled by each blood cell were recorded, its total mileage in a single day would be very great. On an average, each day a man breathes 23,040 times, inhales 438 cubic feet of air, eats about 3½ pounds of food, drinks some 2.9 quarts of liquids, speaks about 4,800 words, moves over 750 muscles and exercises approximately 7,000,000 brain cells. So wonderfully does the body operate that man is hardly aware of any of this activity.

This most incredible of all known "machines" is composed of some 100 organs, 200 bones, 600 major muscles, thousands of millions of cells and innumerable atoms. It manufactures, improvises and completely overhauls itself at regular intervals. It has illimitable reserves. It is powered by complex electrical and chemical reactions and is coordinated by the brain through an intricate network of nerves. Its digestive system accomplishes in two hours what would take over twenty hours to accomplish in a fully equipped laboratory. Yet it requires little care.

The human body is durable. To give you some idea of its ability to absorb punishment and still function, Dr. Peter J. Steincrohn writes: "The average man can get along without his gall bladder, spleen, tonsils, and appendix. He can dispense with one of his two kidneys, one of his two lungs, two out of his four or five quarts of blood, two-fifths of his liver, most of his stomach, four of his twenty-three feet of small intestine, and half of his brain. He can go on despite arm or leg amputations." In fact, so impressed was the late Walter Cannon, Harvard University physiologist, with the body's durability that he enjoyed making this statement: "When you understand a great deal about the human body and its resources for health, you wonder why anyone is ever sick."

Almost everything about the human body is a marvel. Take, for example, the two fist-size, reddish-brown organs located on either side of the spine at the level of the lowest ribs. We call them the kidneys, but they are really master chemists. J. D. Ratcliff mentions a few things they do. He says: "They maintain an exact proportion of water in the blood. They keep us in exact mineral balance—a little too much potassium would stop the heart as effectively

as an electric chair. They control the acid-alkali balance—a swing too far in either direction is lethal. They dispose of urea which, if permitted to accumulate, would be as deadly as cyanide. In a day's time the kidneys sweep clean of wastes over a *ton* of blood. And as a built-in safety feature they have about nine times the capacity needed to maintain health: thus if it is necessary to remove a diseased kidney, the remaining healthy one does double duty with ease." Even a grafted kidney, although its nerves are cut, starts to work at once to give man efficient and unfailing service.

Such marvels inspire praise to man's Creator. King David of ancient Israel declared: "O Jehovah, you have searched through me, and you know me. For you yourself produced my kidneys; you kept me screened off in the belly of my mother. I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware." (Ps. 139:1, 13, 14) Men are still impressed and moved to praise their Maker when they witness the wonders of the human body.

Your Garment of Scales

Another marvel of the human body is the skin. It is the largest of all organs and can be adapted to more purposes than any other part of the body. Man can feel it, study it, admire its design and flexibility, thrill at its strength and beauty, and yet with all his ingenuity he cannot reproduce so much as a little bit of it.

What a garment your skin is! It is ranked with the brain, heart and lungs in its importance to life. It is punctured by millions of tiny holes called pores, still it can withstand heat and cold, wet and drought, acid and alkali, microbic invasion and stand up under a hundred years of wear and tear. It is self-sealing, self-cooling and exquisitely sensitive for your protection. It effects its own repairs, eliminates body wastes, regulates body heat and even presents a seasonable protection of pigment against increased sunrays. It has been fittingly called the Jack-of-all-trades.

Your skin is made up of some twenty or more layers of scales, that is, dead cells. As skin cells are made in the lower part of the epidermis the new cells push the old ones upward. On the way up the cell dies and turns into microscopic specks of scale we call skin. By wash and wear invisible amounts of scales are rubbed off and replaced. The average man of seventy sheds about forty-five pounds of skin in his lifetime.

But what prevents the skin from becoming dry and scaly? There are about two and a half million oil glands that secrete oil. These keep the scales from drying out. There are also numerous elastic fibers that draw the skin closely and provide the body with a skintight fit. Your skin has also a built-in protective and repair system. When the skin wears dangerously thin, the body sends a fluid between the outer and inner layers as a protection to the tender tissues beneath. Doctors call this a bulla, but its more familiar name is "blister." If the skin is allowed to accustom itself slowly to the wear, the cells will increase their production to a point where dead cells pile upon one another to form a callus to protect the area that is receiving extra wear.

Your skin is a remarkable storehouse too. If you weigh about 150 pounds, within your skin is stored about twenty-five pounds of fats, water, sugars, salts and other materials. When the body needs these materials, the skin releases them to the bloodstream for transportation to depleted cells that have signaled for supplies.

Your skin and blood work together to form a unique cooling system. Hot blood coming from other organs flows through

the skin at a rate of fifty to eighty gallons an hour and is cooled. The blood vessels of the skin aid in keeping the temperature of your body normal. When it gets too hot, the vessels expand so that more blood flows to the surface of the skin, where it is cooled. When you get cold, the skin's blood vessels close up, less blood enters the skin, internal heat is conserved. Your body is kept warmer. Wonderful, wouldn't you say? You ARE wonderfully made.

Magic Building Blocks

Imagine seeing two bricks in a vacant lot merging together into one brick. Then without instructions from anyone this one brick begins to make other bricks and they, in turn, produce other bricks of varying sizes. Some of these join themselves together to form a foundation, others form walls, still others shape themselves into windows, kitchen, bedrooms, lighting, heating and cooling systems. In a matter of days a complete house appears. What would you think? Fantastic, you say. Isn't life so? Consider.

Man comes from a single cell. At the instant of fertilization this single cell begins to multiply until, about nine months later, a child is born with organs, bones, muscles and trillions of working cells. Each cell is made up of three parts: a nucleus, cytoplasm and outer membrane. Each cell nucleus contains about forty-six chromosomes, with two exceptions. The egg and sperm cells have only half that number. So when these combine into the fertilized egg, the normal number of chromosomes is reached. Each chromosome has a number of genes, which are thought to be the seeds of inheritance.

Inside the living cell is another world. According to Professor J. A. V. Butler, the average cell contains over a quarter million protein molecules of all sorts, including all the minerals and metals in the earth. Since each molecule usually has about 20,000 atoms, this means that an average living cell, independently functioning like a world of its own, carries about five thousand million atoms. Pictures of cells enlarged thousands of times reveal within them a kind of order we find in the universe above.

Glance now inside the nucleus of the cell. There we find an acid made of deoxidized sugar. Chemists call this deoxyribonucleic acid "DNA" for short. Molecules of DNA are long thin strands, constructed like a twisted ladder, with the rungs made of joined chemical compounds. This molecule has a marvelous memory. It has all the information about you. It carries hereditary information, just as sounds are recorded on magnetic tape. In every living cell, and there are trillions of them, whether in your heart, hair or liver, the DNA molecule carries the full history about you. And at the right moment it directs the use and purpose of all cells and synchronizes their operations throughout life.

The first cell at the moment of conception has all the coded directions. Its DNA knows when to start building the heart, the liver, the eyes, the nose, the lungs, the bones and the blood—all of you. In fact, according to DNA authorities, that one cell held advance reservations for all the body functions of the life-span. The number of jobs in man that DNA is estimated to perform are said to be well over seven hundred thousand.

DNA authority George W. Beadle estimates that if the tapes inside the nucleus of a single human cell were uncoiled and laid end to end they would extend five feet —this packed inside an ultramicroscopic speck! Dr. Beadle says that if it were possible to put the DNA code of a single human cell into English letters and a typist copied them, they would fill a 1,000-volume

encyclopedia! It is also estimated that if all the DNA strands in the human body were placed end to end, the resultant magnetic tape instruction for human life would reach beyond the moon. Surely we do not know all about the human cell, but what little we do know is enough to convince us that we are wonderfully made.

No Lazy Bones

There is no such thing as a live lazy bone. Bones are living, growing tissues in the body. Actually they are among the busiest living organs in the body. Ratcliff writes: "They are thriving manufacturing plants which make red and white blood cells 24 hours a day. Every minute about 180 million red cells die. Your bones must replace them with healthy young cells, or you face anemic death. It takes six to eight weeks for the marrow to restore the red blood cells after a pint of blood has been removed.

"Bones have other major responsibilities: they produce the white blood cells which fight off infection, and they act as one of the body's storehouses for reserve nourishment. In their marrow they husband fats and proteins for time of need. And they contain nearly all the body's vital calcium and phosphorus. Calcium is necessary for the clotting of blood, the beating of the heart, the contraction of muscles and the functioning of the nervous system. By an intricate self-regulating system, calcium from milk drunk today is deposited in the bones, and calcium deposited last week or last year is withdrawn."

Bones do not grow simply by adding on. They are continuously being reconstructed. Some cells tear down bone and other cells rebuild it. The finished product is always an excellent piece of architecture and engineering. A bone is practically never absolutely straight. It is curved to fit its work. It has ridges, knobs, rough places for the attachment of ligaments and tendons. It is dense where strength is needed and spongy where weight must be saved. When broken, bones mysteriously mend themselves. The bones are so designed that the muscles and tendons pull in just the right lines of force. Pound for pound bone is stronger than steel. Its construction is comparable to reinforced concrete. To the knowing eye your busy bones are wonderful objects.

What wonders the human body holds! How does the eye see? In what way are sounds differentiated in the brain? Who has taught the nose to smell and the tongue to taste? How is thought born? Dr. Ralph W. Gerard, neurophysiologist at the University of Michigan, has estimated that after seventy years of activity, the brain may contain as many as fifteen trillion separate bits of information. Yet people in general employ only 10 to 15 percent of their brain's capabilities. Here is a treasure-house whose possibilities are almost beyond human comprehension. The wonderful body reflects the infinite wisdom of the Almighty, Jehovah God, whose creation we are.—Gen. 1:27.

Crocodile or Alligator?

◆ There is no difficulty in distinguishing between a crocodile and an alligator. In the crocodile, the fourth tooth of the lower jaw fits into a notch in the upper jaw, thus being visible when the jaws are closed. An alligator's fourth lower tooth fits into a pit in the upper jaw, and is hidden when the jaws are shut.—*Wild Life in Australia Illustrated.*

Storms OVER Thailand

By "Awake!" correspondent in Thailand

OCTOBER 25, 1962, was the day the whole world was being treated to its greatest performance of political brinkmanship since World War II. That was the day when anxious eyes turned to Cuba and people's thoughts to nuclear war.

But not so in Thailand's province of Nakorn Sritamaraj, where the rubber tappers, gardeners and fishermen had something more immediate, more personal, demanding their attention that day. Right then they had to face the problem of how to survive until the next day. Coping with the problem of a nuclear war within the next week, regardless of how terrible the consequences, would have to wait.

Though nuclear war had often been referred to in their newspapers, such words did not mean as much to them as, say, a London city dweller. Even the word "storm" brought no reactions of anxiety to their minds. Storms, like wars, always seemed to be in some vague far-off place. In any case, the natives of that tropical peninsula were far too easygoing and too well treated by nature to be worried very seriously by anything. Things had always gone on as they had before and always would—so they thought. That is, until about eight o'clock in the evening of that fateful day. It was then that the blow came. "Hurricane Harriet" was the official name.

This most unusual storm came in from the China Sea screaming and clawing like some gigantic wild beast seeking to prey upon those hundreds of thousands of puny men cowering in their flimsy huts.

In the Hills

Imagine you were in one of those little wooden houses, say in the house of Mr. Daeng, rubber tapper, with his wife and four little children. The cement roofing tiles on the main roof and the corrugated iron on the kitchen were being ripped out section by section, as the screaming, whirling wind eddied, plucked and eddied again, scattering her plunder like deadly hail on anyone whose shelter proved too thin. Squatting on the floor in a roofless house, all the while being soaked to the skin, would strike you as a poor way of spending an evening, even if it were exciting. Excitement via TV would at least be more comfortable. To the hardy Daeng family, however, discomfort was quite usual and the excitement was something quite acceptable to enliven their rather uneventful lives. However, what had at first been excitement now took on a new note of anxiety.

The sound of Mrs. Daeng's voice could be heard above the screaming of the wind,

"Fang si" (Listen). *"Dai yin siang nan Mai?"* (Did you hear that?) Yes, she had reason to be anxious, for that was the sound of falling trees—tall trees—coconut trees up to eighty feet high with no foliage to cushion their crushing blow. Her house would smash like matchwood, she realized as she beheld one of these giants, lit up by almost continuous flashes of lightning from behind the black and angry clouds. First this way and then that, the tree was strained as the wind swirled and twisted. Then down it came, delivering as it fell the *coup de grace* to its nearest neighbor already strained to its limit by the clawing wind. Danger often stimulates comprehension. It did then, and they saw it. Those trees clustering round their little home, pillars of safety in normal times, had now taken on a new role—killers. Flee. But where? "Quick, where no trees?" The school! "Come on, hurry, there's a lull," she shouted.

So Mr. and Mrs. Daeng and their four near-naked children scurried out of their shambled house, fumbled their way through the mass of tangled brushwood, clambered over the already fallen trees, squelched through the ankle-deep slime flowing down the footpath like the sludge residue flowing down the sluices at the nearby tin mines and finally made it—the comparative safety of the school. The roof had gone, of course, so the rain fell on them, but at least it was not the trees. There they huddled with several other families until daylight. Eight hours passed before the storm began to abate. And in the morning—what? Three-quarters of their coconut trees were down. Their rubber plantation down the road was the same, with the road itself impassable, trees lying across it in all directions. Yes, it had been an exciting night, they all agreed. But the bill was high. Those trees were their livelihood. They would certainly have something to talk about in the coffee shop for months afterward.

By the Sea

But those that encountered that storm did not all talk about it later. Over a thousand never said a word about it afterward. They couldn't. They were dead. Down by the sea to the east on a twenty-five-mile-long peninsula poking up toward the north like a horn shielding the mouth of a river, there were, until about midnight that night, two fishing villages. By morning they were gone. Most of the inhabitants of the peninsula were either swept out to sea on the wreckage of their houses, there to die of exposure or thirst, or pounded to death by the huge tidal wave that swept right across this peninsula, some six miles wide at its base.

Imagine the feelings of those fleeing from the waves rolling in from the open sea on the east being met by another wave rolling in from the river mouth side on the west! Trapped! Trees were no refuge; most of them were coconut palms. Can you imagine trying to climb up a bare coconut palm in a storm strong enough to tear down even the tree itself? The wooden houses in which so many took refuge proved to be no Noah's ark of safety either. Of those that were not swept out to sea, most were smashed to pieces. Some were piled up on one another, forming a mass grave for those that were in them.

Those who were living in the Talumpuk peninsula were not so fortunate as their brothers who were farther inland, who lost only the basis of their livelihood for the next ten years in exchange for a night of excitement. Desperation, stark terror with almost certain death was their lot. And they had lived in what seemed like a

perfect paradise only a few days before, when the sky was so blue, the wind so gentle. The day before, over a thousand people were going about their daily business. Mostly they were fishermen of the Moslem religion, the rest being Buddhist. Now they were all dead. Of those that did not die, all were poorer, most were destitute. Their homes, boats, fishing gear, everything had gone. As one caption under a newspaper photo of such a family with the wreckage of their home in the background said, "They hadn't even a match to light the fire." There were thousands like them. Such was the havoc wrought by Hurricane Harriet, the greatest storm within living memory in Thailand.

When the storm was over and news leaked out to the outside, aid was rushed to the stricken area. Prime Minister Sarit and his party alone took 10,000 sheets of corrugated iron as well as rice, clothes, money; and much help was sent from other government as well as private sources. Over a thousand boats had been lost, and the total loss was estimated at seventeen million dollars.

As if in recompense for her little frolic, nature now seemed to smile down benevolently from sunny skies, something quite unusual for that monsoon period.

Soliloquy and Awakening

For Mr. Saman, fisherman, another hard day has passed as he reconstructed his home. "The roof is back, the home almost normal, except our table and chair; we never did find them. No fish again today. Must do something about a boat." Such were his thoughts that evening two weeks after the storm as he lay down comfortably, musing and thinking over the past week's experiences. "Nothing seems so permanent and sure after a night like that," he thought. He had seen death and destruction very close. Most of his friends and neighbors were gone, nearly a thousand from that little area. But he was young, resilient and strong. That is why he had survived, plus the good fortune that he and his young wife were just returning to the stricken area from a visit to the town of Nakorn Sritamaraj and were caught on the fringe of the gigantic water trap and swept clear, instead of into that maelstrom. My, but how those waves pursued them! Three hours they struggled, often up to their waists in water before they reached that upturned house securely anchored by a toppled tree. What a terrible night!

However, these were not the thoughts occupying his mind as he lay digesting his evening meal. Poor, and relatively uneducated as he was in a formal way, he had always been a serious and sensible man and quite a thinker. The intense interest in lotteries or the trading of gossip had never got the same hold on him as with the others. After that terrible experience his mind seemed to be hungering for something satisfying, more serious. Naturally he thought about the storm and his future, but in an objective way. "Could any of the dire results of that storm have been avoided?" he wondered. "It now seemed so obvious," he mused, "if people made their home on ground only a few feet above sea level running gently down to a mighty ocean they must expect an inundation from time to time."

That night Mr. Saman was interested in why they had all been caught napping. After no little deliberation he had to admit that he had been too complacent, even though reason seemed to be pointing the other way. He recalled how, some time before, he had seen a news film of a similar storm on a certain island. He had to agree that that film had alerted him at the time due to the similarity of setting. He remembered wondering at that time why the sea

never came over his land like that. Urgent matters in connection with the ordinary business of living had cropped up and he had forgotten the matter until then. Pursuing the course of introspection a little farther, he concluded that his boat too could have been saved with a little forethought.

The Other Storm

Then he went to the corner of his hut and pulled out a sheet of newspaper tucked under the palm leaves of his newly restored roof. That single sheet of dirty crumpled paper was the beginning of his new library. That piece had come as the wrapping around the first charcoal he had bought after the storm. Of necessity all his reading matter had been acquired by similar economical ways. Straightening out the sheet, Mr. Saman spread it out on the floor under the light of his kerosene lamp.

Finding what he sought, Mr. Samán began to read about what was called the Cuban crisis. He had read it before, but then the response was weak and vague. "Greatest threat since World War II. . . . thermonuclear war . . . all dead in a week . . . " His always keen and now newly sensitized mind took in the implications of all these words. "Did this mean that man was actually preparing a war thousands of times more destructive than that storm?" He looked at the date. So there had been a far greater danger facing him that night and he had not even thought about it.

His sense of security already severely shaken by his recent experiences now took another jolt. This war, he saw, would be a far more difficult storm to weather. That colossal power to destroy had intelligence behind it, the combined thinking resources of mankind. What a storm! A near miss from just one of those monstrous man-made storms might do more damage than these natural storms—and they were not designed to miss. What kind of preparation could he, just a fisherman, make against that? Dig a hole? Save his life—but for what? Probably to die later, of cancer, or sooner of radiation sickness, like those in Japan. Comfortable as he felt right then bodily, as he lay there gazing up at the cloudless tropical star-filled sky, the armchair theory that there were bound to be some healthy survivors was not able to drug away those recent realities of terror. The desire to be one of those lucky few no more fooled him into thinking he would be one than the alluring, glittery lottery prizes were ever able to deceive him in the past into wishful wastefulness. As this musing hurricane survivor passed from drowsiness to sleep, he did not even crawl into his mosquito net for the night. That, too, had gone in the storm.

In reading this account of Hurricane Harriet, you may be reminded of precautionary measures you could take, if in a vulnerable place in the event of a severe storm. You may also be reminded of the people who, from time to time, call at your home, with Bible in hand, preaching God's kingdom as man's hope and pointing out the way to survive a coming storm, one greater than nuclear war, one of divine origin: "Look! A calamity is going forth from nation to nation, and a great tempest itself will be roused up from the remotest parts of the earth." (Jer. 25:32) This tempest, "the war of the great day of God the Almighty," will embrace every country under the sun and will bring to ruin both the grossly wicked and those who fail to obey the commandments of God. As people everywhere tend to become engrossed in the affairs of life, it is well to be reminded that Jesus Christ foretold an attitude of careless complacency before the outbreak of the Armageddon tempest.—Rev. 16:14; Luke 17:26-30.

The Nutritious CAROB TREE

By "Awake!" correspondent in Cyprus

HAVE you ever seen a carob tree? It is a long-lived evergreen that looks something like a walnut tree, but with darker leaves. Here in Cyprus we have some two million of them growing on the seaward slopes and in the valleys. In Greece you will find them along the boulevards of big cities. Likewise, in South Africa, Mexico, Australia or the United States you may also come across this tree that has proved so useful to men and animals.

However, the carob pods sold in vegetable and fruit markets in some parts of the world have the appearance and taste of the pods from ungrafted carob trees. They are very poor in sugar, thin and dry. Perhaps that was the carob Jesus had in mind in his illustration of the prodigal son who "used to desire to be filled with the carob pods which the swine were eating."—Luke 15:16.

It is not correct, however, to suppose that carobs were the food of John the Baptist, for which reason they have been called "Saint-John's-bread." It was thought by some translators that the Greek word *akris* (used in the Bible to describe what John the Baptist ate along with honey) meant the carob. That is a misunderstanding based on tradition. The word *akris* refers to the insect locust, a clean food that John was permitted to eat under the Mosaic law.—Matt. 3:4.

Good-quality carobs, on the other hand, are full of organic sugar and a liquid that very much resembles honey. These carobs are rather hard, but very tasty and good for your teeth. During World War II carob flour was used in Greece and other lands to make nourishing bread. A juice was also extracted from the carob for use in confectionery. Many people will be surprised to learn that the carob is more nutritious than oats and just as nourishing as wheat.

Nowadays in England, Germany, Russia and Scandinavia the carob is ground and used as food for animals. In fact, the British turn carobs into flour, which is then mixed with ground broadbeans and thinly sliced hay. This makes a very nutritious cake called "patent cattle food."

In Cyprus we enjoy the carob as a dry fruit. We also extract a delicious black syrup from it. This goes well with bread in the winter, while in summertime we like to mix it with cool water for a refreshing drink.

The light-yellow wood of the carob tree is made into costly furniture, agricultural implements and hubs of cartwheels. But the most valuable part of the versatile carob tree is the glossy reddish beans, whose protein-rich "germ" is used in soups and also to fortify animal fodder. From these beans we also extract a gum that is valuable for embossing textiles, as an ingredient in cosmetics and as a thickener in ice cream and canned foods.

In ancient times the carob bean was a unit of weight for precious stones such as diamonds and pearls, and our modern word "carat" comes from the word "keration," which is the Greek name of both the carob pod and its bean.—Luke 15:16.

Those who visit the Mediterranean area in August see carob buds making their appearance at the same time that ripened carob pods are being harvested. Carob harvest in Cyprus calls for a general exodus of all people in those areas where the tree is cultivated. For a week or two the villagers cook their meals under the shade of the carob trees and enjoy the fresh air scented by the blossoming thyme and the fragrant rush. From early morning until dusk the valleys resound with the rhythmical beating of sticks and the happy voices and songs of men, women and children. Skillfully the sticks are used to knock the pods to the ground without damaging the young branches and the new buds. Women and children gather the pods into baskets, which, in turn, are emptied into sacks and taken to the village on donkey backs or by oxcarts.

The carob buds, resembling reddish nails from one to three inches long, blossom in September and October. In Cyprus, by the following August, another thirty to forty thousand tons of carobs will be ready for harvest.

That, in brief, is the story of the nutritious carob. Its usefulness was well expressed by the Greek poet who said, 'Although it is always beaten, the carob gives men honey in return.'

Election Year in the Bahamas

By "Awake!" correspondent in the Bahamas

UNIQUE in the history of the Bahamas was the 1962 election. It was the first time that the property vote and the company vote were abandoned. Since all Bahamians over twenty-one years of age were allowed to vote, it was the first time that women had the franchise in the British colony of the Bahamas. Also given the right to vote were all British citizens who had lived in the Bahamas for at least six months prior to registration day.

In 1961 less than 10,000 persons were registered, but in November, 1962, a few more than 44,000 persons registered to cast their ballot. Yet 71,225 votes were cast. How could this be? Because voters were allowed to cast a second ballot in another district if they owned property there.

Property in the Bahamas includes a dozen major islands and hundreds of small cays (pronounced keys) stretching southward from the coast of Florida for about 500 miles. This chain of islands has one of the few surviving colonial governments in the world. Dating from 1729, the Bahamian constitution provides a form of government similar to that in the North American Colonies before the Revolution. Indeed, many of the inhabitants of these islands are descendants of loyalists who migrated here from the eastern United States at the time of the Revolutionary War, rather than leave the British Crown rule. Executive power lies in a governor appointed by the Crown. He is advised by a Crown-dominated executive council of nine members.

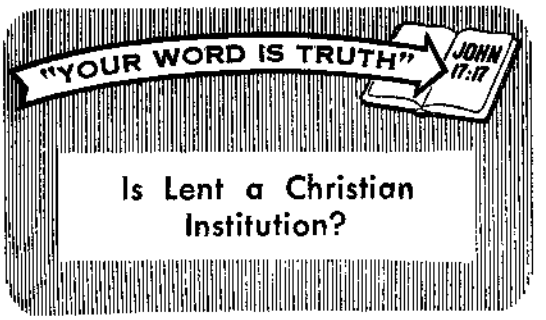
The legislative branch of the government consists of an eleven-member, Crown-appointed legislative council. This council is comparable to the English House of Lords, except that it has more powers, as it can kill legislation that may have already passed the thirty-three-member House of Assembly. If it vetoes a bill passed in the "House," the bill is dead and cannot be passed over its veto. The House of Assembly, similar to the English House of Commons, is the only elected body in the Bahamian government.

Elections were not scheduled until 1963, but with the decrease of construction and the rise of unemployment, the government decided to dissolve the House of Assembly and call the general elections for November of 1962.

Election issues thus centered largely around the Bahamian economy, which is based first on tourism and second on foreign investment. There is no income tax and only very small death duties levied on estates; this, with the near-ideal climate, has attracted many wealthy people to the colony. Revenue is chiefly derived from duty on imports, which adds about 25 to 30 percent to the cost of imported goods. Since there is almost no industry in the colony, many during the elections said that this worked a hardship on the poor. On the other hand, investments keep up employment, so the very thing that provides the wages also works to increase the cost of living. Which party seemed most likely to keep on attracting both tourists and foreign investment was the question in the back of many minds. Could any party encourage industry and agriculture more? All, of course, promised to do so. The United Bahamian Party had the slogan "The wheel of progress rolls with the U.B.P.," and it appealed to the electorate to leave the government in their hands.

By 6 p.m. Monday, November 26, 1962, the voting was over. The results showed a victory for the United Bahamian Party. They had gained 19 of the 33 seats in the more than two-hundred-year-old House of Assembly. The Labor Party gained one seat, five seats went to independents, and eight seats went to the second-strongest group, the Progressive Liberal Party. Racial issues, never very deep in the Bahamas, were emphasized by the Progressive Liberal Party, which called itself 'champion of the colored people.' Eighty-five percent of the population of the colony is Negro or of Negro extraction; but many observers felt that the racial issue may have backfired, as the party actually lost seats rather than gaining more.

"Our victory is a vote for common sense, for decency, for racial harmony, for progress and prosperity," said the chairman of the victorious party within hours after the results were declared. "We face the future with a solid determination to go on bringing a better life to all the people of this country." Certainly the people of the Bahamas hope this will prove to be so.



Is Lent a Christian Institution?

WHAT is Lent? Lent is a pre-Easter springtime fast of forty days. However, it begins forty-six days before Easter with what is known as Ash Wednesday, but because it does not include Sundays it reaches up to Easter. The word Lent, itself, comes from the German *Lenz*, meaning "spring." This year Lent begins February 27.

Of just what does this fast consist? Regulations for it, in the United States, are as follows:

"The law of fasting permits the eating of one full meal. Two other meatless meals, sufficient to maintain strength, may be taken according to one's needs; but, together, they should not equal a full meal. Meat may be taken at the principal meal on a day of fast except on Fridays, Ash Wednesday, and the vigils of the Assumption and Christmas. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed. . . . The law of fasting binds everyone over 21 and under 59 years of age. When health or ability to work would be seriously impaired, the law does not oblige. . . . While on active service, all members of the Armed Forces are dispensed from the Church law of fast and abstinence* except on Ash Wednesday, Good Friday, the forenoon of Holy Saturday and the vigil of Christmas. The dispensation is personal and applies to the individual wherever he may be. It also applies to his wife, children, parents and servants if he is habitually with them, whether on or off the post." —*The National Catholic Almanac.*

From the foregoing it appears that the Lenten fast is a rather flexible institution. This is further indicated by the fact that in 1949 Pope Pius XII gave bishops the right to dispense with the Lenten fast. Thus the New York *Times*, March 8, 1960, told of Bishop Gorman of the Dallas–Fort Worth, Texas, diocese dispensing with the Lenten fast that year for his 118,000 Catholics. On the other hand, Cardinal Godfrey, Archbishop of Westminster, London, in 1961 recommended that household pets should also be made to observe the Lenten fast.

In addition to cutting down on food, observers of Lent frequently are urged to dispense with petty luxuries, such as sweets, cigarettes, movies and watching TV. And at times a positive side is stressed, such as the giving of alms, especially the giving of that which one has saved by practicing Lenten self-denials.

What is the origin of Lent? There is some evidence that ancient pagan peoples celebrated a forty-day springtime fast. However, the Bible has nothing to say about Lent. It appears to have developed gradually as pagan ideas and formalism crept into the church. First there was only a one- or two-day fast; then a forty-hour fast based on the time that Jesus was supposed to have been in the tomb. At the earliest, the forty-day Lenten fast goes back to the early seventh century A.D.

Lent is pictured as a stepping up of the warfare of the army of the church against the world, the flesh and the Devil. Fasting is supposed to aid one in this warfare, and the forty days are said to be based on Jesus' forty-day fast in the wilderness.

Further, the forty-day Lenten fast is

* "The law of abstinence forbids the eating of meat and soup, gravy or sauces made from meat," and "binds everyone over 7 years of age."—*Id.*

considered as doing so much penance. Penance is said to consist of two things: contrition of the soul and mortification of the body. During Lent good Roman Catholics think over past sins and bewail them with bitter grief, accompanying this by some kind of mortification of the flesh. Lenten fasting is therefore said to be "the arduous work of atonement for [one's] sins." Both are considered essential for the forgiveness of sins, for, according to the Council of Trent, "whoever shall affirm that the entire* punishment is always remitted by God, together with the fault and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ who has made satisfaction for them, let him be accursed."

Is Lent a Christian institution? No, it is not, for not only are the Scriptures silent on Lent but they condemn and contradict the things Lent consists of and stands for. Why the very observance of seasons such as Lent is condemned in the Scriptures: "Now that you have come . . . *to be known of God*, how is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? You are scrupulously observing days and months and seasons and years."—Gal. 4:9, 10.

Then again, nowhere in the Scriptures do we read that sin can be atoned for by self-mortification. True, *in certain Roman* Catholic versions, such as the *Douay*, penance is mentioned, as at Matthew 4:17: "Jesus began to preach and to say: Do penance, for the kingdom of heaven is at hand." However, the Greek word *metanoéo* simply means "repent," and is so uniformly translated by other versions and even by modern Roman Catholic ones, including *Knox* and *Catholic Confraternity*.*

Far from atoning for sins, "a severe treatment of the body," according to the apostle Paul, is not even of any "value in combating the satisfying of the flesh." The Scriptures plainly state that Christians are "declared righteous as a result of *faith*." "The blood of Jesus his Son cleanses us from *all* sin." True, one's works must be consistent with one's profession of faith, but nowhere do the Scriptures require that one afflict oneself to atone for one's sins. —Col. 2:23; Rom. 5:1; 1 John 1:7.

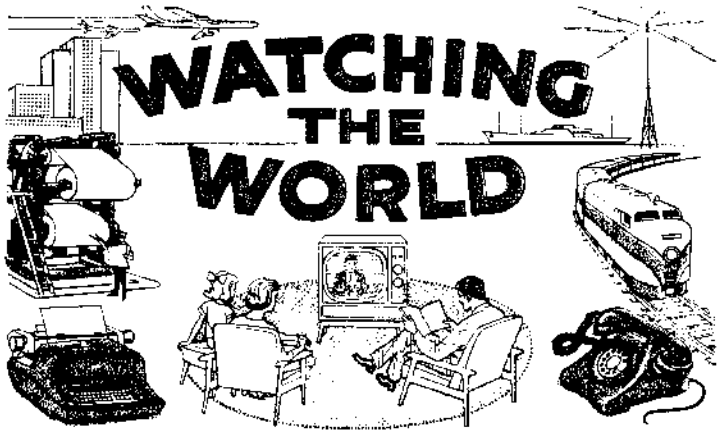
Nor may we overlook its fruits in considering whether Lent is a Christian institution or not. One of these is the carnival season. The very word "carnival" means "farewell to flesh." In some lands the carnival season begins January 6 and may last as much as two months. So they carouse from thirty to sixty days to make up for the hardships of the forty-day Lenten fast! But regardless of its length, it is almost invariably marked by loose conduct of every kind, even as were pagan "Lents," to make up for Lent's privations.

If one purposely indulges oneself beforehand, how can one claim any virtue for the self-denials? Lent is described as a spiritual spring housecleaning, but what shall we say about the well-nigh universal custom of first deliberately soiling oneself morally to compensate for having to clean up? Does that make sense?

Not that individual fasting at times is not proper. It is. On occasion the early Christians offered "prayer with fastings." But did not Jesus condemn fasting that was made public?—Acts 14:23; Matt. 6: 16-18.

Since Lent is of pagan origin, has no support in the Scriptures, does not atone for sins and brings forth bad fruit, it clearly cannot be a Christian institution. Christians whose rule is the Word of God will therefore refuse to have anything to do with it.

* Though not mentioned in the Scriptures *The Catholic Encyclopedia* (American) devotes seventeen pages to penance, more than to such subjects as "God," "Jesus" and "Bible."



"Miserable Performance"

◈ In South Vietnam's strange war, Communist guerrillas recently developed tactics that turned the helicopter into a "sitting duck." In one operation in January, fourteen helicopters were riddled with bullets, five of them being knocked out of commission. "Everything we did went wrong," said a U.S. adviser. He called it a "miserable performance." Washington was shocked. Ways to give the helicopter better protection were being studied.

A Thaw in Spain?

◈ Ever since Generalissimo Francisco Franco installed Manuel Fraga Iribarne in office as Information Minister, there have been increases in news broadcasts, from four to eighteen, also considerably less censorship, and other signs of a softening up. The "intellectuals" that denounced Franco last year have been pardoned. Uniformed police appear less obvious. In a New Year's message, Franco said to Spanish workers: "My government cannot longer contemplate the existence of minimum salaries which are intolerable and which social justice will not permit." The minimum wage, boosted to a dollar a day, almost doubles the former rate. Pay and the "fringes" at the bottom of the scale now will equal about $1.66 a day.

U.S. Postal Rates Up

◈ On January 7 new U.S. postal rates became effective. The new rates are: For first-class mail, 5 cents; postcards, 4 cents; domestic airmail, 8 cents an ounce; air postcards, 6 cents. Rates to other countries, other than Canada and Mexico, which are the same as domestic rates, remain unchanged.

U.S. Economy Predictions

◈ What will the U.S. economy be like in the future? The National Planning Association has come up with these predictions: The U.S., by 1973, will be turning out some $300,000,000,000 more in goods and services annually than it is producing at present, or a whopping $860,000,000,000 worth. The average U.S. citizen will have about $500 more to spend a year. The work week is expected to drop to 37½ hours. Employment figures are expected to rise to the 85,000,000 mark. The country's population is to soar to some 222,000,000.

"Help Us! Help Us!"

◈ The cry for help came from six men, twelve women and fourteen children—thirty-two shabbily dressed peasants who entered the U.S. embassy in Moscow. These were religious people of the Protestant Pentecostal evangelists sect. They pleaded with American diplomats to get them out of Russia. They had come from the Siberian town of Chernogorsk, near the Mongolian border 2,100 miles to the east. They said that the Russians took away several of their children and were threatening to shoot them. Russian officials were notified. A Soviet bus arrived to take them away. As they were boarding the bus, one peasant cried out: "I don't want to go back. They'll shoot me! We ask all brothers and sisters who believe in Christ and God: Help us! Help us!" That was the last that was heard from them.

'A Very Sick Society'

◈ Dr. R. G. E. Richmond of British Columbia has studied social ills for thirty years. He says that the social sickness of today can be likened to that which preceded the fall of the Roman Empire. Judging by the amount of mental illness, crime, alcoholics and narcotic addicts, by the number of divorces, suicides and sex deviates, "our society is very sick indeed," he said. Along this same line Scottish clergyman George F. MacLeod asserted that "we are not living in an industrial society. We are living in a bestial society." Professional statistician Gwilym Rhys Williams, 52, reported that in Britain, between 1946 and 1961, convictions of girls from 14 to 16 years of age for drinking offenses increased 20 times. For every 10 boys under 16 convicted of crime with violence in 1955, 21 were convicted in 1961. Violent crime among girls in the 16-20 age-group doubled in the five years from 1955 to 1960. Suicide among teen-age girls has trebled since the end of World War II. The same suicidal increase was noted among boys over 16. Harold R. McKinnon, police

commissioner and attorney in San Francisco, said the crime rate in the United States nearly doubled between 1950 and 1960, and is growing five times faster than the population. He said that nearly half of all major crimes today are committed by boys and girls under 18. All of this points to a very sick society indeed.

Church Membership Drops

◈ The new *Yearbook of American Churches* showed that for the first time in nearly a century church membership gains have fallen below the rate of population growth. The decrease was slight, from 63.6 percent in 1960 to 63.4 percent in 1961. Protestants have dropped from 35.4 percent to 35.2 percent of the population total. Roman Catholics have dropped from 23.6 percent to 23.4 percent. Of the 116,109,929 total membership, 64,434,966 were Protestants; 42,876,665 Roman Catholics; 5,365,000 Jewish; 2,800,401 Eastern Orthodox and the rest in smaller churches. Protestant Sunday-school enrollment was down 3.1 percent. The Gallup Poll, through a nationwide survey, indicates church attendance is holding steady. In a typical week of 1962, about 46 percent of the U.S. adult population went to church. In the preceding three years the church attendance level was at 47 percent. These figures mean that there were about 49,500,000 persons in church in a typical week during 1962. The comparable figure for 1961 was 50,000,000 persons. Figures released by the Catholic Bureau of Information show the world's Roman Catholic population increased by about 8,000,000 in 1962 to an estimated 550,000,000, but it declined by a fraction, from 18.3 to 18.2 percent of the total world population.

Europe's Fierce Storm

◈ Arctic winds and warm moist breezes from the Mediterranean united to swamp Europe with its worst winter storm in a century. Cities as far south as Barcelona and Marseille were draped in a blanket of snow. Trains were blown off the tracks. Roads were turned into rivers of ice. In France one could skate a hundred miles on highways without difficulty. In the Netherlands people turned out in droves to skate on rivers and canals. Over fifty drowned in one day. Eight-foot snowdrifts buried portions of the British Isles.

The "Silent Deep"?

◈ For centuries men have thought the ocean depths were silent, primarily because man's ears were not and are not adapted to hearing underwater sounds. But Dr. R. I. Tait of the naval research laboratories at Devonport, Australia, told his listeners last fall that the ocean abounds with sounds and that fish hear them well through their bodies. Dolphins, porpoises and sperm whales, he said, use sound for echo-ranging. Humpbacked whales are just one of about 50 species of marine life that produce noises, and more are being found all the time. Tait said the humpbacked whale moos, neighs, grunts, growls and howls like a wolf. He said that they often sound more like barnyard animals than creatures of the sea. But what these sounds mean man has yet to discover.

Wanted: New Highways

◈ New nations especially voice the need for more and better highways to cope with the rapid-growing vehicle population. There are approximately 135,000,000 vehicles in the world. This represents a growth of 115 percent since 1950. The predicted number of vehicles by 1970 is 230,000,000. The growth in automobiles in recent years has resulted in serious traffic jams. To contend with this problem Europe, Asia, Africa and the Americas are launching the greatest highway program ever. In 1961, $9,200,000,000 was invested in roads outside the U.S. and the Soviet Union. That was nearly a 50-percent increase from 1956. Soon car drivers will be able to travel from Paris to Saigon or from Alaska to Argentina without serious road problems. Even the African elephant has turned to the superhighways as a means of saving time from one feeding ground to another. A traffic jam in the bush country may mean allowing the elephant the right of way.

Chiang's Commandos Strike

◈ For years Generalissimo Chiang Kai-shek has been planning a return to the China mainland from his Formosa stronghold. Recent reports of increased difficulties in Red China apparently made Chiang feel that the time to strike was ripe. A large contingent of his raiders fanned out over the mainland's Kwangtung Province. There were reports of sabotage up and down the coast. At least one railroad, a shipyard and a gold mine were destroyed, but the mainlanders did not rally to the side of Chiang's forces. Chiang's commandos were reportedly wiped out, but not without a struggle.

Man-made Rain

◈ The Interior Department of the U.S. government reported that it made it rain last August in South Dakota. There were two clouds parallel to each other. The one seeded with crystals of silver iodide rained soon after the crystals hit it. The other cloud did not rain at all. There are radar records and photographs to back up the report.

Bones and the Weather

◈ When grandfather predicted that it would rain because he could feel it in his bones,

many were his scoffers. But recent tests by doctors have established that weather changes can affect arthritic patients. In 29 out of 40 trials arthritic patients felt worse under climate changes; especially when the humidity rose and the barometric pressure dropped did the patients complain to researchers.

Transmitting Data at Top Speed

◈ *Science News Letter* for January 5, 1963, stated that "computer data was flashed over a high-quality television channel at a rate of 20 million bits of information per second (33 million words per minute)." The report said that up to now "most 'long distance' communication of data in business systems today is by common carrier telegraph (up to 75 bits per second) and telephone lines (up to 2400 bits per second)." The new system represents quite a speed-up.

Problems of Old Age

◈ Old people do get sick, but "there are no diseases that occur because of the passage of a certain number of years." That conclusion was reached after a seven-year study by a committee of the American Medical Association. In addition the committee has found that most old-age illness is "environmentally dependent," therefore can be modified "by changing and controlling the environment." The special problem facing old people today was said to be "compulsory retirement," which is recognized as a tragic waste of human experience.

Is Cancer Catching?

◈ Dr. Walter C. Alvarez of Mayo Clinic stated in mid-November that he has known "hundreds of men and women with a cancer who for years slept in the same bed or the same room with a spouse, and they never passed on their cancer." Surgeons, he said, operate almost daily to remove one or more cancers without catching the disease. Even when cancer tissue was planted under the skin of some hundred prisoners, who volunteered for this experiment, it would not grow.

Doctors' Mistakes

◈ The British registrar-general's statistical review reports that doctors' mistakes have cost the lives of 676 patients in 1960. There were 117 deaths caused by overdose of drugs, 150 died of adverse reaction to drugs or therapy, another 344 deaths were connected with the giving of anesthetics and 59 more died of "accidents in medical technique."

THE course of wisdom is one proved by its results. Would you not trust such a course? Would you not be moved by the course of thousands of Christian ministers whose faith has enabled them to survive persecution much like that of the first-century Christians and whose zeal has carried them to the remotest parts of the world to find persons earnestly seeking peace through God's kingdom? Read *Jehovah's Witnesses in the Divine Purpose* and learn what inspires such faith and prompts such zeal. Send 7/- (for Australia, 8/10; for South Africa, 70c).

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me the hardbound book *Jehovah's Witnesses in the Divine Purpose*. I understand that this is a documented history of Jehovah's witnesses in modern times. I am enclosing 7/- (for Australia, 8/10; for South Africa, 70c).

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

Is there harmony in your family circle?

Nothing will promote close harmony within the family like mutual love and understanding. Man was made in God's image, with the capacity for wisdom, justice, love and power. But, to use these attributes of his properly, man needs a guide, for "it does not belong to man who is walking even to direct his step." (Jer. 10:23) That guide is not instinct, as with the lower animals, but is Jehovah's inspired Word, the Bible.

Are you a lover of righteousness? Would you like to gain God's approval and blessing for yourself and your family? Then heed the divine counsel: "Seek Jehovah . . . Seek righteousness, seek meekness."—Zeph. 2:3.

To help you make the Bible a guide and a force for righteousness, you need *The Watchtower*. It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world. Keep your family closely united and work together for a place in that new world.

Read The Watchtower

1 year 7/- (for Australia, 8/-; for South Africa, 70c)

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c). Please send me *The Watchtower* for one year (24 issues). For mailing the coupon I am to receive free the three booklets *God's Way Is Love*, *Security During "War of the Great Day of God the Almighty"* and *When All Nations Unite Under God's Kingdom*.

Name .....
Post Town .....
Street and Number or Route and Box .....
Postal District No. ..... County .....

In AUSTRALIA address 11 Beresford Rd., Strathfield, N.S.W. CANADA: 150 Bridgeland Ave., Toronto 19, Ont. SO. AFRICA: Private Bag 2, P.O. Elandsfontein, Transvaal. UNITED STATES: 117 Adams St., Brooklyn 1, N.Y.

Awake!

Determining Your Most Vital Needs

PAGE 5

Working Wives and Mothers

PAGE 8

Wonder Vessels of the Sea

PAGE 12

What's in a Name?

PAGE 20

MARCH 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,700,000 **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Are They Really Getting Away with It? 3
Determining Your Most Vital Needs 5
Belief Inconsequential 7
Working Wives and Mothers 8
Solution to Food Shortage 11
Wonder Vessels of the Sea 12
Lone Wanderer of the Ice Kingdom 16
The Moroccan Constitution 19
What's in a Name? 20
A Religious Nation Without Religious People 23
Distance-conquering Communications 24
Thyroid Medication 26
"Your Word Is Truth" Jehovah, the Incomparable God 27
Watching the World 29

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, March 8, 1963 | Number 5

ARE THEY REALLY GETTING AWAY WITH IT?

TODAY there are ever so many people who seem to be getting away with it. Getting away with what? Getting away with violating God's righteous principles and laws, with betraying a trust or with violating the laws of man.

Not that everyone seems to get away with it. At least, not all the time. Dictators such as Mussolini and Trujillo failed to get away with it, and such notorious criminals as Chessman and Eichmann got away with it only so long. Prisons in every land are filled with violators of the law who thought that they could get away with it.

Still, there are ever so many culprits, big and small, that seem to be getting away with it. Employees rob their employers of material goods, and they steal from them by loafing on the job. Businessmen cheat their customers by dishonest advertising and by short weights. Users of the highways disregard speed laws. Citizens cheat when it comes to paying taxes. God's principles regarding sex are ridiculed and openly flouted. Judges accept bribes; politicians gain office by vote frauds. And in particular do worldwide crime syndicates seem to get away with it, corrupting government officials and instilling fear in all who would oppose them, while they live in luxury.

All such seem to be getting away with it, but are they? No, they are not, and that for more than one good reason. In the first place, let us remember that "the Judge of all the earth" takes note of what is going on. "The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." As Jesus Christ noted: "There is nothing covered over that will not become uncovered, and secret that will not become known." His apostle Paul bears like testimony: "Certainly the one that is doing wrong will receive back what he wrongly did, and there is no partiality" with God. "The sins of some men are publicly manifest, leading directly to judgment, but as for other men their sins also become manifest later." Yes, sooner or later God will take an accounting: "The very name of the wicked ones will rot," and "the very lamp of wicked people will be extinguished."—Gen. 18:25; Prov. 15:3; Matt. 10:26; Col. 3:25; 1 Tim. 5:24; Prov. 10:7; 24:20.

Not that all those who seem to be getting away with it must wait for God's judgment for an accounting. The violation of God's laws brings with it its own retribution. No one has ever proved God a liar and no one ever will. His laws cannot be violated with impunity. "Do not be misled," we are admonished, "God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 6:7, 8.

How many have paid for overindulgence in food and drink by obesity, heart disease, liver or kidney ailments! And the evidence keeps mounting as to the terrible price cigarette smokers pay for the luxury of their petty vice. How many have paid for illicit sex relations with a life of shame, unmarried motherhood, venereal disease or divorce! Further, it is a known fact that perversions take a tremendous toll in loss of moral fiber and mental health, if not also in physical health, in keeping with the words of the apostle Paul that such will be "receiving in themselves the full recompense, which was due for their error." Violators of speed laws too receive a recompense; many of them paying for speeding with their own lives.—Rom. 1:27.

The satisfaction of a clear conscience is also to be considered. To the extent that one keeps getting away with it, he becomes a hypocrite, he loses his self-respect. Is it worth it? Or he loses sleep because of a guilty conscience, like the guilty tax evaders who afterward anonymously send money to the government to find peace of mind. Recently a highly respected professional man in an eastern United States city was found dead in his office together with the wife of another man. They had been unfaithful to their own mates and chose suicide as the way out. Yes, many may seem to be getting away with it, but who knows what they may be suffering because of a guilty conscience? So are they getting away with it?

In view of all the foregoing, how fitting the Scriptural counsel: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away." Not that it is wrong to feel righteous indignation at wrongdoing; righteous Lot did. But do not chafe, do not feel frustrated by others' getting away with it. Do not let it unduly disturb you or make you bitter; do not envy those who think they are getting away with it and, above all, do not find fault with God for permitting it. "Trust in Jehovah . . . and rely upon him," for in his due time "he himself will act." —Ps. 37:1-5; 2 Pet. 2:7, 8.

Yes, as a lover of righteousness take comfort in the words of Solomon found at Ecclesiastes 8:11-13: "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad. Although a sinner may be doing bad a hundred times and continuing a long time as he pleases, yet I am also aware that it will turn out well with those fearing the true God, because they were in fear of him. But it will not turn out well at all with the wicked one, neither will he prolong his days that are like a shadow, because he is not in fear of God."

So be wise! Do not deceive yourself that you can get away with violating God's principles and laws. Do not become envious of those who apparently are getting away with it, deceiving themselves, for actually they are *not* getting away with it!

Determining your MOST VITAL NEEDS

What things do you value most? Have you a firm assurance in them?

WHAT are the most important things to you, above all else in life? Answers to this question may be widely varied, but it is well known that among the things most sought for are wealth, a good name and health. Just how important are these things?

Wise View of Wealth

The usefulness and advantages of wealth cannot be denied. Though many have contended that money is the root of all evil, this is incorrect and a misapplication of the Bible verse at 1 Timothy 6:10, which, according to the King James version of the Bible, reads: "The *love* of money is the root of all evil." Used with the proper motive, money can serve useful ends. The wise man Solomon verifies this at Ecclesiastes 7:12 in stating: "Money is for a protection."

Unless we are isolated to the extent that it is necessary to be entirely self-supporting, it would be impossible to take care of the feeding, clothing and housing of ourselves and our families without money. In many ways we are also dependent on services that could not be provided without the use of money. Money purchases facilities such as piped water, cabled light and heat, transport, the communication of ideas to us by paper and radio waves, and all the labor involved in these conveniences.

Useful as money is, we should take care not to fall under its control. The amount of wealth possessed is not the issue. Those having few of this world's goods can let the love of money ruin them just as wealthy ones can. The apostle Paul states, at 1 Timothy 6:9: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires." Those who have acquired wealth are cautioned "not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment."—1 Tim. 6:17.

So be sure that your money serves you, that it remains under your control. Seeking after it should not crowd out the spiritual interests that are so necessary for all members of the family. Spiritual feeding is vital for us as well as material provisions, for as Jesus himself said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth."—Matt. 4:4.

Jesus applied his counsel by showing contentment with just the necessities for his material welfare, while giving first place to the service of God, freely using his time for the upbuilding of others with the spiritual truths from his Father's Word. His was the perfect example for God-seeking men, women and children to follow. The well-balanced person will follow Jesus' words: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. For where your treasure is, there your heart will be also." —Matt. 6:19, 21.

A Name That Will Endure

We are socially inclined by nature, so the desire for a good name in the community is natural. It is proper to want a good reputation. As stated at Proverbs 22:1: "A name is to be chosen rather than abundant riches; favor is better than even silver and gold." Christians are particularly concerned with maintaining proper conduct so that their way of life will honor the name of God. They give the matter attention, not only in public, but also at home. Upbuilding and unselfish relations within the family lead to good relations with one's neighbors. At a time when there is so much immorality and dishonesty the family trained in Christian conduct stands out as a shining example of purity as a result of applying Bible principles. We are admonished at Colossians 3:5-10: "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness . . . put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality." Such course of action produces a good name, not merely a standing with the community, but, most important, with God.

In the process of acquiring a good standing with the community care must be taken to watch one's motive. Is there a tendency to push ahead of others in a spirit of competition by living beyond one's means or seeking to make a misleading impression? The apostle Paul warns: "Let us not become egotistical, stirring up competition with one another, envying one another."—Gal. 5:26.

If in the gaining of a high social standing with men there is the danger of turning away from a course of Christian integrity, then it would be wise to follow the course of Moses. Of him we read: "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt." (Heb. 11: 24-26) Moses' faithful course put him in line for a place in God's everlasting new world, and that same reward is open for all who make a name for faithful service to God as he did.

Proper Health Care

Good health is also essential, for without it wealth, social status and any other pursuits in life would be in vain. It is necessary therefore to take good care of our bodies, making sure they receive sufficient nourishment, rest, and health care. At the same time we ought to avoid becoming faddists or extreme in any way. Jesus established a Scriptural principle in saying: "Never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' " "Who of you by being anxious can add one cubit to his life span?" (Matt. 6:31, 27) This has proved true, for with all the health aids that have been produced, good health continues to be elusive and death continues to take its toll. So it is good to be reasonable on matters of health, not going to an extreme, but using proper care so that our bodies can be used to God's praise, showing appreciation to him for the gift of life and the hope of a new world free from the ravages of sickness and death.

Even more important than physical health is your spiritual health. This is to be gained by taking in knowledge of God's purposes and putting faith in them, so meriting favor and approval. The resultant joy leads not only to happiness and peace

of mind, but even to an improvement in physical health. Proverbs 17:22 reads: "A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry." A happy heart springing from a contented mind is considered by many doctors to be the best kind of medicine. On the other hand, a person in a state of grief may not respond even to the best of medical care. A Christian father, therefore, ought to give serious consideration to the healthful words of God and lead his family in regular study of the Bible. Trained in such good things, each member of the family will be enabled to show concern for the upbuilding of all so that as a unit they will thrive spiritually. Take to heart the sound counsel recorded at Proverbs 3:1-8: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you. . . . Fear Jehovah and turn away from bad. May it become a healing to your navel and a refreshment to your bones." So, important as the care for physical health is, God's Word shows that spiritual health is more so.

Needs That Are Really Vital

Then how should we view money, one's name and health? Considering them purely from the human standpoint, they are not to be treated lightly. They can be used to good advantage. However, wealth can vanish overnight, as has been the bitter experience of whole nations. A good name, if made according to the standards of men, can lose its value when another ruler comes into power. Health can suddenly collapse as a result of epidemic or serious accident. At best, if one can successfully hold on to any or all of these things, they can be enjoyed for only a few short years until death comes.

Now viewing these things—riches, a good name and health—but this time from a spiritual standpoint, having God in mind above our own interests, we can see them as being among the things that are most important to us. For example, with reference to riches the apostle Paul wrote: "Be rich in fine works, . . . be liberal, ready to share, safely treasuring up . . . a fine foundation for the future, in order that [you] may get a firm hold on the real life." (1 Tim. 6:18, 19) Likewise, having a good name with God builds up merit with him and hope of future life: "A name is better than good oil, and the day of death than the day of one's being born." (Eccl. 7:1) Such a name is certain of preservation. And as for the benefits of spiritual health, Solomon advises: "My son, to my words do pay attention . . . Keep them in the midst of your heart. For they are life to those finding them and health to all their flesh."—Prov. 4:20-22.

God has wonderful blessings in store for those having such spiritual interests at heart. By putting these important things foremost in your life, may you be found pleasing to him and gain the privilege of serving him in the endless new world of righteousness now near at hand.

Belief Inconsequential

During May of last year the United Presbyterian General Assembly ruled that New Jersey minister John Harwood Hicks could retain his ministerial post even though he did not believe in the virgin birth of Jesus Christ. The general assembly thereby reversed the ruling of the New Jersey Synod's judical commission, which had barred Hicks from membership in the New Brunswick Presbytery because of his denying Scriptural teachings.

WORKING WIVES and Mothers

WIVES and mothers are not strangers to work. From the beginning they have shouldered a great load of it, to the blessing of the human race. Today they are taking on more work than ever, but in a revolutionary pattern. Once upon a time they made their contribution to mankind's welfare largely by hard work around the home or farm. That began to change for many women when the Industrial Revolution opened the door to outside employment. World Wars I and II increased the flow of women into factories, while the large number of men killed in battle created a manpower shortage still felt in many parts of the world. Today more and more women from middle-income families are entering the labor pool. Newly married women and mothers who have raised their children are finding reasons to work. In some places there is hardly a job that women will not tackle. The entrance of millions of women, including wives and mothers, into the work force has created a social and economic revolution of great importance.

The "experts" are not sure yet whether this revolution is for evil or for mankind's good. One thing no one can doubt: It is very popular. In Russia, 40 percent of all industrial workers and one-third of the construction workers are women. In the United States, in 1961, 24,199,000 women were employed outside the home, one-third having children under eighteen years. The scope of the revolution can be grasped by the fact that many countries of Europe as well as England and the Americas have passed laws relating to day care for the children of working mothers. But what has led so many women from the home into paid employment? The manpower shortage is not the only reason.

Many married women work out of sheer economic necessity, occasioned by separation, divorce, desertion or the death of their husbands. Some men are physically or psychologically unfitted to hold a job. Others have only seasonal work. For many wives, outside employment means financial independence or freedom from boredom, frustration or loneliness. It may answer a craving for adult associations or fulfill a desire to put special talents to work. Working wives often use their pay to help retire a mortgage, buy a second car, support elderly parents, further the husband's vocational training or give the children music lessons. Sometimes modern advertising creates desires for luxuries that the husband's income would not cover. Or the tension of our times may induce wives to get a job in an effort to forget their troubles. These are common reasons why an ever-increasing number of wives and mothers are taking outside jobs.

Profit and Loss

The returns from this investment of womanpower are of no little importance. Working wives and mothers have helped to raise the general standard of living. They have reduced the burden of welfare payments by becoming self-supporting. Many women have gained a new sense of security, plus the benefit of paid vacations,

group insurance rates and retirement checks. Many families are enjoying extra comforts that would not have come to them without mother's earnings. Nevertheless, even from the economic standpoint the gains have not been without substantial losses.

The wife who goes out to work may have to spend a considerable sum on such things as carfare, lunches, work clothes, coffee breaks, union dues, office collections and hired care for her children. If she relies more on prepared foods, the family food bill will go up. Her earnings may put her and her husband in a higher income-tax bracket. These are some of the reasons why some couples say, "No matter how much we earn, we just break even." Harder to tabulate are the social costs.

Researchers are still trying to learn the possible effects of this womanpower revolution on marriages and children. It is conceivable that a wife's income may lessen the economic pressure on a marriage and improve it. On the other hand, if the husband resents the competition from his wife's breadwinner role, if the children respect him less and the wife's fatigue leads to frequent quarreling, the family could come apart.

There are judges on the bench who feel that working mothers have helped to destroy the spirit of the home. They blame absentee mothers for much of the rise in juvenile delinquency. Defenders of the working mother say the problem is not solved by staying at home. Many delinquents come from homes where mothers do no outside work; and many working mothers have raised exemplary sons and daughters. But certainly a mother at home is in a better position to train her children if she is inclined to do so.

There is also a question as to how much harm is done to mothers who work but worry about their children while they are doing it. The existence of day-care nurseries does not completely solve this problem. In the first place, it is extremely difficult to find any substitute for a young child's natural mother. It is true that in some cases the nursery may provide better food and supervision than the child would receive at home. In other cases discipline may be neglected or the child may become withdrawn. There is the added danger that mingling with many youngsters will spread infectious disease. These possibilities add to mother's worry.

The Big Decision

From all indications the demand for married women to work will continue to increase. More goods and services will be required to satisfy the growing population and the demand for a higher standard of living. More and more wives will be asking the question: Shall I go to work or not?

Necessity will not dictate the answer in every case. At least it should not. Probably many working wives could spare themselves the burden of taking outside work if they were better trained at managing household funds. Their government or local library may be

able to furnish them with literature on how to budget money and make it go farther. Sometimes loan organizations publish similar aids. For example, money can be saved by avoiding installment buying, getting life insurance through a mutual company, using better shopping techniques and installing storm windows to save on fuel bills. Money saved is money earned.

Some married women will answer the question by a compromise: part-time work. Business firms are becoming more and more aware that therein lies the answer to their worker shortage. Two mothers could work a half day each on the same job. (Maybe they could care for each other's children in the bargain.) Perhaps, like the model woman in the Bible, more women will make products at home for sale. (Prov. 31:24) Supplemental income can be earned at home by specialty cooking and baking, typing, candy-making, minding children, bookkeeping or operating a private "shirt hospital." For some the answer will be to take in a roomer.

In many cases there will be no compromise solution unless public assistance is made available. A large number of mothers have to go to work to support themselves and their children. The problem, then, is to see that youngsters get adequate substitute care. Perhaps there is a relative who can give you a hand. One mother with a youngster to support found it convenient to work an evening shift when her baby was small. When the child began school, mother changed to a day shift—and raised a lovely daughter.

Mothers who have to work outside their home should not become discouraged. Teach your children that you work because you love them and want them to have good food and warm clothes. Take the optimistic view that their association with a caretaker or other youngsters during the day will be an opportunity for their personality to grow as they see how other adults do things and learn to get along with people.

If you make private arrangements for child care, try to get a caretaker whose interests, motives and attitudes are similar to yours. Give the caretaker authority to discipline your children, but come to an understanding as to the basis and manner of that discipline so that your tots are not confused. Remember, it is not only the quantity of time you spend with your children that counts, but also the quality of your association with them. Work for a warm, understanding and affectionate relationship. Do not give them the impression that you are too busy or too tired to hear their problems and daily experiences. On the other hand, do not sacrifice good discipline in an attempt to "make up" for your enforced absence. As they get older, give them responsibilities around the house as your helper. Let them feel that you are working together in the business of living and keeping a comfortable home. Never forget that it is the love you give them, not the luxuries, that will mean your success as a working mother. Above all, make time in your busy schedule to read the Bible and pray together. This is your greatest defense against failure and theirs as well.

Husband and Wife

Circumstances or an unjust economic system may require that wives with husbands take outside work. Many men in all parts of the world do not make an adequate wage. (Jas. 5:4) But the Christian wife who has to work out should not misinterpret her work agreement as a substitute for her marriage contract. Though holding an outside job, she will not forget her wifely duties and position at home,

that God's Word may not be spoken of abusively.—Titus 2:5.

Christian husbands of working wives will want to show them more than the usual consideration in view of their added burden. A wife that works out and rushes home to prepare a hot meal for you and the children deserves your fullest cooperation and appreciation. Show it by helping with the children and household chores. You can show her love by consulting her before inviting relatives and friends to dinner or for an evening get-together. Her busy life and energy limitations may require that the invitation be postponed until a more convenient time.

If you are laid off the job for some reason, such as a strike or seasonal employment, there is no need to discourage your working wife by studiously avoiding other work, and especially work that needs to be done around the house. You are still the rightful family provider and it is important that you set a fine example for your wife and children. (1 Tim. 5:8) Take care that your working wife does not become overly fatigued from lack of relaxation. If she is too tired to benefit from meetings of the Christian congregation and family Bible discussion, she may become sick spiritually. This possibility should be taken into consideration when deciding whether your wife should take an outside job or not.

This decision is one that deserves careful deliberation by husband and wife. Is it needs or wants that make you even consider it? Will your wife's job help your marriage or hinder it? Will additional income solve your economic problem or would better management of present income do just as well? Will the anticipated benefits of outside work make the step worthwhile or will it create other disadvantages that offset the gain? If some outside work is necessary, does it have to be a full-time job or will part-time work do, allowing more time for the children? These are some of the important questions worthy of consideration by married women and their husbands.

COMING IN THE NEXT ISSUE

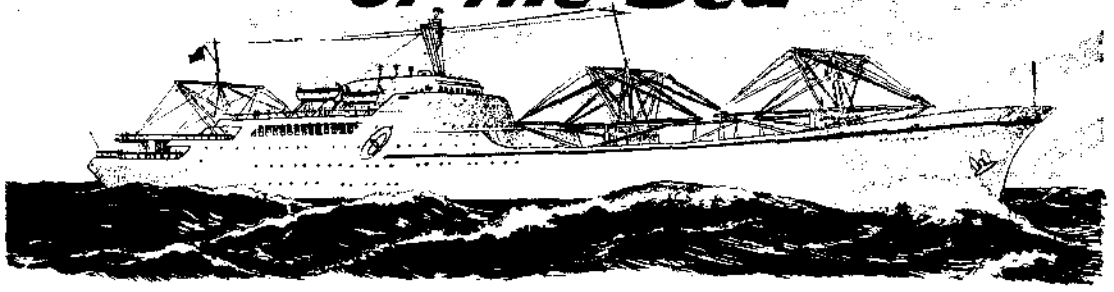
- The Family Peacemaker—Do You Use It?
- Our Marvelous Eyes.
- South of Buenos Aires.
- Is Yoga Something for Christians?
- From Cotton to Clothing.

SOLUTION TO FOOD SHORTAGE

"Scientists have estimated that the world marine food production of more than 80 billion pounds annually could be increased to 500 billion pounds without upsetting the balance of life in the teeming ocean waters. From the billions of pounds of fish wasted by the U.S. alone each year, enough fish flour could be produced to solve present world food problems. . . .

"Just the unharvested U.S. fish, made into fish flour, could produce enough animal protein to supplement the deficient diets of one billion people for 300 days at a cost of less than one-half cent per person per day. Yet two billion of the total three billion persons in the world are badly undernourished and millions die of starvation annually."—*Science News Letter* for August 11, 1962.

WONDER VESSELS of the Sea



ON Friday, March 23, 1962, the harbor at Yorktown, Virginia, was lined with excited people. They were there to get a glimpse of a graceful queen, the N.S. Savannah. As she appeared in dazzling white, they thrilled at the ease of her motion and the grace of her lines. She is majestic in grandeur and graceful in beauty. She is an exciting ship—all 595.5 feet of her.

The N.S. Savannah (the "N.S." stands for Nuclear Ship) is the world's first nuclear-powered merchant vessel to be launched. She cost the United States government almost $47,000,000. There is none quite like her. She moves without smoke or stack. She has fins like a whale that keep her from rolling. When the fins are needed, a gyroscopic brain sends them out, and they steady the ship. As much as 90 percent of the ship's roll is eliminated by their stabilizing effect. When their work is through, the flippers fold back into ready-made sockets. The ship speeds on.

The Savannah's noiseless powerplant is another sight to behold. It emits an eerie greenish light. The power of her plant is as frightful to contemplate as her light is to see. With just a little more than a teaspoonful of her fuel—uranium 235—the Savannah can move her 20,000 tons for three days through heavy seas at top speed. In fact, she can cruise for 300,000 nautical miles at twenty knots or more for three and a half years, or fourteen times around the world, before needing to refuel. At the end of that journey she will have consumed only 110 pounds of uranium 235—less than a lovely queen among men might weigh. Even Savannah's atomic ashes are worth their weight in gold in the form of radioisotopes.

The N.S. Savannah is a wonder in other ways too. She is ultramodern from stem to stern. Her trim lines conceal a capacity for 10,000 tons of cargo. In addition to a crew of 124, she can accommodate sixty passengers in spacious, comfortable cabins. She is equipped with a hospital, a swimming pool, a promenade deck, elevators, colored television, air conditioning, a dance floor, a beauty salon, a novelty shop and library. All of this can be enjoyed on board the Savannah in an exhaustless and practically vibrationless peace.

But who will ride her? Will anyone, for fear of radioactivity? One official stated that "there's a filing cabinet full of applications from people who want to be passengers aboard. They don't know where she'll go, and they don't care. They just want to ride in a nuclear ship." So the N.S. Savannah seems well on her way to success.

The Old Savannah

The old S.S. (Steam Ship) Savannah, after which the atom-powered Savannah

was named, had a start not nearly as bright. She was dubbed "Fickett's Steam Coffin" after the builder, Francis Fickett. She was only 98.5 feet long by twenty-six in the beam—much smaller than many tugs today. It was difficult to get men to sail her, because they feared she would blow up. No passengers had the courage to ride her on her maiden voyage; not even the owner's wife would chance it.

On May 22, 1819, almost 150 years ago, the S.S. Savannah's ninety-horsepower steam engine was started. It sputtered and hissed and billowed clouds of black smoke into the air. Scoffers laughed. Some men ran for water buckets. They thought she was on fire. Others hurried out of the way, thinking she was about to explode. But soon her detachable iron paddle wheels began to turn and the S.S. Savannah began to move out to sea on her first transatlantic journey. Few people seeing her believed that she would ever make it. Her boilers used uncondensed seawater that made it necessary to stop the engine periodically to chip out the accumulated salt. When her engine was stopped, sails were hoisted. During rough seas her paddles were removed and brought inboard to keep them from damage. She had only one hundred hours of fuel supply on hand. She chugged along at five knots an hour. In twenty-nine days the Atlantic was crossed, to the amazement of all. The S.S. Savannah proved one thing: that steam was safe to live with and could be harnessed safely to serve the needs of men on the open sea. This fact made her significant.

The N.S. Savannah is out to blaze another trail. She must prove to the world that nuclear power is reliable and safe to live with. She must arouse the world to make ready for a new era of nuclear power. "The more passengers we carry, the quicker folks will appreciate there is much to gain and nothing to fear from the peaceable atom," said John Robb, the chief of construction of the Savannah for the Atomic Energy Commission. "The most important job of the Savannah is to break down political, legal, and psychological barriers to use of nuclear energy. We want her to show the world that the atom can be put to work at sea like any other source of power. To do this she will have to go where the Savannahs of the future will take them. She has to point the way for economical ships to follow. She isn't just the first model off the production line; she's a trail blazer."

Other Trailblazers

Man's desire to travel over and under the sea, no doubt, is as old as his wish to fly. The proverb writer said that "the way of a ship in the heart of the sea" was one of the things in life too wonderful for him. (Prov. 30:19) It must have been just as fascinating for others from very early times, for we read about ships in the very first book of the Bible—Genesis. The Scriptures also tell us about the ships of Tarshish and Kittim, and about King Solomon's navy of ships. Huge fleets went out of Egypt down the Red Sea, across to the Sinai Peninsula, and up the Syrian coast, seeking tin and copper ores, gold, silver, precious stones, perfumes, spices, peacocks and apes and other exotic luxuries to grace the persons and homes of the noble classes. Some of these early expeditions comprised as many as forty ships, which indicates that there may have been thousands of smaller vessels at that time.—Gen. 49:13; 1 Ki. 9:26; 10:11, 22; 22:48; 2 Chron. 9:21; Dan. 11:30.

The Chinese were among the first to subdivide the hulls of their ships into numerous, self-contained compartments. Such subdivisions were not used in Europe until the nineteenth century; yet at the end of the thirteenth century Marco Polo

could write of the Chinese: "Moreover the larger of their vessels have some thirteen compartments." Elsewhere he wrote: "These ships you must know are of fir timber. They have but one deck though each of them contains some fifty to sixty cabins wherein the merchants abide greatly at their ease, every man having one to himself." This was the beginning of the passenger ship.

But it was only a little more than a century ago, on July 4, 1840, that the Britannia sailed on her maiden voyage to forge a link between America and Europe and provide the first regular mail and passenger service across the Atlantic. It took the Britannia seventeen days to cross. She promised safety and punctuality through storm and calm.

After her came such famous-name ships as the Mauretania, the Normandie, the Bremen, Rex, Europa, Roma, the Empress of Asia, the Viceroy of India and others. The ravages of war have claimed most of these. The Axis powers entered World War II with sixteen liners; only four survived. Two of the world's largest passenger liners, the Queen Mary and the Queen Elizabeth, survived the war without mishap.

The Queens of the Atlantic

During the hazardous World War II years, the Queens raced across the North Atlantic in defiance of Hitler's strict submarine blockade. They carried almost 1,500,000 personnel, representing almost one hundred complete divisions. The Queen Elizabeth, weighing 83,673 gross tons, is larger, heavier and faster than any battleship. She is 1,031 feet in length, 118 feet wide and measures 234 feet from keel to topmast. She is forty-seven feet longer than the Eiffel Tower in Paris is high. And her sister ship, the Queen Mary, is only eleven feet shorter than she.

The Queen Mary can carry 1,995 passengers, while the Queen Elizabeth accommodates 2,314. Over 1,200 personnel are required to man each ship. The Queen Elizabeth has thirty-five public rooms, comprising spacious lounges, smoking rooms, dancing salons, restaurants, including a theater seating 338 persons. Her deck space is greater in area than two and a half football fields. There is even a special exercise deck for dogs.

These Queens are virtual giantesses. It would take forty miles of freight cars to carry the weight of one of them. The Queen Elizabeth's rudder alone weighs 140 tons, equal to the tonnage of the Mayflower, yet it guides her with ease, which reminds us of the words of the disciple James: "Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. So, too, the tongue is."—Jas. 3:4, 5.

Each of the four propellers of the Queen Mary weighs thirty-five tons and measures twenty feet from tip to tip. Yet they are so delicately balanced that they can be turned by a touch of the hand. Each anchor of the Queens weighs sixteen tons, equal to the weight of twelve average-size automobiles. Each anchor has attached to it 165 fathoms (990 feet) of cable chain, whose links are two feet long and whose total weight is 225 tons. No watch chain this!

The main engines of each of the Queens generate approximately 200,000 horsepower, equal to that of fifty modern passenger locomotives. The forward funnel of each of the Queens is large enough to allow three modern locomotives, placed abreast, to pass through. The height of the Queen Mary from the keel to the top of the for-

ward funnel is eighteen feet greater than that of Niagara Falls. Thirty tons of paint are required each time the Queen Elizabeth's exterior is painted. She has some 30,000 electric lights and 4,000 miles of wiring. Her four turbogenerators deliver enough electrical energy to meet the lighting and public service needs of a city of 150,000 people, such as New Haven, Connecticut. Her refrigeration plant would meet the refrigerating requirements of 15,000 average homes. Some of the staple foods carried on one round-trip voyage include 4,400 quarts of ice cream, thirty-five tons of meat, 176,000 eggs, 1,200 pounds of coffee, six tons of fresh fish, thirty tons of potatoes, 25,000 pounds of poultry, 30,000 pounds of fresh vegetables, six tons of sugar and over two tons of butter, to name a few items.

The Queens cross the Atlantic in less than four days. The only passenger ship faster is the United States, which has set a world speed record of 3 days, 10 hours, 40 minutes. This averages about forty-one miles an hour. That may not sound fast in this day of supersonic travel, but if we were to imagine seeing the whole Pennsylvania Station in New York city racing down the street at forty miles an hour, that would be something! Well, these ships are every bit that size. And the future holds even more surprises.

Future Ships of the Sea

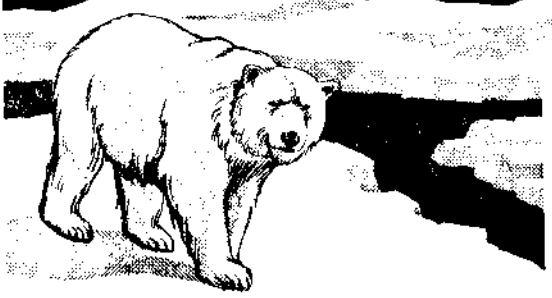
Even as it was once hard to envision ships without sails, oars or stacks, so today it is difficult to think of ships as vessels that can fly over water, hover over land or sea, that are submersible and inflatable. Yet such has become the case. The Amphritite, for example, is the world's largest inflatable ship. It is a unique ship, sixty-five feet long and twenty-nine feet wide. All told the ship weighs only six tons. No component of the ship except the engines is too heavy for one man to lift. A five-man crew can assemble and launch her without mechanical power. She is believed to be practically unsinkable. She was made to serve as tender and carrier for undersea exploration vessels.

The hydrofoil ship is another wonder of the sea. It is a hundred-ton, twin-hulled vessel that can skim over the surface of the water at one hundred miles an hour carrying forty-six tons of cargo. These ships are designed to be free from pitching and heaving even in the roughest seas. Actually, the 100-ton hydro-skimmer, as it is sometimes called, is designed to fly over water, hover over land and water, climb beaches or ramps and settle at will in water or on dry land.

Nuclear-powered submarines, too, have become wonders. They have crossed the Atlantic both ways submerged. The S.S. Triton, world's largest atom-powered submarine, was submerged during nearly all of its 30,708-mile voyage around the globe. By adding new sounding devices and by equipping them with thick glass panes, submarines someday may be used for oceanographic studies. A new-type submarine is expected to descend three miles into the depths of the ocean sometime in 1963. Conventional submarines have never dared go down that far.

Scientists tell us that we are about to witness an era when man with his bean-shaped machines will rise from the floor of the ocean, fly through the far reaches of space and return to earth, his home. For though the sea and the sky beckon him, man still by nature is a land lover. And why should he not be? Is he not "of the earth, earthy"?—1 Cor. 15:47, *AV*.

Lone Wanderer of the Ice Kingdom



TWO little boys playing in the snow skidded cheerfully over the ice and pressed their boots merrily into snow heaps. One exclaimed, "I wish I were a polar bear so I could walk and walk all winter on the ice and snow and never get cold."

He had learned well his lesson in school, because the lone wanderer of the Arctic, the polar bear, travels expertly, though unaccompanied, through snowbound stretches and icy wastes with built-in heating equipment that prevents his freezing or succumbing to the cold.

While the entire body of the polar bear is insulated by its fur and protected by a complex internal readjustment, the legs are exposed to a greater degree than the rest of the body and the feet are in constant, direct connection with a cover of snow or ice. Why don't they freeze? Because his feet are built to maintain poor circulation. Combined with slight insulation, this helps to check or reduce heat loss to the surroundings. If his feet were too warm, the snow clinging to the hairs of the feet would melt and freeze. It would then form an ice cover, which would reduce insulation and cause him to freeze, with fatal results. On the other hand, his feet must not be so cold that the interior temperature is below the freezing point. Then his blood circulation would stop and the legs would be frostbitten, becoming stiff and finally breaking. Mr. Polar Bear has been marvelously equipped by the Creator.

All this carefully devised mechanism added to the layer of fat that the bear accumulates in the fall makes him master of his surroundings, the leading tourist of the Arctic world. Open before him are enchanting vistas and a wealth of rare experiences shared only by his fellow Arctic animals and by a few courageous men who accept the ice challenge to seek out knowledge of this Arctic king.

Aggressive Hunter

Restless, suspicious and aggressive, Mr. Polar Bear often turns the tables on man's hunting parties and does a little chasing of his own. His extraordinary sense of smell, his curiosity about any object, his formidable appetite, and an uncanny speed on ice sometimes take him on a chase after some human wanderer.

In 1960, on northern Ellesmere Island, Ralph Lenton heard this story: At the radio station one of the men was out for a walk about a mile from the camp when he came across a bear. He dropped an article of clothing to distract the animal and retreated toward camp. By discarding a series of articles of clothing he arrived safely in camp out of breath and in his underclothes. It was the bear's curiosity about each piece of clothing that enabled the man to have extra time for his escape. Why the need for extra time? Because the polar bear is speedy on land, even in soft snow, because of his snowshoe-like paws. Even an exceptional runner would have trouble escaping him.

Lenton was grateful for this knowledge of the polar bear when, in August, he found himself attending to a tide gauge station

in the Arctic. He was living alone in a tent about eleven miles from the main camp, when one morning he sat on a small lump of ice watching pink-footed geese in an open water space close by. Just then a hungry polar bear arrived, apparently interested in having a feast.

The bear's curiosity held him long enough for Lenton to remember the story and he threw his binoculars away from his tent to distract the bear. "In that split second before I beat it for the tent and my rifle I saw him head for the binoculars. I don't think I have ever been so fast even when at school—it was only a matter of seconds before I had the rifle out of its case and was outdoors again to find the bear just behind the tent standing in his curious way waving his head from side to side and making low growling noises. It was my intention not to shoot him unless he showed aggressiveness. He did and I had to kill him."

When Lenton later examined the bear's stomach, it was empty, except for bits of seal. "I guess I could have been his next meal."

Lenton's protective spirit in refusing to kill the bear until absolutely necessary is reflected only in a limited way in national and international arrangements established for the protection and preservation of polar bears. Some hunters have wantonly killed as many as one hundred bears a year, often in the summer when the skin has no value except for footwear or leather. Only the winter skin is worth anything, for rugs or other purposes. In Canada and Greenland the bears are protected and it is unlawful to kill them unless it is done in self-defense. In the above-mentioned experience, if the killing had been unjustified, the narrator could have been fined up to $1,000 and a year's imprisonment. These two countries allow only the Eskimos to kill bear.

Seal for Dinner

Seal, and especially the ringed seal, is the food most likely to be found in any polar bear's stomach. When seals are scarce, however, he will also eat plants and even some emergency foods such as rope ends. His predilection for the ringed seal is the reason that the polar bear primarily haunts the ice along the coasts, the firm ice near land, as well as the drift ice farther out to sea. This constant search makes him the greatest wanderer among Arctic mammals. He probably visits the North Pole, wandering over the enormous ice field of the polar sea. He has been observed on ice as far as the 88th parallel. These hazardous trips have made it difficult for expeditions to follow and acquire knowledge of his ways, so much so that explorers today still leave for the Arctic searching for answers to many questions about this cautious wanderer of the ice floes.

In following the seals, the bear's weight of almost a ton will not impede his progress or success as a hunter. With a tiger's suppleness and the stealth of a Sherlock Holmes, the polar bear will approach his prey and capably seize his lunch. Able to sniff out a blowhole, he will break the ice with sharp claws until the hole is big enough to get his paw down. With patience, he sits and waits until the seal's head emerges. Then, "clump!"—a blow on the head and the seal dies instantly. Who can guess the strength of the bear? He never takes time to enlarge the hole to draw up the seal with ease. Grasping the head with his teeth and claws, he forces up the animal through the small opening, causing its ribs to break and crushing the pelvis before the seal is on the ice. Then he starts his meal.

Once a polar bear was seen sitting on the snow, trying to catch low-flying snow buntings with his front paws. The birds

dove by in reckless abandon, enjoying the game, but measuring carefully their actions. As they sped by, the bear clapped his paws together and looked disappointed when he opened them and found them empty.

Fierce Determination

That the bear is an animal to be carefully considered is seen in the mother bear's ferocity when protecting her young. The mother keeps the cubs in a sheltered place for about two or three months. It takes about nine days before the cubs open their eyes, and they are hairless when born. You will see her raise the cubs to her loins to keep them from freezing. To move them to other quarters, she carries them in her mouth. When the male bears follow her tracks to snatch the cubs to devour them, she attacks at once. Following a terrible struggle, the male is usually defeated. She takes the cubs out to sea on drift ice, where they are secure from the attacks of wolves, and she suckles and trains them for two years. At the end of two years the family bonds begin to loosen.

When the grown bear finds himself on his own in the winter, he burrows underground in sandy or gravelly riverbanks in very dry regions, where it is possible for him to burrow at the early part of winter. A poor conductor, the snow prevents the higher temperature of the burrow from escaping to the outside. Sometimes the bear walks about on the ground until he finds a favored spot where he senses snow will pile up on him and will lay down, curled up with his nose buried in his paw. Patiently he waits for the snow to cover him like a blanket.

A bear's struggle to cope with his native surroundings should discourage cruel and reckless hunting. Needless killing has nevertheless stalked the wanderer's footsteps, and skills have been developed to trap and demolish the brave polar bear.

In one type of pursuit, the hunter cuts loose his fastest dog, which reaches the bear and climbs on his back. The bear tries to slap at the yelping dog; the hunter hears and releases two more dogs, and so on, until the hunter reaches his victim. Sometimes the bear escapes to an ice hammock or iceberg where the dogs cannot reach him and sails off in victory.

Hunter or hunted, the wandering bear copes with his loneliness, avoiding clashes with his kind, maintaining fearlessness and a humorous quality as occasion allows. A caribou hunter had occasion to taste of the bear's fearlessness and love for humorous display. He saw a yellow spot in the distance on ice about three miles off. When the yellow spot disappeared he surmised that the bear had lain down behind an ice cake. Drawing closer, the hunter studied his surroundings with field glasses from a high spot, then clambered down holding his rifle. Hearing a noise behind him, he turned and saw a polar bear about twenty feet away and almost above him. Had the bear attacked immediately, we would not be reading the story because, according to the hunter, an ancient Greek fable explains that lions (or bears) do not write books.

It seems that the hunter had passed the bear by about one hundred yards, while the animal was following his tracks by smelling them from a distance. The bear was hunting the man, who was not troubling to look behind him. As the bear prepared for attack, he stopped suddenly to view his victim in triumph from his perch, gloating at his seeming superiority. The man was quick to seize the opportunity.

Marvelously equipped to conquer and enjoy the splendid blue-white realm, the polar bear is indeed a lone wanderer of the ice kingdom.

THE MOROCCAN CONSTITUTION

By "Awake!" correspondent in Morocco

SEVEN years after her independence from France was gained, Morocco has at last received a constitution stating the rights of her citizens and how the government will function.

Such a constitution was first conceived by the king of the independence, His late Majesty Mohammed V. Now, under the rule and at the hand of his successor son King Hassen II, the constitution has become a reality. The world is interested in seeing how this newborn, independent country is developing and what this new constitution will mean to its citizens. Since Morocco has a king, is her government an absolute monarchy, or is it a democracy? Freedom lovers desire to know what the rights of the people are, and if these are guaranteed by the constitution. Let us see the answers to these and other questions.

As stated by the first article of the constitution, "Morocco is a constitutional, democratic, social monarchy." An examination of the constitution itself will tell us what this means. The king is the sovereign by heredity. He is therefore not voted into office and there is no termination of his rule until his death. The kingship stays in his lineage. In reading the articles applying to the king and his powers, we find that he appoints and dismisses all ministers of the government. He can dissolve the chamber of representatives and dismiss its members. He has the power to propose laws. The sovereign has the right to bring controversies in the government or the parliament before the people to decide by public referendum. Thus the king is in fact the chief executive. However, his monarchy is not absolute and the constitution prevents it from becoming such.

The democratic aspect of the government is seen in the power of the people in the referendum. Democracy is evident also in that the members of the chamber of representatives are voted into office by general election. Whereas members of this chamber can be dismissed by the king, members of the chamber of counselors, who are also voted into office, and who with the chamber of representatives make up the parliament, cannot be dismissed by the king. From this short discussion, we can see that the new constitution of Morocco does not provide for an absolute monarchy nor for a pure democracy, but is, rather, a compromise between the two.

Even more important than the structure of the government are the liberty and the rights of its people. What are the rights of the people as guaranteed by the constitution? The constitution assures equality of all citizens before the law. All have the right to travel to and to live in any part of the country. The freedom of opinion and of all forms of expression is guaranteed. Along with freedom of opinion and expression, the ninth article of the constitution guarantees the freedom of assembly. The constitution guarantees that the home is not to be violated and that the mail is uncensored. Article thirteen declares that all have equal rights of education and work. The citizen has the right to belong to the labor union or political party of his choice. He is also guaranteed the right to strike. He may own property.

On the religious question, the sixth article of the constitution says: "Islam is the religion of the state, which guarantees to all the free practice of religion." Abdelhadi Boutaleb, a secretary of state, said, in commenting on this article, that Islam is anchored in the hearts and minds of the people, but that the constitution "recognizes explicitly complete freedom of religion." Mohammed Berrada, writing in the book *La Pensée* (published by the Ministry of State in charge of Islamic affairs), says that the sixth article "guarantees to the inhabitants of the country the free practice of religion, thus permitting citizens to practice their own religion absolutely without constraint or pressure." On the other hand, it should be mentioned that article nineteen of the constitution says that the king, as "Commander of the Believers," "sees that Islam is respected."

The new constitution guarantees many human rights. It is a step forward in Moroccan history.

WHAT'S IN A Name?

NAMES are everywhere. No matter where you go you see and hear them. You, like three billion other humans on earth, have one and you doubtless know hundreds of others. But how much do you know about names themselves, their origin, history, what they mean, and why they are important? Just one name can mean the difference between being lost in a large city or not. Some names can open doors, while others close them. The right name can bring a bank loan, obtain an important permit, or put information in a newspaper, on the radio or TV. A mere name can set people to trembling, striking fear in their hearts, while another can wreathe their faces with smiles of joy and pleasant anticipation. Yes, there is more to a name than meets the eye.

Names have a long history, stretching back billions of years into the unfathomable past and making them among the most ancient things in existence. How so? Not merely because modern anthropologists and etymologists admit they can find no evidence whatsoever of any people in ancient history who were lacking names. They simply confirm thereby what the oldest history book of all, the Bible, records: that from man's beginning he has had, used and given names. (Genesis, chap. 2) But names came before humans. The same inspired history shows that each of the heavenly bodies in the universe, stars and planets numbering into the billions upon billions, has its name. (Ps. 147:4) It shows too that, besides these inanimate creations, there are animate spirit creatures who likewise have names, although the Record only mentions three directly by name. (Dan. 8:16; 10:13; Rev. 12:9) Finally, it reaches back to the first name in the universe, that of the Creator of names, Jehovah, the God of Eternity.—Ps. 83:18.

By "Awake!" correspondent in the Dominican Republic

Names with Meaning

What *is* a name? You may remember the grammar school rule that a noun is a name or, vice versa, a name is a noun. So names are just words applied to people, places and things. Interestingly, the major encyclopedias draw upon the Bible in their explanations of the origin and use of personal names. On investigating we learn that among the ancient Hebrews and others names were simply words or word phrases taken from their vocabulary and applied to individuals. Some were taken from objects of nature and the animal creation. Thus Tamar is the Hebrew word for "palm tree"; Jonah means "dove"; Deborah, "bee"; and Jael, "wild goat." Other names expressed parental affection or hoped-for qualities (as David, "Beloved," and Solomon, "Peaceful"). Some were related to circumstances connected with the child's birth, as Isaac (Laughter) and Ben-oni (Son of My Sorrow). Sometimes just one name

formed an entire sentence. It would seem strange to us today to be introduced to a boy named A Mere Remnant Will Return, yet the name of Isaiah's son Shearjashub meant precisely that.

The frequent Hebrew practice of compounding names to include the name of Jehovah, such as the name Jehoshaphat (Jehovah Is Judge), was also practiced among the Assyrians, Arameans and Phoenicians, the difference being that these latter ones used the names of their pagan gods. Thus the Hebrew name John (Johanan) means "Jah (Jehovah) Is Gracious," while the Phoenician name Hannibal means "gracious Baal." Religion, then and now, has had considerable influence on the formation and use of names.

Though many names had complimentary meanings, this was not always the case. Roman names were often blunt and unflattering, as Porcius (Swineherd), Crassus (Fat), and Caesar (Hairy). Some Roman parents gave their children numbers for names, as Quintus (Fifth), Sextus (Sixth). Among savage societies a child might even be named "Dirt" to convince the evil spirits that he was not worth their attention. Then, too, a name given at birth might be changed in later life due to some exploit or achievement, the Indian papoose "New Moon" becoming the Indian brave "Buffalo Hunter."

Surnames (family names) were unknown among the ancient peoples of the Orient as well as in early Europe. During the Roman Empire a three-name system existed, calling for a first (or personal) name, a second name (of the "house" or "clan"), and a third (or family) name. The name M. Cornelius Scipio, for example, meant Marcus of the clan of Cornelius of the family of Scipio. In English-speaking lands the use of the family name began in the Middle Ages, first with royalty and nobility and then with the common people. While in smaller communities one name might suffice, with larger cities the use of two helped avoid confusion. So in time John the miller became John Miller, John of Whitting Town became John Whittington, and John the son of William became John Williamson. In the Middle Ages all kinds of workers in metal were called "smiths" (smiters of metal), and this helps explain why today entire pages of telephone directories are filled with this surname.

In Spanish lands the child takes the surnames of both parents and so Governor Luis Muñoz Marín of Puerto Rico would be addressed, not as Señor Marín, but as Señor Muñoz (Marín being his mother's family name).

Many names are international in their use, but when introduced into the different languages they underwent changes in their form. Surnames, too, may have different endings that mean the same. When American John Johnson meets Russian Ivan Ivanovitch he may think the Russian has a strange name, yet it is the same as his own (Ivan being the Russian form of John and the ending "vitch" meaning "son of").

You can see, then, that names do not convey the same meaning to their hearers they once did. The peoples of the ancient Orient instantly understood the complete meaning of a name on hearing it, but today only those interested in the etymology of names would be likely to know. Names are given now mainly for their sound or due to association with some family member but with no thought of the name's original meaning. And that original meaning may in no way describe the name bearer. Philip may refuse to go near a horse, while his name (from the Greek) means "Lover of Horses." Paul may be tall, yet his Latin-derived name means "little." Thomas may be an only child, but his

name (of Aramaic origin) means "the twin." And when Algernon was born his mother perhaps thought him "a little doll," yet this Old French name means "with whiskers."

Names Grow in Meaning

Clearly, then, the importance of a name lies not so much in what the name is as in who wears it. In many Catholic lands a child is regularly given the name of the particular "saint" on whose "day" he was born. A little Spanish boy may be named Jesus Angel, yet this name would not ensure his future righteousness any more than naming a child Samson would make him strong (though the name Samson really means "Sunny"). Names have power, but only according to the person for whom they stand. When a small bundle of humanity is born and the proud parents place a name on it that name means little to anyone but them or those of the immediate family. As the child grows, demonstrates a certain temperament, develops certain qualities, says and does things, the name grows in meaning. When the child's activities stretch out beyond the family circle, the meaning of its name also extends out and grows in the community. And so it goes throughout that person's life. To those who know you best your name will always mean the most.

So, do you see why a name is important? It's because your name is *you*. Someone else doubtless gave it to you, but you are giving it its meaning. Probably nothing else except your own body is so intimately connected with you. What people do to your name they do to you; where you go it goes; and though you may disguise it (as you can disguise your body), nevertheless, it is always there with you and may pop out and identify *you*.

Unfortunately most people take only a surface view of their own name. They long to see it in the newspaper (perhaps alongside some "big name" of this world), or spread across a billboard, placed on the name post of a street, engraved on a public edifice, or perhaps embossed on a stained-glass window in some church. In the Bible such craving for name prominence is related to an ill-fated striving for immortality and it shows that such ones forget that, even should their name find its way into all those places, eventually it will also find its way on to some plaque in a cemetery and that where their name goes, they will go too.—Ps. 49:11-14.

Consider the thirty-year Trujillo regime during which this dictator of the Dominican Republic forced his name into prominence in every city, town and store, and practically in every home in the country. From political platform, public press, and even church pulpit, praises were daily sung to his name. Signs everywhere read: "Praise to Trujillo," "Trujillo the Benefactor," "God and Trujillo." Yet today his name is an object of scorn and the very lives of those who share his surname have been placed in danger, forcing them to flee the country.

How true, then, the Proverb (22:1), which says, "A name is to be chosen rather than abundant riches." You make that choice by your choosing to make your name stand for good things, worthwhile qualities, righteous principles and, above all, godly devotion. Yes, "a name is better than good oil, and the day of death than the day of one's being born." (Eccl. 7:1) Not the name chosen for us at birth but the meaning of the name we bear at life's end is what has determining value, particularly with God, who tells us, at Proverbs 10:7, "The remembrance of the righteous one is due for a blessing, but the very name of the wicked ones will rot." Of what value, then, to be a Great Name of History or among the Who's Who of the World if

one's name is not among those in God's book of remembrance?—Mal. 3:16.

Note one other improper attitude toward names: that of failing to show due or merited respect for the names of others. Some fail in this, not necessarily through speaking ill of others, but just through undue familiarity in the use of names, perhaps applying unwanted nicknames, twisting the name, or even being careless in its pronunciation or spelling. Dale Carnegie is quoted as saying, "The sweetest music in the world to another person is the sound of his own name." While this reflects the world's egocentric interest in names, it also recalls the point that the name stands for the person. So take care! Gertrude may not appreciate being called "Gertie" and she may like "Gert" even less. Also, some name variations or nicknames may sound pleasing from the mouth of one's mate, family or intimate friend and yet sound coarse and brazen from the mouth of a bare acquaintance. You may be "stepping on a person's toes" by the way you speak his name. Remember, it has taken him his lifetime to give it the meaning it has.

Remembering Names

With some the problem is how to remember names. That ability can certainly be helpful. Some politicians specialize in this, knowing that the person whose name is remembered after a casual meeting feels definitely complimented. One U.S. politician is said to have been able to call 50,000 persons by their first name. Not politics, but the desire to promote friendship, improve relations with others, as well as avoid embarrassment, will cause many to work at this, including Christian ministers. Though they will never equal Jehovah God, who knows and never forgets billions of names, still they can improve greatly. How?

The different methods suggested usually sum up to this: associate the name with the person. Have him repeat his name, be sure you hear it clearly, and look at his face while he says it. Then use the name as often as possible during the rest of your conversation with him. Learning what you can about the person, his personality, his background, will also help make the name stick. Writing the name, even though you lose the paper, will help impress it on your mind through the sense of sight and through the motor impulses used in the action of writing it. These things, coupled with a strong intention to use the name again on a future occasion and a genuine interest in the person it represents, will be the magnets needed to draw it to the surface when the call comes for its use.

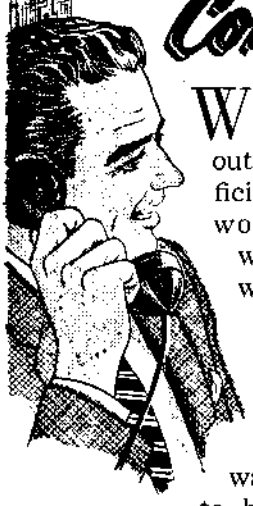
What's in a name? Much indeed; perhaps life itself. It might be asked, What's in *your* name? No matter what it is now, make for yourself the kind of name that will open for you the doors to God's righteous new world near at hand. There you will learn the names of millions of persons truly worth knowing and remembering and for whom the sweetest sound on earth or in heaven is, not their own name, but the name of the new world's Creator, Jehovah, and that of its King, Christ Jesus.

A RELIGIOUS NATION WITHOUT RELIGIOUS PEOPLE

"The population of the United States includes more Christians and Jews than any other nation in the world. Yet, less than half the population practices any faith whatever. More than 70 million admit no affiliation. An additional 30 million attend services now and then." —The Miami *News*, September 2, 1962.

DISTANCE - CONQUERING

Communications



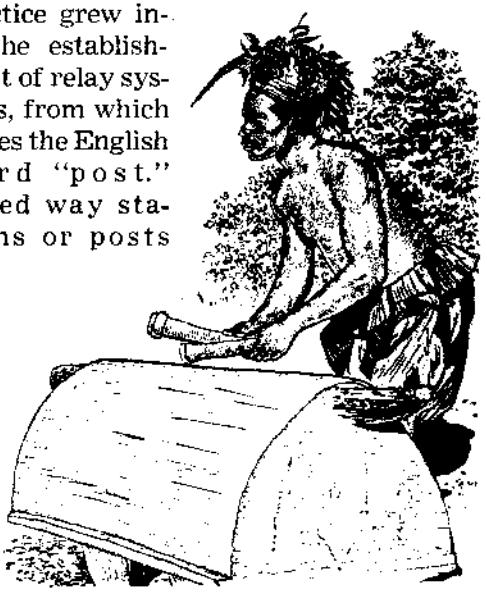
WHAT would a modern businessman do without a telephone or an efficient mail service? What would a newspaper do without teletype? What would a plane or a ship do without a radio? Without these modern means of communication that we often take for granted, our way of life would have to be greatly changed.

Almost everyone finds a constant need to communicate with other persons who are beyond the sound of his voice. In jungles where primitive peoples have none of the modern implements of communication, the need for distance-conquering communications is still recognized and met in the best way they know how. Some solve the problem with signal drums. A hollowed log with a lengthwise slit in it or a skin-covered end is used to beat out messages, which travel for miles at the speed of sound. But the disadvantages for business use are evident. Private conversations are impossible. A drum makes every message public knowledge.

Natives living in open country have found that smoke signals can be used effectively for communicating over a distance. The American Indian was noted for using them. In fact, Australian bushmen still use them. A penetrating whistle is used by the inhabitants of Gomera in the Canary Islands. By means of whistle signals they can carry on conversation over a distance of about a mile of mountainous terrain. But, like the drum, whistle signals and smoke signals are slow and limited in their capacity for sending messages as well as the distance they can cover. The same can be said for semaphore signals with flags or flashing-light signals, such as with a heliograph. These methods of communication are satisfactory for limited messages or limited distances, but they could never serve the needs of this modern world.

Couriers

Before the coming of modern communications and methods of rapid transportation, couriers had to be used to carry messages from one place to another. Ancient Greece, for example, became famous for its trained athletes, who were the official runners of the city-states. Rulers felt the need to be in touch with the farthest corners of their realms. So they used couriers to carry their verbal or written communications to distant places. This practice grew into the establishment of relay systems, from which comes the English word "post." Fixed way stations or posts



were set up along a route of communication. The messenger, or "postman," handed over his message to another courier or procured another mount to continue his journey.

A communication relay system of this nature became well developed in the extensive empire of Persia. Admiring it, the Greek historian Herodotus wrote: "Neither rain nor snow nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds." These words are today inscribed on the wall of the New York Post Office.

In the days of the Roman Empire chariots were used by postmen, who were permitted to wear a feather in their hat to denote speed. Because the system was abused, it came to be hated by all the people through whose territory the couriers passed. The riders would take by force horses for government service. At times persons living near the way stations would have to house and feed up to forty men and their horses without payment.

Mail Systems

During medieval times mail systems began to develop, as the pressing need for people to communicate with one another over a distance grew. For merchant guilds to meet their need to communicate with buyers and sellers, they formed private mail systems that eventually gained recognition by town governments, which used them for sending official communications. By the year 1500 Europe was a maze of letter-carrying systems that the public was beginning to use. But delivery of a letter sometimes took a year or more and was expensive.

In time enterprising men built up great private mail organizations that speeded up the mail and ensured delivery. These organizations gradually gave way to mail systems that were government operated. State control did not bring greater efficiency. In fact, there was so much corruption in the system that it gave birth to the expression "crooked as a postman." This condition in England was common in other countries as well. Finally, in 1840 Rowland Hill persuaded the British government to accept a scheme whereby a letter could be delivered anywhere in England for just one penny. This was an immediate success, which set a standard for the rest of the world.

The realization of an effective international mail service came from the establishment of an International Postal Union in 1874. Twenty-two states subscribed to the union, which has since grown to become the Universal Postal Union that serves the entire world. Member nations to this union agree that for the purpose of postal communications their respective territories are to be considered as one whole with complete freedom of mail transport, and each has full and unrestricted use of the latest and best means of communications that any country may have. This has now been expanded to include telegraph and telephone communications. Because of this fine arrangement, a person can communicate with someone in another country by letter, telegraph or telephone without being faced with the need of a passport, visa or any of the difficulties that confront a traveler.

With the Speed of Light

The invention of radio, the telephone and the telegraph made it possible for people to communicate with one another over great distances at the speed of light. Speed and a capacity for handling an enormous number of messages have made electronic communications an essential factor in bringing peoples of other nations closer together and in making the operation of modern society possible.

An added refinement to modern communications was the Telstar satellite that was put into orbit around the earth on July 10, 1962. It made possible ocean-spanning telephone and television transmissions by means of microwave radio. The need for such relay satellites is evident from the rapidly increasing load that is being put on the transatlantic telephone cables. These cables and radio circuits carried about 4 million international phone calls in 1962. Experts estimate that this will increase to about 10 million by 1970 and to 100 million by 1980. Fifty new submarine cables would be needed to carry this tremendous communications load. Relay satellites seem to be the answer to this problem. Aside from increasing the communication capacity between continents that have oceanic cables, they can link continents that are not joined by such cables. They also make possible a greater capacity for transcontinental communications.

Even the great distances of space are ceasing to be communication obstacles for man. Rockets that are probing into space millions of miles beyond the earth can communicate their findings back to man, and man, in turn, can send instructions to them. When the Mariner II spacecraft that was sent to Venus was more than one and a half million miles from earth, it was commanded by radio to go through an intricate maneuver and fire a small rocket engine to correct its course. Later, over a distance of 36 million miles, it sent back to earth invaluable information that was gathered by its instruments as it passed close to the planet Venus. Up to this point, this was the greatest distance over which man had succeeded in sending and receiving messages.

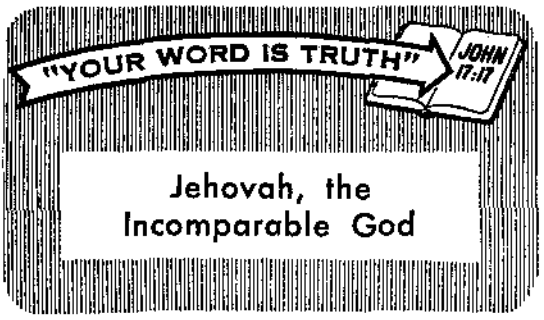
A new means of distance communication is a device called a laser. It makes possible the transmitting of messages and television pictures on a beam of light. It emits a beam of coherent light whose waves are almost identical in length and frequency. A beam from an ordinary light source dissipates its power very quickly, but this is not so with the light beam from a laser. In 1962 researchers projected a beam of light from a ruby laser through a telescope, focusing it on the moon, and detected the light as it was reflected back to earth. This remarkable demonstration of the capabilities of a laser has aroused speculation about using this system of light amplification for communicating with space vehicles.

On earth a laser can be very useful in a communications network. Estimates have been made that a single laser light beam could carry a hundred million simultaneous television programs.

With the prospect of continued improvements in rapid and dependable communications, businessmen, as well as others, can get messages through quickly and personally. Electronics is doing a superb job in conquering the communication barrier of distance.

Thyroid Medication

● In the issue of November 8, 1962, *Awake!* implicated thyroid extract as a cause of teratogenetic effects. Medical opinion in general exonerates thyroxin of any responsibility for malformed fetuses, but what it does warn against is thyroid medication during pregnancy employing the Thiouracil group, iodides for thyrotoxicosis and in particular radioactive iodine I^{131}.—*The Practitioner* (London), July, 1962.



Jehovah, the Incomparable God

WHAT does it mean to be incomparable? To be incomparable means to be "of such quality as to be beyond comparison; having no equal; matchless, peerless, transcendent." (*Webster*) In all the universe there is only One who can truly be said to be incomparable, beyond comparison, and that is Jehovah God, the Creator of all things, the Source of life and the Supreme Being.

In fact, Jehovah God himself claims to be incomparable: "Who in the skies can be compared to Jehovah? Who can resemble Jehovah among the sons of God?" "To whom can you people liken me so that I should be made his equal?" "To whom will you people liken me or make me equal or compare me that we may resemble each other? . . . I am the Divine One and there is no other God, nor anyone like me." —Ps. 89:6; Isa. 40:25; 46:5, 9.

Pursuing this theme farther, we might ask, In what respects is Jehovah God incomparable? In at least seven distinct and basic aspects: (1) in authority or right; (2) in position or location; (3) in existence or being; (4) in person, body or organism; (5) in personality, qualities or attributes; (6) as Creator, Owner or Possessor; and (7) in name and fame.

No question about Jehovah God as being incomparable (1) in authority, for he is the rightful Sovereign, the King of the universe, "the Sovereign Lord, Jehovah of armies." "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King." His will is supreme. As Job said: "Who will say to him: 'What are you doing?' " Nebuchadnezzar was caused to become insane until he would know that "the Most High is Ruler in the kingdom of mankind." The very immutability of the laws of nature testifies to the sovereignty of Jehovah God.—Jer. 50:25; Isa. 33:22; Job 9:12; Dan. 4:32.

Jehovah God is incomparable also (2) in position, in location. His is the highest, in the most exalted place in the universe, far above even the angels. Men, in their ambition to rule the earth seek the "ultimate position," entirely overlooking the fact that it is already occupied by One, Jehovah God. He is the "High and Lofty One." He alone can say of himself: "The heavens are my throne, and the earth is my footstool." Dwelling as he does above the circle of the earth, to him the nations appear "as a drop from a bucket," and man as a mere speck on a speck.—Isa. 57:15; 66:1; 40:15.

In that he is without beginning Jehovah is incomparable (3) in existence. He alone had a limitless or infinite past. Only he, therefore, can properly be termed "the King of eternity." He, the Ever-living One, is the Source of all life. Men have had to admit that they cannot explain the origin of life, for all life comes from precedent life. But God, the Source of life, is the exception. It should not be too difficult for finite creatures to accept by faith the infinity of the Creator, since they cannot fathom how both time and space can be infinite, and yet men acknowledge that they are.—1 Tim. 1:17; Ps. 36:9.

Jehovah further merits being termed incomparable (4) because of his personal glory or excellence of body or organism. Some would have God omnipresent or as a Principle without a body or an organism. But not so. Jehovah God as a person has a

body and a location, even as indicated by Jesus' words: "I came out from the Father and . . . am going my way to the Father." And concerning that return to his Father we further read: "Christ entered . . . into heaven itself, now to appear before the person of God for us." (John 16:28; Heb. 9:24) Jehovah's person is of such glory that no man can see him and live. (Ex. 33:20) Fittingly Isaiah asks: "To whom can you people liken God, and what likeness can you put alongside him?" And well did David say of him: "He is the glorious King."—Isa. 40:18; Ps. 24:10.

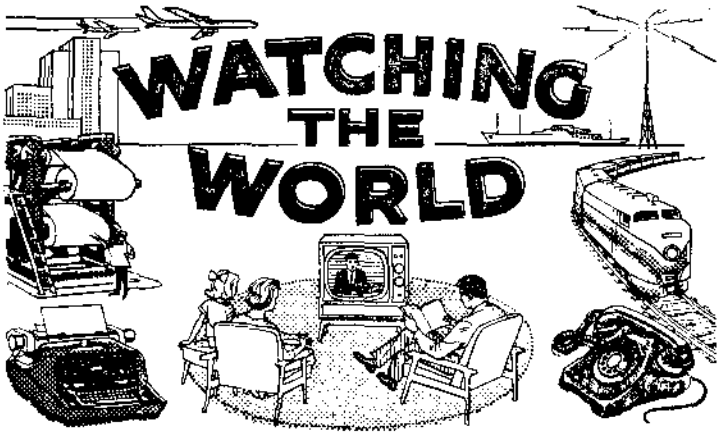
Jehovah is also incomparable (5) in personality, in his personal qualities, virtues or attributes. He has the four basic attributes of wisdom, power, justice and love to the superlative degree and in perfect balance with one another. What wisdom and power his material universe makes manifest, and reason and the Scriptures unite to testify that his immaterial universe, the spirit heavens, must speak even more eloquently of these attributes! Particularly from his Word is man made aware of Jehovah's justice and love. What respect for his own justice he showed, and what great expression of his love he gave in sending his only-begotten Son to earth to ransom humankind! Not only is God omniscient, all-knowing, but he also is prescient, that is, he is "omniscient regarding the future."—Isa. 46:10, 11.

Concerning his attributes the Scriptures state: "God is love." "Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment." "I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth." "As for the Almighty, we have not found him out; he is exalted in power, and justice and abundance of righteousness he will not belittle." To the extent that human creatures take God at his Word, to that extent they themselves will benefit from these attributes of God.– 1 John 4:8; Prov. 2:6; Jer. 9:24; Job 37:23.

Then again, Jehovah is incomparable (6) as the Creator, Owner and Possessor of the universe and all that is in it. As the psalmists so well testify: "To [Jehovah] belongs every wild animal of the forest, the beasts upon a thousand mountains." "Heaven is yours, the earth also is yours; the productive land and what fills it—you yourself have founded them." "Jehovah is God. It is he that has made us, and not we ourselves. We are his people and the sheep of his pasturage." Logically, by virtue of his having created all things Jehovah God owns the universe; it is all his possession. —Ps. 50:10; 89:11; 100:3.

And in conclusion, Jehovah is incomparable (7) also as to his name and fame. He alone can bear the name Jehovah, meaning, "He Causes to Become," for he alone did cause all things to be, using his Son as his active agent. (John 1:3) What a name of fame he has made for himself since the creative epochs by such acts as the flood of Noah's day, the deliverance of his name people from Egypt and at the Red Sea, and the many deliverances of them in the days of the judges and kings of Israel! Well does his Word say: "In no way is there anyone like you, O Jehovah. You are great, and your name is great in mightiness." "You who set signs and miracles in the land of Egypt . . . that you might make a name for your own self." "Not for your sakes am I doing it, O house of Israel, but for my holy name." To Jehovah, the vindication of his name is even more important than the salvation of creatures.—Jer. 10:6; 32:20; Ezek. 36:22.

Surely this incomparable God, Jehovah, is deserving of our exclusive devotion: he has the right to require that we 'love him with our whole heart, mind, soul and strength.'—Ex. 20:5; Mark 12:30.



Khrushchev on Coexistence

◈ At the East German Communist Party Congress Khrushchev demanded that Red China cool its 'red-hot temper' and not snicker at Moscow's peaceful coexistence policy. The Russian leader said the U.S. has 40,000 atomic or nuclear warheads. (U.S. sources stated that 50,000 would be a more accurate estimate. The Soviet's nuclear stockpile is placed at about 5,000, according to *Newsweek* of January 28.) "Dear Comrades," said Khrushchev, "I'll tell you a secret. Our scientists have developed a 100-megaton bomb. If we were to drop it on France or West Germany, it would destroy you too. An empire on earth is preferable to a kingdom in heaven." The Congress roared its approval.

Thirty Minutes of Chaos

◈ Red China's troubleshooter and delegate to the East German Communist Party Congress Wu Hsiu-chuan listened and waited his turn to speak his piece before the Congress. Finally Wu got his chance. But when he mounted the platform to speak no one was in the mood to listen. Wu persisted. Soon the hall echoed with boos, whistles and catcalls. There was a stamping of feet until the hall shook. Wu yelled and pleaded for attention. This only brought on greater laughter. After thirty minutes of chaos Wu retreated to his seat.

Military Pact

◈ A historic document, signed by French President de Gaulle and West German Chancellor Adenauer, helped to ease bitter feelings that for centuries marred relations between the two nations. The pact calls for the two countries to meet at least every six months to exchange troops and training facilities for joint maneuvers.

Business Good

◈ Retailers in the United States came out of last year with close to $235,000,000,000 in the till. That was $15,000,000,000 more business than in 1962. Christmas always makes December a good month. Retail sales for December skyrocketed to a $24,200,000,000 peak. That bettered November's high by $4,000,000,000 and the old high by $5,000,000,000.

Canadians Out-talk U.S.

◈ The 1962 edition of *The World's Telephones*, published by American Telephone & Telegraph Company, says that among the major nations of the world the Soviet Union had an increase of 19 percent in the number of telephones —the largest for the world. The total number of telephones now in Russia is 5,119,061, which barely exceeds the number of phones in New York city (4,663,632). The United States leads the world in telephones, possessing 52 percent of the world's total, or 77,422,000 telephones. However, Canadians appear to use their telephones more than any other people. They average 551.6 calls per person. The U.S. takes second place, with 529.7 calls per person.

Doctors Flee East Germany

◈ The World Health Organization reports that West Berlin now has the highest MD-population ratio in the world —one physician for every 460 inhabitants. WHO says there is one physician for every 550 inhabitants in Russia, one for every 780 inhabitants in the U.S. In other parts of the world the ratio drops sharply. For example, in the Congo there is one doctor per 82,000 inhabitants, in Laos one per 100,000 inhabitants.

High-Speed Air Travel

◈ A report released to the Federal Aviation Agency stated that by 1972 commercial aircraft will be flying at speeds up to 2,500 miles an hour. The trip from New York city to California will take less than ninety minutes. The British and French governments have agreed to develop a plane that will travel 1,450 miles an hour. The new airliner will cost the two countries $475,000,000. The first flight is scheduled for 1966 and airline service for 1970.

Swiss Curb Pills

◈ In Switzerland four million people are said to take 150,000,000 pills a year. Measures are being pressed now "to curb excessive drug sales." Some 1,500 pharmaceutical products are now being sold without prescription. The new proposal is aimed at "making

people realize that no drug is harmless."

In America, where pills are plentiful, the public spends over $1,000,000,000 a year on phony medicines and "health foods." Investigators found a package of sea salt that sold in chain stores for 12 cents was being sold to the public for $1.50 under a fancy label guaranteeing to cure everything from insanity to cancer. A fifth of a tablespoonful of mineral oil was being sold for $9.50 as a "cancer cure." Ordinary bee honey was relabeled and was selling as a cure-all at ridiculously high prices.

Much Danger, Little Pep

◈ *The Guardian*, of November 15, 1962, reports that about 400,000 people in Britain are currently taking "pep pills" and at least 80,000 of them have become addicted to them. The drug is of the amphetamine family, and the danger of addiction was termed "a real one." Of the total addiction, 24.5 percent occurred after 65 years of age.

Red Dean

◈ The 88-year-old Dean of Canterbury Dr. Hewlett Johnson admitted that he is "a Communist in principle." He was asked if he was a Communist when he became Dean of Canterbury. He replied: "Socialist at any rate." In a Christmas message, Johnson said that it was from the East that Christ would detect rays of hope for the future. He will retire in May after thirty-one years of service.

Battle in Bethlehem

◈ What would Christ have thought had he been present in Bethlehem last December? The Toronto *Daily Star* for December 26, 1962, reported "chaotic" mob scenes at St. Catherine's Church during the Christmas eve mass. The report says: "Jordanians stood aghast as crowds of Christians fought and cursed each other as they swept noisily into the church for the traditional midnight mass. . . . Last year, rival groups of priests fought free-swinging, bottle-throwing street battles over the right to hold rites in St. Catherine's. This year more than 100 Roman Catholic prelates and choirboys jammed the church grotto while Greek Orthodox officials—who share the grotto—watched closely. When the Roman Catholic rite was over, the Greek fathers 'purified' their half of the grotto while helmeted Jordanian police held back crowds clamoring for entry."

Making Whiskey in Church

◈ An Associated Press dispatch from Nashville, Tennessee, stated that Pastor Bernard Swain, 30, of the St. Psalm Spiritual Church was fined $50 for making illegal whiskey in the church coffee urn. Police officers said they found a 55-gallon drum of mash and a 15-gallon coffee urn that also had mash in it. According to the Twin City *Sentinel* of January 8, the preacher told the judge that he was making sacramental "holy wine" for his congregation. The judge found him guilty of bootlegging.

New Depth Discovery

◈ The British Royal Navy's survey ship HMS Cook has found the ocean to be deeper than heretofore believed. In the Mindanao Trench not far from the Philippines in the Pacific it has recorded sounding a depth of 6,297 fathoms, that is, 37,782 feet or slightly over seven miles down. This is 1,578 feet or 263 fathoms deeper than the previous recorded greatest known ocean depth.

A Vicar Quits

◈ Snow piled up in front of the vicarage of Thomas Watson, 64, Anglican clergyman. The Vancouver *Province*, December 1, 1962, says that what really disturbed Watson to the point of no return was that the 200-year-old house allowed the snow to seep in. Most distracting was the fact that it piled up before his television set, which hampered his view. So the vicar quit.

Hymns Need Changing

◈ Field Marshal Viscount Montgomery, one of Britain's war heroes, found time to voice his views regarding religious hymns. He said they do not truly reflect man's feelings. For example, he said, the hymn that says: "Oh Paradise, How I Long for Thee." "We don't long for thee," Montgomery remarked. "We want to stay around as long as we can." Instead, he said the words should read something like this: "Oh Paradise, Oh Paradise, I have a little shop; and just as long as profits last, here I mean to stop."—*Province*, Dec. 1, 1962.

Pin-up Pictures for Church

◈ *The News and Observer*, Raleigh, North Carolina, January 14, 1963, said that Kenneth Toovey, 35, vicar of the Church of England, tried using pin-up pictures to help sell his church magazine. "I think it will help circulation," the parson said. "I don't want to offend my older members, but I will stand by what I have done." What will the clergy try next?

Headaches for Pain Relievers

◈ According to the *Wall Street Journal* of January 18, a study, financed by the U.S. Trade Commission, has revealed that pill pain relievers differ very little regardless of what advertisers say. Medical researchers have found no significant difference in ability to curb pain among five leading non-prescription analgesics, Bayer Aspirin, St. Joseph's Aspirin, Anacin, Bufferin and

Excedrin. Ordinary aspirin and Bufferin caused fewer upset stomachs than Anacin or Excedrin, the researchers claimed. Manufacturers of the products, however, contested the findings.

A Cold Winter

◈ From the latter part of December through the middle of January, for five consecutive weeks, Great Britain and the European continent were blasted with ice and snow. Ice blocked all German waterways, even the Rhine. The Danube River froze over for about 150 miles—something not seen before in this century. Reports say that Antarctica was basking in a "heat wave." Temperatures soared as high as freezing.

Age of Confusion

◈ Educators in California were told that this generation lives in an age of anxiety. Dr. Warren B. Martin, provost of Raymond College at Stockton's University of the Pacific, said: Students today are confronted "by a state of psychological and religious confusion that is unparalleled." Dr. Martin went on to say: "We live in an age, like it or not, when the church has lost its authority. . . . The moral law has lost its divine sanction and the Christian home has lost its vitality." "Man," he said, "is living in a world where the bottom has dropped out of the barrel, when a man's companion is not faith so much as fear, where he is not so much aware of the presence of God as the absence of God, when the truth does not make him free but more often makes him furious."—San Francisco *Examiner*, Dec. 4, 1962.

Italy's Highway Menace

◈ The Italian government reported that 8,987 Italians met with death in highway accidents in 1961 as compared with 8,197 deaths in 1960. The new growing menace is causing great concern.

Transfusions Can Kill

◈ On November 19 Dr. Philip Thorek, associate professor of surgery, warned that donor blood can carry the germs of numerous debilitating or mortal diseases. As reported in the Chicago *Daily Tribune* of November 20, he said: "Many thousands of persons are dying this year because of blood transfusions, often after the surgeon has done his work skillfully and without apparent complications." After giving many reasons why blood transfusions may be lethal, he said: "I always worry about my patients who are getting transfusions and get them back to eating by mouth as soon as I can, knowing that the God-given digestive system will do the regulatory job far better than I can."

You are welcome!

The Watchtower invites you into its rapidly expanding circle of friends. In the past twelve years, circulation of this purposeful Bible journal has more than tripled as to number of copies and it is being read in almost twice as many languages! Do you subscribe? Send today.

The Watchtower

1 year 7/- (for Australia, 8/-; for South Africa, 70c)

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me *The Watchtower* for one year (24 issues). I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c). For mailing the coupon I am to receive free the three booklets *When God Speaks Peace to All Nations*, *"Look! I Am Making All Things New"* and *God's Kingdom Rules—Is the World's End Near?*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .. _ .....

Is a Righteous World at Hand?

Is it unnatural to yearn for peace while living in a world armed for war? Is it strange to want righteous rulers while being governed by unrighteous men that are often corrupt and sometimes tyrannically unjust and cruel? Is it foolish to hope for long life where there are security, honesty and mutual love while residing in a world infected with hatred, greed, dishonesty, violence and crime?

On the contrary, these are sensible desires. They do not mean you are being unrealistic, a dreamer of something that is impossible. To some it may appear so because human history is a blood-filled record of vicious conflicts and total disregard for what is righteous. Nevertheless, a righteous world is at hand!

Its existence is assured by the fact that the all-wise Creator has promised it. "Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself. And the work of the true righteousness must become peace; and the service of the true righteousness, quietness and security to time indefinite."- Isa. 32:1, 17.

How will this be accomplished? How can you share in it?

Read **From Paradise Lost to Paradise Regained**

Send 5/6 (for Australia, 6/6; for South Africa, 55c)

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the beautifully illustrated hardbound book *From Paradise Lost to Paradise Regained*. I am enclosing 5/6 (for Australia, 6/6; for South Africa, 55c).

Name .....
Street and Number or Route and Box .....
Post Town .....
Postal District No. ..... County .....

In **AUSTRALIA** address 11 Benaford Rd., Strathfield, N.S.W. **CANADA**: 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA**: Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES**: 117 Adams St., Brooklyn 1, N. Y.

Awake!

The Family Peacemaker—Do You Use It?

Our Marvelous Eyes

Is Yoga Something for Christians?

From Cotton to Clothing

MARCH 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,700,000 — **Five cents a copy**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Second-class postage paid at Brooklyn, N.Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

CONTENTS

Lovers of Pleasure 3
The Family Peacemaker—Do You Use It? 5
Greatly Confused 7
Our Marvelous Eyes—Evidence of Divine Wisdom 8
South of Buenos Aires 13
Is Yoga Something for Christians? 16
Trees for the Use of Man 20
Dangers of Hypnosis 23
From Cotton to Clothing 24
"Your Word Is Truth"
A Sea of Reeds or the Red Sea? 27
Watching the World 29

Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | Brooklyn, N. Y., March 22, 1963 | Number 6

LOVERS OF Pleasure

IMAGINE how dull your life would be if you had no pleasures to bring you sparkling moments of enjoyment! Every day would be drab and uninteresting. Time would seem to drag. But when there are pleasurable activities to anticipate, each day can be interesting and satisfying. The tedium of doing the same things day after day is broken. But as people differ in their interests so they differ in what they consider as pleasures.

What you may find pleasure in is not necessarily what someone else considers to be enjoyable. Sports, for example, might be a source of keen enjoyment for you, but for another person they are no source of pleasure whatsoever. There are other things that he regards as far more enjoyable. Some persons are so keenly interested in their daily work that they find pleasure in their jobs, but others dislike their jobs and anxiously look forward to quitting time, when they can enjoy the pleasures they plan for the evening or weekend. Whatever may be a person's interests, the pleasures he enjoys add much to his life.

Enjoyment of pleasure is normal and not to be regarded with disdain. The abnormal view of pleasures taken by religious ascetics is out of harmony with the Word of God. The Scriptures do not teach that asceticism is meritorious in the sight of God or that it brings a person to a higher spiritual state. Instead, it stresses faith and good works as being pleasing to God. Wholesome pleasures are not condemned by it. Rather than condemn all pleasures, it associates ascetic views with men who fall away from the faith and who follow the practice of "forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth." (1 Tim. 4:3) When God created man he purposed that man should find enjoyment in life, otherwise he would not have given man the ability to feel pleasure. There is a limit, however, to how much you ought to pursue pleasure.

While avoiding the ascetic extreme of self-denial of wholesome pleasures, you should not go to the other extreme of giving them a place of priority in your life. This has become a common practice in the world. People foolishly place their love for pleasure ahead of everything else, even ahead of love for God. Foretelling this, the Bible said that people would be "lovers of pleasures rather than lovers of God." (2 Tim. 3:4) Are you certain that you have not gone to that extreme?

How does the amount of time you give to the pursuit of pleasure compare with what you give to God? In the course of a week do you give as much time to studying the Word of God, to worshiping him and to serving him as you do to watching television? When you are encouraged to study God's Word and to attend Bible talks, do you claim to be too busy, although you are able to spend time for entertainment? Are you unwilling to take some time away from such pleasures and devote it to learning what is in God's Word? Would not such unwillingness be evidence of greater love for pleasure than for God?

There is much fine counsel in the Scriptures about eating, drinking and moral behavior. These are fleshly pleasures that can easily get out of hand, with more importance being given to them than they are worthy of receiving. The person who disregards God's counsel about them has made a god of his physical senses. Persons like him are "animalistic men, not having spirituality." (Jude 19) "Their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth." (Phil. 3:19) Their minds are not on the heavenly Father and his good counsel for man but entirely on earthly things. Senselessly they have made sensual gratification their chief love. A people who were notorious for this were the ancient Romans.

Roman nobles set a bad example for the people in being excessive lovers of pleasures. Regarding them the historian John Lord states: "Their distinguishing vices were meanness and servility, the pursuit of money by every artifice, the absence of honor, and unblushing sensuality."* A similar description is provided by the apostle Paul, who lived in the days of those sensual people. He said: "Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness." (Eph. 4:19) The shamefully degraded life of those people well illustrates the degenerating effect excessive love for pleasure has upon mind, body and spirit.

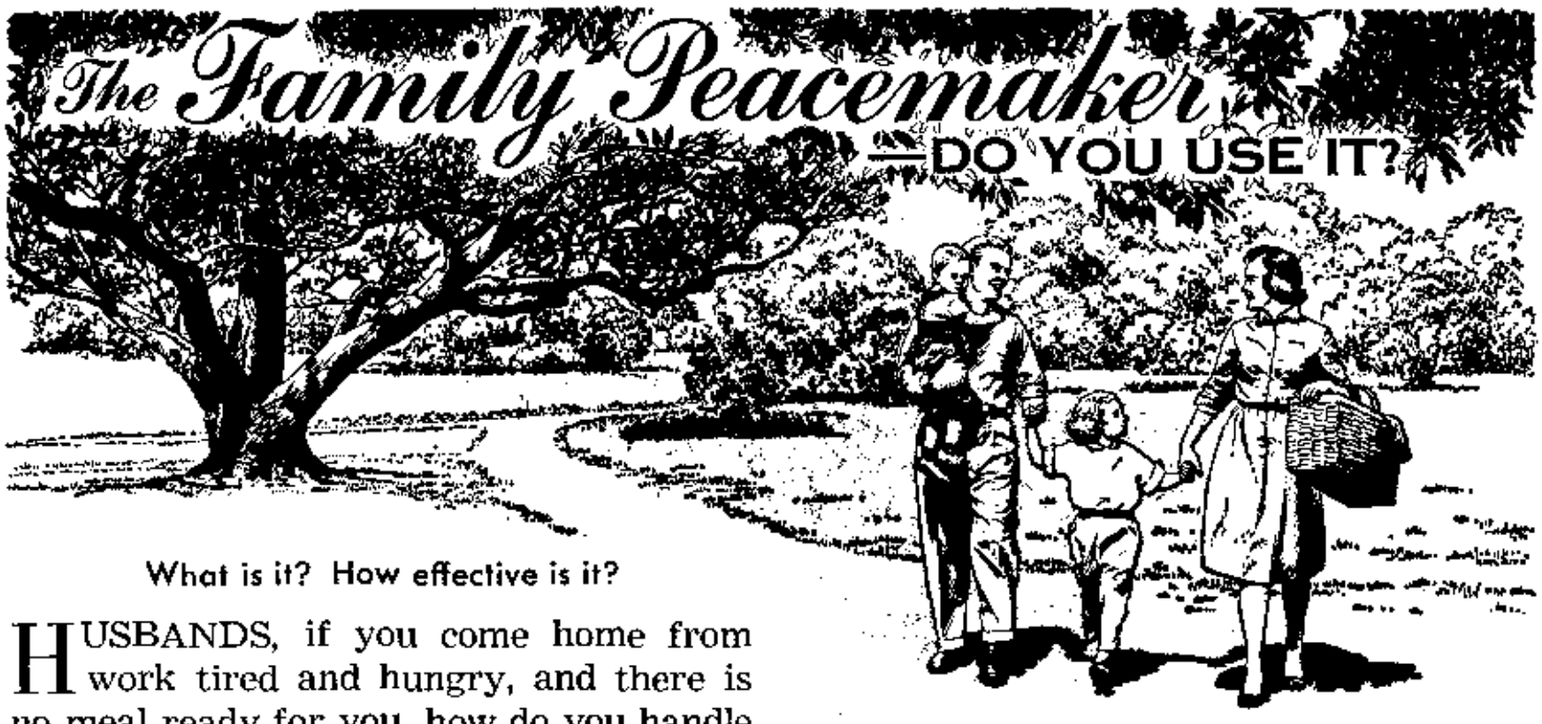
Christians of the first century succeeded in shielding themselves from the pernicious influence of the Roman world by maintaining strong love for God. Because of that love they obeyed his wholesome moral laws and kept their minds on him and on his upbuilding Word. They found the greatest pleasure in doing the will of God.

Although the world today is following the pleasure-mad course taken by the Romans, you can be like the early Christians and govern your course by strong love for God and his Word. Realize that fleshly pleasures are fleeting, bringing only temporary enjoyment, but love of God brings lasting benefits. Because the world lacks that love, trials can be expected to come upon you for exercising it, but by enduring them you prove your love for God and win his approval. "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him."—Jas. 1:12.

Wisely avoid the world's folly of loving pleasure more than God. Do not put the enjoyment of fleshly desires ahead of obedience to his righteous commandments. Do not permit such pleasures to make such demands on your time that you have little or nothing left to give to the even more pleasurable and lastingly beneficial service of God and to the study of his written Word. Follow Jesus' counsel: "Keep on, then, seeking first the kingdom and his righteousness."—Matt. 6:33.

* *Beacon Lights of History*, by John Lord. Vol. III. page 361.

The Family Peacemaker —DO YOU USE IT?



What is it? How effective is it?

HUSBANDS, if you come home from work tired and hungry, and there is no meal ready for you, how do you handle the situation? Will it bring peace to the family? Wives, after you have worked hard all day cleaning the house, what is your reaction if your husband walks across your clean floor in his dirty boots? Will peace continue in the family? Instead, you may have an evening of words and ill-feelings, perhaps even tears. From little troubles like these spring bigger problems, causing heartaches, divided homes, delinquent children, and often divorce. It is obvious that a family peacemaker is needed to avoid such calamity.

Yes, there is at least one in every Christian home, and at times in homes not claiming to be Christian. The family peacemaker is the Bible. 'Oh! That old-fashioned book? That's out of date to solve the problems of this twentieth century,' someone will say. But consult it for a moment with an unprejudiced mind.

First, it informs us that marriage originated with Jehovah, the God of the Bible. He performed the first marriage when he brought Eve to Adam. He blessed them and gave them everything they needed materially and spiritually, to live togethe. in peace. But when this marriage faced a test, woman failed her husband, man failed his wife, and both of them failed their heavenly Father. God, though, had not failed them; they were the ones that failed to follow his counsel. But God has preserved his counsel for us in his Word, the family peacemaker. Can it really help in maintaining peace in the family in these days? Turn to the Bible and see.

"Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything." 'Oh!' say the wives, 'why pick on us? Don't the men have their weaknesses too?' Listen to Paul's further words: "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it . . . In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh."—Eph. 5:22-33.

The family peacemaker comes right to the heart of the matter and points out the outstanding weakness of each: for wives, being in subjection to their husbands,

keeping their place in the home; for husbands, continuing to love their wives, not taking them for granted. How could this help in the problems mentioned above? Let us see.

How It Works

A husband coming home at regular times has the right to expect his wife to have his meals ready for him, and the wife has the duty to see they are ready on time. But there are days when things seem to go wrong all day, so the meal may not be ready, and often due to no fault of the wife. What will the husband do? If he loves his wife as much as his own body, will he shout at her or beat her? No! Appreciating the fact that his wife is probably disheartened about the situation herself, the loving husband will encourage her, and be patient and wait. This action on the husband's part draws them closer together rather than dividing them. It brings peace to the home, when so easily there could have been trouble. The family peacemaker is not out of date.

Would the family peacemaker work if the husband's meals were often late? Yes, for it says: "Husbands, continue loving your wives." You won her love, so she became your wife. When you were courting you would have done anything for her, even patiently teaching her things she wanted to learn, to win her affection. It worked then. Will it not also work now? Sit down together and teach her how to plan and schedule her housework, washing, shopping and other jobs, if she is having difficulty getting everything done. Take an interest in what she does in the home. When she does well, commend her in a kind and loving way, remembering that she is one flesh with you.

Often little things do the most to make her happy. For example, when did you last bring her flowers, or some other small present, something she really likes? Never stop courting her. That is how you won her, and it is a good way to keep her love. In this way you will make it easier for her to conquer the weakness of womankind, which is failure to be in subjection to their husband and head.

Womanly Subjection— What Does It Mean?

Does this mean a wife is the slave of her husband? No, how could she be if they are one flesh? Then how is she in subjection to her husband? If a human body had two heads and each one wanted to control it, would that body have a peaceful existence? Likewise, when a man and woman marry and become one flesh, there can be only one head if there is to be peace. The Creator himself puts that responsibility on man, as is shown at 1 Corinthians 11:3: "The head of every man is the Christ; in turn the head of a woman is the man."

Does this mean that when some problem arises in the family the wife is not allowed to express her opinion on the matter? No, she has the right to express herself, and her husband would do well to listen to her. Her thoughts can help him make a wise decision, to the peace and benefit of the entire family. But it is the husband's responsibility to make the decision, and the wife shows her subjection by accepting and carrying it out. Love on the part of the wife will make it easier for her to show such submissiveness. The family peacemaker says: "Love never fails." So "clothe yourselves with love, for it is a perfect bond of union." (1 Cor. 13:8; Col. 3:14) Let your love of each other grow stronger as the years go by, and there will be peace in your family.

Husbandly Love—How Can It Be Shown?

As head of the house husbands must be careful how they exercise their headship.

It is not done by walking across the clean floor in dirty boots. That will not win your wife's respect. You cannot expect peace in your family when you do things that do not encourage peace. Why not change your boots as you come into the house? This builds peace in the family, as is stated in the "golden rule" of the family peacemaker. "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) Wives, on the other hand, do not become so house-proud that your husband cannot be comfortable in the home, that he goes out every night. Order things in your home so that they contribute to the peace of the family rather than taking it away.

Remember, husbands, your wife married you because she loved you and wanted your companionship. Now that she is your wife, give her the love and companionship for which she married you. Make her feel she needs you and life could not be the same without you. When she needs you to help her with some little job in the home, be willing to do it, however small it may be in your eyes. Learn to see things from her viewpoint. This is important, because you as the head have to make decisions for both. Your wife will be more willing in accepting and carrying out those decisions if she knows you have considered them from her point of view as well as your own. Wise words in the family peacemaker counsel: "Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:24) Many would be the peaceful, happy families if all would consider these simple words.

You, both strangers once, desired to live together as one unit because a wonderful love grew up between you. The love that drew you together can also help to keep you together as one peaceful, happy unit. The family peacemaker shows how. "Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails." (1 Cor. 13:4-8) What a happy home is the one where love is shown!

Such love, the kind that is a perfect bond of union, the kind that never fails, draws its strength from God, who is the Source of love. (1 John 4:8) Enduring love for one's marriage mate, and for others in the family, is dependent on deep-seated love for God. Lasting peace in the household comes after one has come to be at peace with God. So those who seek stability and contentment in their homes must first seek God, studying his Word, praying for his guidance, applying his counsel and associating with others who do the same. Doing so, they will be able to meet the problems of family life with success. The husband will show abiding love for his wife and win her respect by godly conduct. The wife will manifest endearing submissiveness to her husband. Together they will avoid the pitfalls to happiness—because they follow the counsel of the family peacemaker, God's Word the Bible.

GREATLY CONFUSED

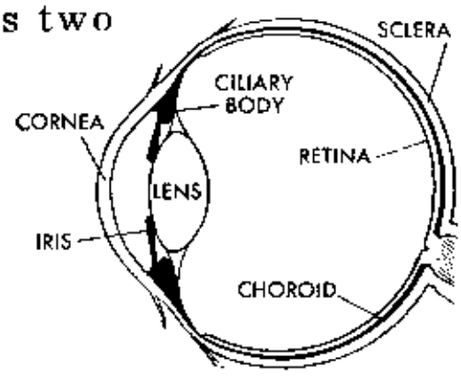
"Communism is the cult of those who think man created God, and not the other way around."—Dorothy Thompson.

OUR MARVELOUS Eyes —Evidence of Divine Wisdom

YES, *marvelous* is the word to use in describing our eyes. Truly they give reason for wonder and astonishment and present powerful evidence of divine wisdom. By means of them we are able to take in a continual flow of visual impressions, of light and shadow, of colors, of movement, and even of distance.

More than that, our eyes automatically accommodate themselves to varying degrees of light, in fact, are able to perceive a range as wide as represented by the numbers from one to ten billion. They can also accommodate to differences in space, from a few inches to infinity. Nor would we overlook the ability of our eyes to express a great variety of emotions. And the marvel of marvels is how all this is perceived by the mind and recorded on the brain!

Only divine wisdom can account for these things, even as it alone can account for the ability of the human embryo to produce in only a matter of months two living cameras out of a little salt, protein, fat, sugar and water. And what cameras! Two beautifully formed, tiny sphere-like motion-picture cameras that are perfectly coordinated and that can take color pictures in three dimensions. And what an advantage it is that we have two eyes! Thereby we have not only a margin of safety and a wide range of vision but also depth of vision. Although having two eyes, we do not see double; no, we have what is termed "single binocular vision."



CROSS SECTION SHOWING 3 COATS

Three Coats or Walls

These wonderful eyes of ours are not quite perfect spheres, being slightly longer from front to back than from side to side. In adults the average eye is about one inch in diameter. Aside from the fact that the eye of a woman is 2 percent smaller than the eye of a man, eyes of people generally are the same size regardless of the size of their bodies. Eyes that seem rather large most likely are either more exposed by the eyelids or protrude farther from their protecting orbit.

The eyeball is a sphere, the walls of which consist of three distinct layers or coats and the contents of which are about 95 percent liquid. Of its three coats, the outer one gives the eye its shape and furnishes protection, the intermediate coat serves chiefly to provide nutrition, and the inmost coat, or layer, contains the all-important sight cells.

The eye's outer coat is termed the *sclera,* meaning "hard," part of which we see as the white of the eye. It is well named, for it consists of bundles of tissue of extreme density, being among the toughest tissues in the human body, serv-

ing well both to protect the eye and to give it its shape. It is so ruggedly built that it might be likened to a concrete pillbox with a heavy plate-glass window in front that has steel shutters to protect the window and a venetian blind inside to control the amount of light entering.

The "plate-glass window" of our illustration is the *cornea,* meaning "horny." It is a circular transparent area about a half inch in diameter in the front center of the eyeball and accounting for one-sixth of the outer coat, the sclera accounting for the rest. The cornea permits light to enter the eye, and through it we can see the colorful iris and the pupil. The cornea is slightly raised above the surrounding sclera as the glass of a watch is raised above the surrounding watchcase. The curvature of the cornea is of the greatest importance in the ability of the eye to focus. While rarely perfect, only when the cornea is seriously lacking in symmetry does it become one of the two causes of astigmatism, the other being a faulty lens.

The tiny blood vessels in the surrounding sclera stop short when they come to the cornea. Surely this is evidence of divine wisdom, as otherwise the cornea would not be perfectly transparent. Incidentally, this explains why it is possible to transplant the cornea from one person's eyes to another's. Due to the unique structure of the cornea, especially its main, hard, hornlike layer, the age or health of the donor is not important, nor even the condition of his own sight, so long as the cornea itself is clear and healthy.

The Second Coat

The second coat consists of three distinct parts: iris, ciliary bodies and choroid. As noted previously, the *iris* can be seen through the cornea or window of the eye, and it is well named, as iris means "rainbow," and it is the only part of the eye that gives it color and variety. The iris abounds in blood vessels and has an opening in the center, the pupil. Yes, the pupil is simply a hole in the iris that looks black because the inside of the eye is dark.

For changing the size of the pupil the iris has two sets of muscles that react automatically to light. One of these is a circular or sphincter-like set of muscles for decreasing the size of the pupil, and the other is a radiating set of muscles, like the spokes of a wagon wheel, for increasing the pupil's size.

MUSCLES OF IRIS

Joined to the iris on each side is a *ciliary body.* Each has a muscle that adjusts the lens for near or distant focusing, and it also has some seventy folds. Then, joined to the ciliary bodies on each side is the *choroid,* meaning skinlike. It completes the second coat, accounts for two-thirds of it and abounds in blood vessels.

The Retina

The third or inmost coat of the eye is the *retina,* the "net," semitransparent and of a purplish hue. It is by all odds the most marvelous part of our marvelous eyes, giving a most striking evidence of divine wisdom. Though of a maximum thickness of but a sixty-fourth of an inch, .4 mm., it consists of ten distinct layers.

In one of these layers are found 137 million light-sensitive cells. Yes, there are 137 million of these in the retina, which, according to one authority, "is about the size of a postage stamp and not much thicker"! Where these are the thickest, from 150,000 to 160,000 of them are found in a [illegible] square millimeter, or in an area about this size: □. In fact, it has been estimated that if these cells were as large as a dot of the letter "i" or a period, they would cover an area of ninety square feet!

Each of these receptor cells consists of five parts, including an outer layer, an inner layer and a nucleus. Tiny nerve lines lead from these and condense to form upward of a million lines. These, in turn, unite to make up the optic nerve that connects the eye with the brain. Where these nerve lines leave the eye is the eye's "blindspot," the lines themselves being insensitive to sight, even as a telephone wire of itself cannot pick up sound. Near this blindspot is the eye's visual center, where sight is most acute, which spot is not even as large as the head of a pin!

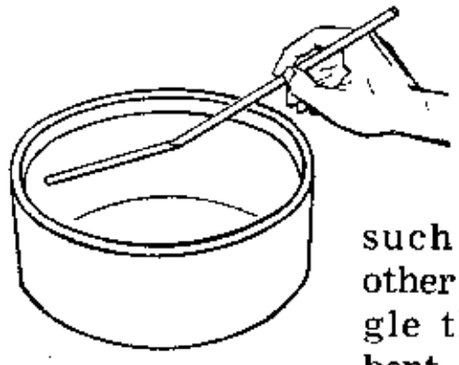
Of the 137 million cells seven million are cone cells and the rest rod cells, the two having distinctive shapes and serving distinctive purposes. The cone cells are receptors for bright light and colors; the rods, for diminished light and peripheral vision, it being with them that we catch sight of things out of the corner of our eyes. Barnyard fowls have only or practically only cone cells and so must go to roost when it gets dark, while owls, which have only or practically only rod cells, avoid the bright daytime and venture forth only when it gets dark. The human eye, with its great number of both cells, has the widest range of vision. The fact that the rod cells are not sensitive to colors no doubt accounts for the fact that in the twilight color distinctions seem to disappear.

ROD AND CONE LAYER OF RETINA

The visual mechanism appears to work something like this: Light strikes a chemical in the receptor cells, which, in turn, creates another chemical, "deep purple," and which, although lasting but a millionth of a second, triggers a nerve impulse that is sent to the brain. According to Dr. George Wold of Harvard University's biological laboratories, "none of the mechanisms of excitation, whether of nerves, muscles or sense organs, [are] really understood."

The Eye's Refractive Bodies

A refractive body is something transparent that offers resistance to light, slowing it down. A vacuum offers no resistance, air offers very little, water more (33 percent), glass 50 percent or more depending upon its nature and thickness, and diamonds most of all. When a ray of light strikes such a body at any other than a right angle the light ray is bent. Put a stick partway in the water and view it obliquely and it will seem to be bent where it strikes the water, due to the water bending the light rays. To the extent that light rays strike the eye at an angle they have to be bent to be focused on the visual center of the eye.



The chief refractive body of the eye is the *lens,** which is suspended toward the front of the eyeball or sphere of the eye and is about the size of an aspirin tablet. It is biconvex, that is, convex on both sides, and has the ability to bend, which greatly increases its focusing power, as also does the fact that its cells are more dense at its center than at its edges—two characteristics no man-made lens could possibly have. According to one theory, when we strain to see, the ciliary muscles automatically bend the lens, but as soon as we relax our efforts the lens has an elastic covering or capsule that automatically returns the lens to normal. Any opacity or cloudiness of the lens is termed a cataract.

* Some, however, give this distinction to the cornea.

In the space between the eye's window, the cornea, and the lens, about an eighth of an inch, is found the iris, as we have seen, and a saltwater solution, termed the *aqueous body,* which bathes the lens. It is continually renewed, and there is a means for drawing off its surplus. When this drawing off is interfered with, pressure within the eye mounts, resulting in painful glaucoma, a major cause of blindness.

The space between the lens and the retina at the back of the eyeball is filled with a gelatinous mass considerably thicker in consistency than the aqueous body. It accounts for four-fifths of the mass of the eyeball and is encased in a special transparent membrane. One of its chief purposes may be said to be to keep the eyeball from collapsing. Though when submerged in water it cannot be seen, it contains an extremely delicate meshwork. Moving spots that are occasionally seen floating before one's eyes are "ghost" blood cells floating around in this mass known as the *vitreous humor.* When, due to malnutrition or undue eyestrain caused by poor illumination or reading fine print, the eyeball becomes elongated, nearsightedness results, according to the generally accepted opinion. When there is a shortening of the eyeball, farsightedness. Farsightedness also results when the lens, because of age, has lost some of its ability to bend.

Normal vision is termed 20/20 vision.* This does not mean that one has good eyesight if he has this but merely that his sight is that of the average person, being able to see at twenty feet what the average person is able to see at twenty feet. A 20/40 vision means that one can see at twenty feet only what the average person can at forty feet; this, however, is not 50 percent vision but actually 83 percent of normal. Having 20/200 vision is considered being legally blind.

* Where the metric system prevails it is known as 6/6 vision.

The Eyes' Appendages or Auxiliaries

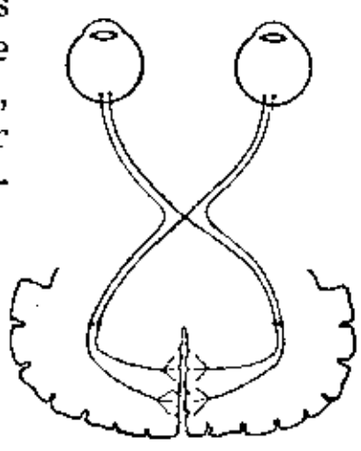
For its proper functioning the eye is dependent upon a number of other organs or structures. For one thing, the eyeball is sealed in by a membrane known as the *conjunctiva* (con·junc·ti'va). It covers the exposed part of the eye and folds back to form the inner surface of the upper and lower eyelids. It contains many tiny nerves that make themselves felt when a speck gets in one of our eyes. Where the conjunctiva lines the eyelids, it is opaque and filled with blood vessels. Where it lines the white of our eyes, it is much thinner and transparent and has few blood vessels; and it contains no blood vessels where it lines the cornea—again evidence of divine wisdom. Injury or disease may cause it to give the eye a bloodshot appearance. Inflammation of it is termed *conjunctivitis,* which in a serious form is known as *trachoma.*

The eyeball is cushioned in very soft fat in a cone-shaped orbit and is placed in it in such a way as to give it at once maximum protection and maximum range of vision. In each orbit are seven muscles: the "elevator" muscle for the upper eyelid that enables us to wink, and three pairs of muscles fastened to the eyeball and the orbit that enable the eye to move sideways, up and down, obliquely and in a circular fashion. These pairs of muscles work in various combinations, and the two sets, for the two eyes, are perfectly coordinated, which is one of the reasons why single binocular vision is possible.

Our eyelids with their eyelashes are a great help also. They protect our eyes against harm from too much light, too much heat, dirt and bad weather. Their inner surfaces abound in tiny glands that emit a waxlike substance that serves to

lubricate the eye and keep the lids from sticking to it. And logically, since the upper eyelid moves so much more than the lower, the upper has more of these tiny glands.

The eyelids also help distribute the tears that lubricate, nourish and keep moist the outer surface of the eye and that also have somewhat of a germ-killing power. They are supplied by tiny glands located at the upper outside part of each eye and are drained off at the lower nasal side of the eye. Helping also to protect the eyes are the eyebrows.



PATH OF OPTIC NERVES TO BRAIN

Many and various kinds of nerves serve the eyes for sensation, for voluntary and for involuntary movements. It is said that eight of the twelve cranial or head nerves are involved in some way or another in our seeing, the second of these, the optic nerve, actually a twin, being given entirely to sight. The optic nerves lead to the rear halves of the brain, to the subdivisions known as the occipital lobes. The left half of the optic nerve of each eye leads to the left lobe and the right half of the optic nerve of each eye leads to the right lobe. This crossing over of one half of the optic nerve of each eye to the other side is believed to have some relationship with the coordination of the images of the two eyes. Further, this serves as a safeguard, for neither eye is dependent upon just one lobe nor is either lobe dependent upon just one eye.

In common with all the rest of the body, the eyes and their appendages have their share of the various blood vessels; those of the eyes being especially remarkable for their delicate walls, their loose connection to surrounding tissue and the way they bend. Within the eye are visible internal blood vessels, this being the only part of the body where this is so. This is at times of great help in diagnosing a patient.

Evidence of Divine Wisdom

Truly the eyes are a marvel of marvels and produce a wealth of evidence of divine wisdom. They simply cannot be accounted for by the senseless ones who say in their hearts, "There is no Jehovah." The more acquainted we become with them, the more evidence we see of the wisdom of the Creator: in their structure, their coordination, in their automatic accommodations and adjustments and in their reception of light and impressions of space, color and movement.—Ps. 14:1.

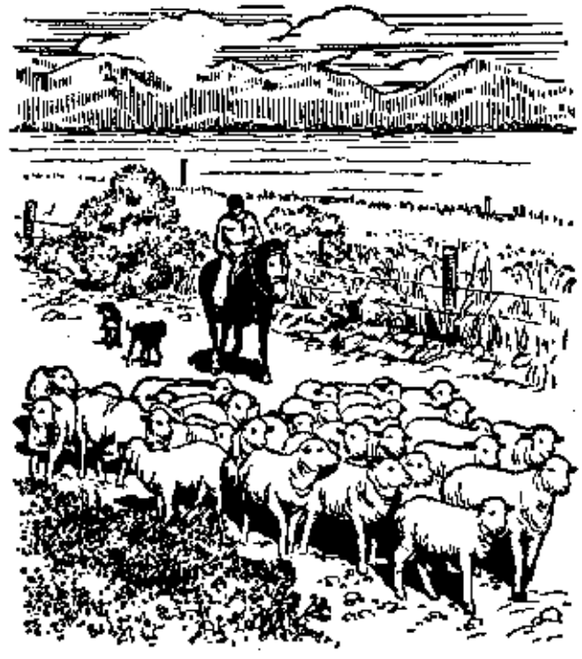
The greatest of all marvels is the sense of vision in our brains. The eye is like a camera, amazingly so. (Man in inventing the camera unconsciously imitated the eye, human wisdom discovering the principles that guided divine wisdom in creating the eye.) The eye takes motion pictures. What we see in our minds is not the outside objects we are looking at but the picture that is being taken by the receptor cells and sent to the brain—a continuous picture automatically and instantaneously developed. Yes, that picture is actually in our brain, and that is so regardless of its size! More than that, it is all being recorded for future reference!

No question about it, a wise king of long ago knew whereof he spoke when he said, 'The seeing eye—Jehovah himself has made it.'—Prov. 20:12.

SOUTH OF Buenos Aires

By "Awake!" correspondent in Argentina

THE South American continent is associated in the minds of the majority with a tropical climate, extensive green plateaus and dense jungles, where fauna of every kind thrive in a climate that is ideal for them. Perhaps to some, South America summons a vision of the steaming Equator or the Amazon jungle, abounding with fruits that are the tropical delight of its inhabitants. That is a true picture—at least for the part of South America that fits the description—but not for all of South America, nor for all the countries that go to form this huge triangle-shaped continent.



Let us not forget that "South" does not only mean south of the frozen wastes of the North Pole, escaping, as it were, from the regions that inherit their cold winters from the North Pole. "South" also means getting closer to the South Pole, a place in the world that boasts its own frozen deserts and exports its own cold winters to its neighbors. Argentina is one of its close neighbors.

Argentina is situated in the part of the hemisphere that has the greatest climatic changes and, as a consequence, does not present the totally tropical picture that is so often associated with South America. It is true that in the 1,072,700 square miles that make up the nation's territory there are places that are hot and tropical; in fact, Argentina has the hottest point recorded on the continent, in the Santiago del Estero Province situated in the north of Argentina. And yet, this same country, whose 20,956,000 inhabitants are scattered from the northern frontier touching Bolivia to the very doors of the South Pole, has the coldest spot recorded on the continent. While speaking of superlatives in topography and climate, we might say that Argentina has the highest mountain on the continent and in the hemisphere, Mount Aconcagua, which towers 22,834 feet above sea level. And for good measure, let us mention the lowest place on the continent, Salinas Grandes, in the Valdés Peninsula in Argentine territory, which is 131 feet below sea level.

A View of the Capital

The city of Buenos Aires, capital of the nation, has a summer climate much like that of New York, hot and humid. But, despite the sometimes oppressive humidity, more than one third of the inhabitants of the country have chosen to live in Buenos Aires and greater Buenos Aires. The city proper has 3,703,000 inhabitants, but there are close to 8,000,000 people in all of greater Buenos Aires. We are happy to say that in this populous

area there are many zealous, active witnesses of Jehovah organized into seventy congregations.

A curious characteristic of the city is that its dwellers have not formed national or racial groups such as observed in many big cities of the world that have many nationalities represented. This highly commercial city, whose port handles boats from all over the world, has no solidly Italian or Spanish districts or other districts comprised exclusively of other nationalities. In a short time after coming to this country to live the people become Argentines.

One of the things that accelerates the integration process is the local custom of eating abundantly and well. No matter from what country you may have come or what eating habits you may have had, you soon 'do as the Romans.' You find yourself just as lost as your neighbors if your meal does not include some cut of beef. You find yourself consuming the big delicious steaks with the same frequency and zest as they do, and it could be added that you will find yourself just as concerned as they are when the price of meat goes up, as it has been doing steadily. Another eating attraction in Buenos Aires is pizza, an Italian tomato pie with cheese topping. There are many, many pizzerias in the city where it is sold. On Saturday night there is generally a line waiting for tables in these places because the city comes out in force to consume tons of it! At home the favorite food is *asado,* which means choice beef cuts roasted over an open fire. The present financial situation, however, has cut down some on the quantity that families can afford, but by no means has it wiped out the custom. That is fortunate, because it is so easy to get used to eating steaks and *asado.*

There are many nationalities represented in the country, Italian and Spanish dominating. The people are amiable and express their thoughts very openly, be it over politics, football or the horse races.

Region of "Big Feet"

But to the south of Buenos Aires, where the climate becomes colder, there extends a vast territory that is not totally known to the majority of the inhabitants of the country. This region has features that are completely different from the tropical regions in appearance and activity.

The region that is worthy of special mention is that which extends to the south of the thirty-eighth parallel, generally called the Patagonia. This vast territory that stretches down to the very doors of the South Pole is sparsely populated, and a description of its terrain and climate helps one to appreciate why the people of this country would rather go "north" from this place. The general impression of the land is one of desolation, to such a degree that when the well-known English naturalist Darwin visited it more than a century ago he called it *la tierra maldita,* which means cursed earth. Since then the climate remains the same, of course, but much progress has been made that has given new life to its pioneer-spirited dwellers. The mineral discoveries, especially petroleum, have been responsible for the material betterment of the region and of the country. The oil wells in Comodoro Rivadavia on the eastern coast of the Patagonia have made the country virtually independent as far as fuel needs are concerned.

The name Patagonia was given to this place by the Portuguese navigator Hernando de Magellan. He called it Patagonia for the inhabitants of the region who had big feet, or at least appeared to have big feet. In Spanish, *patagones* means big feet. What happened was that the natives wrapped their feet in crude sandals made of animal skins in such a way that they

left huge foot impressions in the earth—hence the name. Of course, the part that Magellan saw was the southernmost extreme of the region and its inhabitants. But there are parts of the Patagonia that are more attractive.

The western border of the Patagonia is mountainous, with the Andean mountain range dominating the whole panorama. Majestic peaks, ice deposits and glacial formations deck the terrain. Without really being very high, this mountain range is savage. Abundant rains that are brought by western winds have given birth to numerous rivers and snow-capped peaks. In the Andean Patagonia there are spectacular glaciers, among which is the Moreno Glacier, a huge mass of ice that is about twenty-eight miles long, with points rising some two hundred feet high.

COMING IN THE NEXT ISSUE

- Church Responsibility in Our Critical Times.
- Parents Can Be Cruel.
- Poisonous Mushrooms and Edible Toadstools.
- No Common Market for Britain.

Some Cheerful Features

But not all is wasteland in this region. Coming from the Andes toward the center of the Patagonia, still fairly well north, one finds the Province of Río Negro. In its beautiful valleys lies the richest fruit-growing region of the country. There are no tropical fruits, as we have left them behind miles ago; but there is an abundance of apples, pears and grapes, much of which fruit goes toward being one of Argentina's major exports.

Another cheerful feature of the Patagonia is what many call the 'Switzerland of South America,' Bariloche. The numerous lakes and forests that bless this winter ski resort form a chorus of beauty that make its scenery comparable to the Swiss Alps; in fact, many Swiss and Germans have chosen this place as their home. In travel agencies in the city of Buenos Aires it would be easy to confuse travel posters of Bariloche with those of Switzerland.

But aside from these and a few other cheerful features, found mostly in the northern part of the region, the Patagonia is a barren inhospitable desert. Those who visit it remember mainly the cold winds that constantly chastise the earth and the few men who dwell on it. Among the few representatives of the vegetable kingdom found in this part of South America are the clumps of tough grass that spot the area. There are few cows in the whole region. 'Well, what do people eat?' might ask a beef-loving Buenos Aires resident. They eat mutton, because the type of grass found here can support sheep. So the Buenos Aires people who visit this region usually return telling about the cold, the inhospitable winds, the lack of vegetation, but they always tell how tired they are of eating mutton. They miss their steaks.

To complete the account of the colder side of South America, or, rather, the colder end, let us replace your vision of the noisy parrots of the hot northern jungles with their more sedate counterpart, the "well-dressed" penguins. Non-fliers but excellent swimmers, they consume enormous quantities of fish. These inhabitants of the southernmost tip of South America, flocked together in their "formal" dress, add a final wintry touch to this long continent. Here in this famous *Tierra del Fuego* that Magellan saw, things are as different from the northern extreme of South America as they are far from it. We are 4,750 long miles from the tropics. There is a world of difference in climate, topography and customs. So if you want to visit *all* of South America you will need to bring your overcoat.

IS YOGA SOMETHING FOR CHRISTIANS?

"STUDY YOGA, CHRISTIANS TOLD," was the heading to an article in the London *Daily Express,* reporting on the 1961 meeting in New Delhi of the World Council of Churches. "Christians should take up oriental meditation, the system of Yoga and the 'disciplined will' of Eastern teachers, said U Ba Hmyin, a Baptist leader from Burma, preaching at the opening service of the World Council of Churches."[1] Moreover, a Roman Catholic monk suggests yoga as an approach to Christian prayer.[2] Besides such clerical urgings to take up yoga, there is now a flood of books on the theme of yoga for 'health and dynamic psychological powers.'

These books not only urge Christians to take up yoga but they make such emphatic declarations as: "The *true* Christian way of life *is* Yoga. . . . Yoga does not conflict with Christian teachings."[3] Since such claims are being made, it is timely to ask, Is yoga something for Christians? It will be well to examine yoga and its objectives and look at them in the light of God's Word, the Holy Bible.

Yoga's origins go so far back into antiquity that they are said to have been lost in the passing centuries. The word first appears in the later Hindu *Upanishads* and comes from a Sanskrit root *yuj,* meaning "joining" or "union." Yoga is thus the yoking of the mind to the Hindu conception of deity, bringing about what is called "Union—or Man-God."[3]

Objectives and Methods

The words often used to describe the aim of yoga are "self-realization" and "self-knowledge." For achieving such a goal, there are about ten different types of yoga. One of them, Hatha Yoga, is widely taught throughout Christendom. It is the yoga promoted for health benefits and is described as "a system of mental and physical training with prescribed postures, breathing exercises, meditation and relaxation."[3]

The effect of this popular yoga is frankly admitted to be many-sided, health being just one aspect: "Hatha Yoga is really the preparation of mind and body, through health and vitality, for a higher form of Yoga, Raja Yoga, which is the reason it has been called 'the ladder to Raja Yoga.'[3] It is said that the only reason the body-building and mind-disciplining yoga is taught is for the sake of knowing a higher yoga. Thus Webster's dictionary defines yoga as "the suppression through progres-

sive discipline (as raja-yoga) of all activity of body, mind, and individual will in order that the self may realize its distinction from them and attain liberation from all pain and suffering."

Though the yoga health books say yoga is not a religion, it is usually admitted that it leads to religion. The motive of the true yogi (one who practices yoga), says Sir John Woodroffe in *The Serpent Power,* is not merely to obtain dynamic powers but "is essentially a religious one, based on a firm belief in Brahman and inspired by a desire for union with It which is liberation." One yogi says: "I myself consider Kriya [Yoga] the most effective device of salvation through self-effort ever to be evolved."[4] A yogi who initiated some 100,000 Westerners* into a higher yoga says: "Master of his body and mind, the Kriya Yogi ultimately achieves victory over the 'last enemy,' Death. . . . In contrast to the slow, uncertain 'bullock cart' theological path to God, Kriya Yoga may justly be called the 'airplane' route."[4]

It should also be borne in mind that "the cultivation of suprasensory perception is one of the aims of yoga."[3]

Posture and Breathing Exercises

How are extrasensory perception and other yoga objectives attained? First, there is a series of semi-acrobatic postures, many of which are extremely difficult. One yoga-for-health book says about a certain head-standing posture: "This is the posture for those who wish to develop suprasensory powers like telepathic communication and clairvoyance."[3] Another book admits that the yoga health exercises are related to developing ESP: "The awakening of the *chakras* from their latent condition to consciousness is also the purpose of Hatha Yoga exercises."[5] The *chakras* are said to be related to the gradual development of ESP by means of the *Kundalini* power. *Kundalini,* meaning "coiled one," is said to be the goddess of nature and is represented by the symbol of a serpent.

Yoga teaching is that the serpent power, *Kundalini,* lies at the base of the spine and, when aroused, is made to travel up the spine through six stations, plexuses or *chakras,* to the residence of the deity Vishnu in the brain. When this serpent power reaches each new *chakra* or plexus, the yogi is said to experience new kinds of psychic powers, until finally he may arrive, after years of effort, at the "union of *Kundalini* with Vishnu," the goal of *samadhi,* the state of superconsciousness or complete illumination.

Yoga books stress the fact that with yoga one can attain psychic powers without the decline in health experienced by many spirit mediums. The health-building type of yoga is said to offer a "scientific method" of gaining such powers as ESP:

> "The advantage of achieving psychic development by the graded scientific method of Raja and Hatha Yoga is that the same experiences [of the spirit mediums] will appear in their proper sequence under full control of the operator guided and protected by his *guru* [teacher], and will not be accompanied by physical derangement or loss of health. . . . One by one all the occult centres of the body . . . are awakened, all hidden powers unveiled, all superphysical planes conquered, and man while still man becomes divine."[6]

Whether for obtaining health or occult powers, breathing exercises go with the postures. The yogis are said to have worked out the most elaborate system of breathing that has ever existed under the sun. It starts with deep breathing and ends up with a complicated type of breathing. One better-health-with-yoga book emphasizes the importance of the breathing exercises by saying: "Its significance has been acknowledged even by the well-known [spir-

* Yogis who leave India to teach yoga in the West often explain the reason as: inner voice, vision, spirit command, and so forth.

it] medium Eileen Garrett. . . . 'Control of breathing,' she says, 'plays an important part in all my supernormal work.' "[7]

Another reason for the complicated breathing is the yoga teaching that each person has been allotted a definite number of breaths to his life. If he uses these up rapidly by quick breathing, he is said to die sooner. So the yogi tries to slow his breathing down even to the extent of stopping it for long periods.

Concentration and Meditation

Breathing and postures are not all: concentration comes next. The student is taught to concentrate on the extremity of his nose or on the tip of a burning candle. The eyes are half closed as he looks at the burning candle and the gaze is fixed on the flame till tears come into the eyes. Then, with eyes closed, one holds the image as long as possible. This may be followed by gazing at the tip of the nose. The objective is to get the mind a total blank.

The next step is meditation by fixation on one idea for long periods. Such exercises lead to a trance or form of hypnosis. Thus K. T. Behanan, in *Yoga, A Scientific Evaluation,* says:

> "There is one feature which is strikingly common to both hypnosis and yoga. It is well known that hypnosis can be induced by staring steadily at an object or by thinking exclusively of one idea. This monoideism has its parallel in yoga during the meditative period when the yogi aims to eliminate from the mind everything but the thought of the minute object of concentration."

Since this kind of meditation leads to self-induced hypnosis, the most common posture in yoga is the lotus posture, which is the sitting posture in which the lower limbs are locked together, to guard "against the danger of falling backward or forward during the trance state."[4]

During the meditative stage a yoga theory regarding the relationship between health and colors may play a part. One health-by-yoga teacher says:

> "Yellow is necessary for the sacrococcygeal plexus [*chakra*] which is situated between the anus and the generative organs. It stores this color whenever there is a surplus. . . . White is stored in the prostatic plexus. . . . Red is stored in the solar plexus. . . . Green . . . is stored in the cardiac plexus. . . . Blue . . . is stored in the laryngeal plexus and controls the power of hearing. . . . With the help of these colors in meditation and food, I have seen my students achieve tremendous [health] benefits. These various colors may be ingested into the body by concentrating on the different nerve plexuses where they are stored. . . . Concentration on these plexuses sometimes awakens latent powers and opens the nerve centers for the ascent of the kundalini [serpent] power."[3]

In harmony with Yoga theories is the practice of healing by colors and radiations. In fact, one yoga book tells about a radionic-type device manufactured in England: "De la Warr has devised a treatment instrument called the Coloroscope, which actually radiates curative wave-forms at the patient. . . . The wave-forms are projected at the patient by using a coloured ray of light as a carrier."[8] This same manufacturer, says the yoga book, makes a camera, called the radionic camera, that photographs diseases of patients many miles distant, the only link with the patients being a spot of blood on the instrument. The manufacturer has also published reproductions of "thought-photographs," those taken by telepathy.*

Yoga healing, that is, diagnosing and curing by psychic powers, is often discussed in yoga literature;† and many examples are given by Yogananda in his autobiography.[4]

Many are the other manifestations of the serpent power, so many that only a few

---

* *Clairvoyance and Photography,* by T. Fukerl.

† The "better-health" yoga is considered a way to acquiring powers of psychic healing.—*The Science of Psychic Healing, a Sequel to Hatha Yoga,* Ramacharaka.

can be mentioned. The *Yoga Dictionary* lists a few of them:

"Knowledge of past and future. . . . Understanding of the significance of sounds made by animals. . . . Knowledge of others' minds . . . The belief that a great yogi can become invisible at will . . . is general in India. . . . Knowledge of the time of death. . . . Various kinds of strength. . . . Knowledge of minutely small, concealed and distant things . . . clairvoyance, . . . psychometry, that is, knowledge of other things connected with the object. . . . There may also be powers as well as vision, such as, for example, control of hunger and thirst by mind-poise on the pit of the throat. . . . Levitation. . . . Clairaudience. . . . Astral travelling."[9]

The powers obtained by yoga are thus basically the same as those possessed by Christendom's spirit mediums, spiritualists and extrasensory perceivers. By awakening the "serpent power" through yoga one is said to attain "the kingdom of heaven that is only to be found within."[6]

Yoga in the Light of the Holy Bible

From the foregoing it is evident to students of the Bible that yoga and its practices are in direct conflict with God's Word. For one thing, yoga teaches that all religions lead to the kingdom of heaven which is within oneself. But Jesus Christ did not agree that all religions lead to the same goal. Many lead to destruction. (Matt. 7:13, 14) Moreover, the Bible teaches that the kingdom is a real heavenly government, one that will destroy all the nations of this world. (Dan. 2:44) When Jesus said to the unbelieving Pharisees, "The kingdom of God is in your midst," he meant that the foremost representative of that kingdom, the King himself, Jesus Christ, was in their midst.—Luke 17:21.

Yoga stresses salvation through self-efforts and self-knowledge, but the Bible stresses salvation by means of Jesus Christ and God's kingdom. Instead of self-knowledge, the Bible counsels the need to take in knowledge of Jehovah God and Jesus Christ, the only kind of knowledge that leads to everlasting life.—John 17:3.

Yoga leads to a blank mind, empty of contents—the very condition that Jesus Christ warns against, since it makes one easy prey for the demons. (Luke 11:24-26) The Christian must keep his mind full of Bible truths so he can resist the wicked spirit forces misleading the world. (Eph. 6:12, 13) Christian meditation is not a trance-inducing fixation of thought on one idea or object, nor is it a lazy rambling state in which the mind is receptive to any idea that comes along, since ideas can be injected by demons. As one demon told a / who used the ouija-board way to automatic writing:

"A good way to begin is to try silent thought about the superconscious as the subject of meditation. You must be able to subdue your mind, quiet it. . . . Allow your mind to wander or just to blank out. . . . Mistakes can be avoided by listening carefully each day at meditation for the inner voice . . . and the help from higher planes."[10]

To guard against demon snares, Christian meditation must be guided by the Bible. As you read, pause and add mentally to what has been read. Think about the full meaning of a scripture; how does it apply to your life? Bible meditation is purposeful and safeguards the Christian.

Moreover, the Bible exposes the "serpent power" to be spiritism and to derive from none other than "the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth." (Rev. 12:9) To guard against being deceived by the Devil and his demons, let the Christian who feels the need for exercise not use yoga as his guide. There are many other exercises, walking being one of the best. Be moderate, realizing that "bodily training is beneficial for a little."—1 Tim. 4:8.

Yoga is a scientific, methodical way to the practice of spiritism. Despite clerical urgings, it is not for Christians, who must resist the Devil and stick close to Jehovah. —Rev. 22:15.

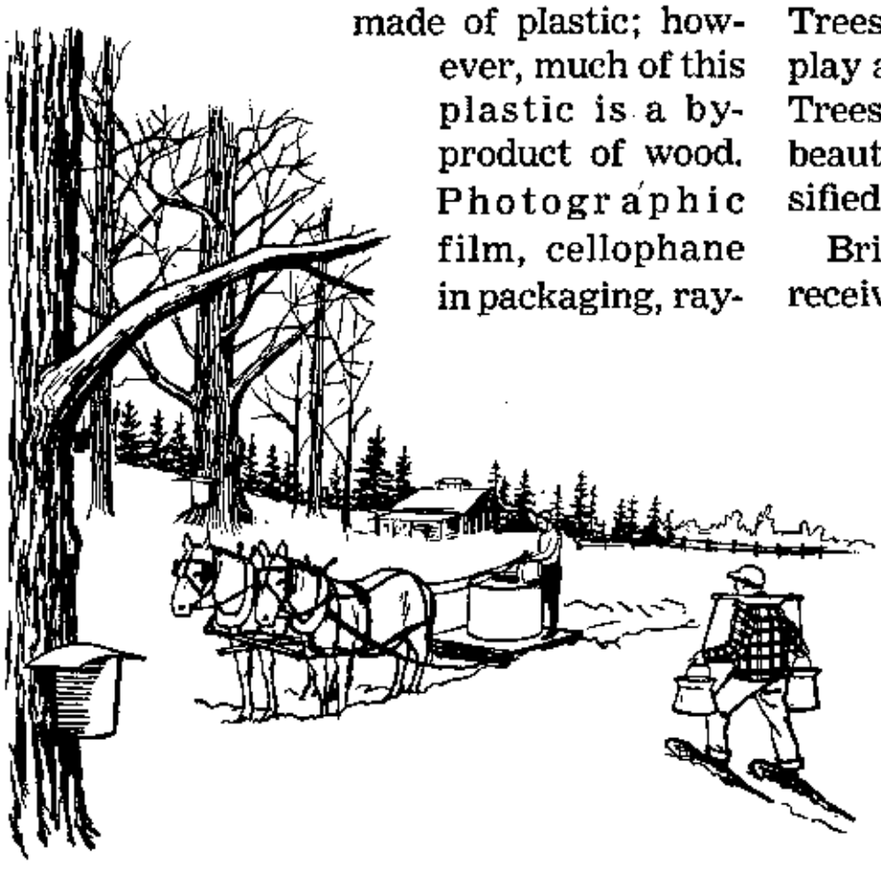
REFERENCES

1 Issue of November 20, 1961.
2 *Time*, July 11, 1960, pp. 69, 70.
3 *Yoga and Long Life*, by Yogi Gupta, pp. 15, 17, 20, 22, 26, 99, 141-143.
4 *Autobiography of a Yogi*, by Paramhansa Yogananda, pp. 40, 166, 249.
5 *Yoga and Health*, by Selvarajan Yesudian and Elisabeth Haich, p. 96.
6 *The Yoga of Health, Youth and* [illegible]y Sir Paul Dukes, pp. 29, 41, 42, 51.
7 *Forever Young Forever Healthy*, by Indra Devi, p. 37.
8 *The Study and Practice of Yoga*, by Harvey Day, p. 95.
9 *Yoga Dictionary*, by Ernest Wood, pp. 118-121.
10 *Beyond Doubt, A Record of Psychic Experience*, by Mary Le Beau, pseudonym of a woman teacher and psychologist, pp. 144-147.

TREES for the use of man

LOOK around you. How many things can you see right now that are made of wood? No doubt you are able to name a number of things, for in our modern age wood is one of the most widely used raw materials.

Products of the forest appear in man's life not only in their original state but in other forms made possible through chemical processes. When identifying items made of wood did you include the telephone receiver in your home, fountain pens and certain automobile accessories, among others? Yes, many such items are made of plastic; however, much of this plastic is a by-product of wood. Photographic film, cellophane in packaging, rayon cord in tires are not as commonly recognized products of the tree.



Numerous industries engaged in the manufacture of forest products have developed because of the enormous demand for wood. But the use of the tree by man is not limited to wood products alone. Trees provide many eatable products. They play an important role in soil conservation. Trees influence the climate and provide beauty. These are only a few of the diversified uses of the tree by man.

Briefly reflect on some of the benefits received from the tree by man.

Maple Syrup

Crispy waffles covered with butter and maple syrup. How delectable and mellow to the taste buds! Perhaps you have enjoyed mornings with such a meal. Maple syrup made from the sap of a maple tree has a domestic importance all its own.

You will be interested in the process involved in producing this maple syrup. Interestingly, the maple tree does most of the work in its own "sugar factory."

As you know, a green plant takes carbon dioxide from the air and combines it with water in the presence of light to manufacture simple sugars. This chemical reaction takes place in the chlorophyll-containing bodies called chloroplasts, which might well be called the machines of the "sugar factory."

Early spring is "sugaring off" time. The trees are tapped by boring small holes in the sapwood. A spout is inserted in each hole and a bucket hung beneath it to catch the sap that drips out. The collected sap is carried to a nearby sugar house, where it is boiled down to remove the water. After the proper consistency is met, the amber residue, filtered and bottled or canned, provides the product we know as maple syrup. Further boiling reduces the syrup to maple sugar. A 31.5-gallon barrel of sap boils down to a single gallon of syrup or about eight pounds of sugar.

Yes, it's true, when we enjoy buttered waffles covered with maple syrup, or crunchy nut and maple-sugar cookies with a dish of maple-nut ice cream, it is because there are trees.

Soil Conservation

The importance of soil preservation is not always fully appreciated. However, soil conservation is essential, for every calorie of food stems from the most basic resource —the soil. Soil conservation is just as important to the town and city dweller as it is to the farmer, who often is forced off his land due to soil erosion.

Trees play a big part in the preservation of soil. To illustrate this the pamphlet *Our Natural Resources—and Their Conservation* remarked: "Hydrographic studies have shown that, where 75 per cent of Western range land was covered with trees and plants, water runoff was 2 per cent of the amount of rain falling each hour; soil loss under these conditions amounted to only about 5 per cent of a ton on one acre in an hour. But where a mere 10 per cent of the land supported trees and shrubs, 75 per cent of the rain ran off each hour, and more than five tons of soil were washed away on every acre during each hour."

To see the importance of trees in soil conservation a person needs only to look a bare place on a hillside where there are no trees or plants to catch the rainfall. No doubt, ditches and gullies are what you will discover. By comparison, a wooded hillside is usually free from these gullies and ditches, due to the fact that the roots of the trees have worked their way down into the ground, holding soil particles together so that they will not wash or blow away. Tree roots also make the soil porous, enabling it to absorb water, thereby preventing soil erosion. Sadly, countless hills have been stripped of trees, leaving precious topsoil exposed to erosion by wind and water. Once lost, the soil takes years to be replaced.

It is evident that trees strategically located afford a great asset in the conservation of soil.

Wood Products

Wood is the foundation of an important phase of the economy. It has been remarked that each American uses an annual average of 438 pounds of paper and 204 board feet of lumber. This vast consumption of wood, paper and forest products in the United States is valued at $23 billion per year. As a result, methods have been

developed to use almost all of the tree. Sawmill wastes can be turned into wood pulp, fiberboards, particle boards and chemicals. Even the tree bark can furnish fertilizers. Virtually the entire tree is useful to man.

There was a time when one could recognize all products made of wood. This is not always the case now. For example, one may never have thought that "silk" thread and a giant beam could come from the same tree. Yes, "silk" thread can be made from a hemlock log. The process involved is quite fascinating.

First, the hemlock pulp must be alkalinized to the stage of viscose (a viscous orange solution made by treating cellulose with caustic alkali solution and carbon disulfide) about the consistency of axle grease. Second, pressure is applied, forcing the solution through minute apertures corresponding to the spinnerets of the silkworm. Third, the fine threads, or filaments, coming through these openings are coagulated either in a fixing bath or by process of evaporation, and several of them formed at the same time are twisted into the strand for spinning. The result is "silk" thread, a product widely used by man.

Cork, the outer bark of a type of oak tree that grows in the countries around the Mediterranean Sea, particularly Spain, Portugal and North Africa, is another product of the tree that has many uses by man. One of the more familiar uses of cork is the bottle stopper. Bottle caps used for soft drinks and other beverages, plastic screw caps and other types of closures also make use of cork. Corkboard is widely used for insulating walls, floors and air conditioners because of its strength and efficiency.

Perhaps the shoes you are wearing contain cork. Cork parts make shoes flexible, provide cushioning, and help insulate the feet. There are countless other articles made from natural cork that play a part in our everyday life. The tree, in providing man with cork, is indeed a priceless blessing.

Paper, one of the well-known products of the tree, is used today in over 14,000 commercial products. Books, magazines and newspapers are obvious uses of paper. Horseshoes are also made of paper, in layers impregnated with waterproofing oil and laminated with powerful cement. Gas pipes and electrical conduits are made of heavy paper laps, dipped in melted asphaltures and wound and laminated over wooden cores. Items that one might never think of associating with wood are being produced by man for the commercial market.

Certain trees that grow in the tropics produce natural rubber, but there is synthetic rubber as well. Buna, or synthetic rubber, is made by chemical methods from alcohol; and since alcohol can be made from wood, synthetic rubber can be made from wood also.

Even the fuel burned in a car can be mixed with wood alcohol. In countries where supplies of petroleum are inadequate, alcohol is used to a larger extent for this purpose.

It is truly remarkable the numerous products that the Creator has made available to man by causing the trees to grow.

Influence upon Climate

While forests probably have little effect on the overall climate of a region, they do materially affect the climate of the immediate locality that they occupy. Since it is climate that often determines whether a locality will be scenic, fertile and productive, we can see why it is important for man to know the influence that trees have on the climate.

The elements of climate that are most affected by the forest are solar radiation, temperature, wind and water.

Lands guarded with trees will remain cool and comfortable, for the heat that might be absorbed by the bare land surface will be taken care of by the trees. Concerning this the book *Our Friends the Trees* says: "Each year the forest trees of North America absorb and store solar heat which is equivalent to the energy-heat stored in a billion and a half tons of coal. Cut down those trees, and that blistering heat will burn the land surface into a nonproductive condition." Wise location of trees provides a shelter for the land.

Since the forest canopy may reduce the solar radiation, it is logical that daytime temperatures, where part of the sun's radiant energy is intercepted by the trees, will be lower than open areas that are unprotected. Therefore, if agreeable temperatures are desired during the summer heat, plant trees around the yard. Trees have the capacity to moderate the temperature.

Wind can also be greatly reduced by the trees. It has been discovered that it is beneficial to plant one or more rows of trees and shrubs in such a way as to form a living barrier against the wind. For example, in an open area where wind velocity is 35 m.p.h. a dense windbreak correctly located will effectively reduce wind velocity to 10 m.p.h. approximately 100 feet away from the windbreak.

Even though there is much yet to be learned about the influence trees have upon rainfall, it is generally accepted that forests increase local precipitation over the areas they occupy and enrich the air with moisture. Studies have shown the excess of precipitation in some cases to be more than 25 percent over forested areas as compared with that over adjoining unforested areas. Air currents that pass over forests in broad continental valleys are enriched with moisture, enabling larger quantities of moisture to penetrate into the interior of the continent. When forests are destroyed, the climate of the drier regions into which the air currents flow is affected.

But this is not all, for the Creator has endowed the trees with variety of form and beauty that is a delight to behold. Who has not marveled at the superb grace and majesty of a towering tree? Who has not been fascinated by the formation of a leaf? And what an awe-inspiring sight the woods are in autumn in those parts of the earth where the leaves provide a dazzling pageantry of color!

What a marvelous gift are those trees! They are given to us to use; they are ours to enjoy. They are a gift from God.

Dangers of Hypnosis

● Regarding the dangers associated with hypnosis that many persons are prone to minimize, the professional journal *GP*, of July 1961, had the following to report:

"Subjects for hypnosis should be carefully screened. On advice of a physician, a 49-year-old woman successfully underwent hypnosis for relief of persistent back pains. But she developed delusions people were following her, trying to hypnotize and harm her. Diagnosed as a paranoid psychotic, she had to undergo electro-shock treatments and psychotherapy. Later, the Industrial Accident Commission of California ruled that her hypnosis treatments were 'one of a series of major contributing factors in precipitating the patient's paranoid schizophrenic reaction.' This established a legal precedent for linking hypnosis as a factor in later mental breakdown."

From COTTON to CLOTHING

WHEN you think of cotton you think of clothing. So much of what we wear is made from cotton. The story of cotton is that of a natural fiber providing more cloth for mankind than all the other fibers combined. The cotton fiber has attained world success as a VIP (very important product). It not only clothes whole nations but has virtually established the economy of others. It has played such a vital part in the economy of the southern United States that it has come to be called "King Cotton."

The states comprising the Cotton Belt have a warm climate suited to the raising of this plant that provides your clothing. One million cotton farmers plant the seed that one day becomes a part of your cotton wardrobe to keep you warm or cool or perhaps just looking very neat.

In the early spring the cotton seeds, which will grow on a wide variety of soils, are planted in the rich southern earth. From the planting of the seed two inches below ground to the growth of the plant two or more feet above ground cotton needs about two hundred frost-free days.

Just after the green stalks appear out of the earth thousands of people gather to celebrate the coming cotton crop. The famous Cotton Carnival, held in Memphis, Tennessee, early in May each year, is a five-day festival in honor of "King Cotton." It is really a party with a purpose, that is, to promote the use of cotton. Quite an affair for this relative of the common hollyhock. The royalty for the occasion are a King and Queen as well as a Maid of Cotton. The Maid, wearing a handsome wardrobe, takes the cotton story to many American cities and several European countries during her year's reign.

While the Maid is on her tour, the cotton crop, whether rain-grown or irrigated, is progressing to maturity. First, the lovely cotton flower appears in its creamy whiteness. After a day the bloom changes to red, then the petals fall off, leaving a green pod. This is the cotton boll. It looks like a giant raindrop. The boll has three or five compartments, each with seven to ten seeds. Each seed will yield about ten thousand fibers. The boll matures in forty-five to sixty days. When ripe it bursts, exposing the cotton fiber like a powder puff.

The cotton harvest begins in early July and lasts three or four months. Plenty of sunshine is needed now. On flat lands and large acreage mechanical pickers or strippers harvest the crop. But the best cotton is handpicked from the open bolls.

Ginning to Weaving

Can you picture it now? Cotton to clothing, a tuft of this fluffy cotton transformed into a gay-colored dress or a fancy sport shirt. Before this royal fiber

goes on its way to cloth or clothing it must be separated from the seed. This is called ginning. Until the invention of the cotton gin it was a day's work to remove a pound of fiber. The gin's hook-tooth saws tear the fibers from the seeds. The moisture, trash and dust go too. The free fibers, called lint, are sucked away to a press box, and the seeds are saved for next year's crop or go into products such as cooking oil, insulation and fertilizer. The cotton fiber is pressed into oblong-shaped bales, wrapped and strapped with steel bands. The bales weigh 478 pounds net, 500 gross. Off they go to the mills where cotton is made into cloth.

To appreciate how cotton lends itself to clothmaking, you will want to examine a fiber first. The physical qualities are so minute that they are visible only under a microscope. The seed hair is much finer than a human hair and looks something like an uncompleted spring. When growing, the hairs were tiny tubes filled with oil. At the maturity of the ripening fiber the oil retreats and the tube collapses, causing it to take spiral convolutions. This spirality distinguishes the cotton fiber from all others, and the single flattened tube has a twist that helps fibers interlock when spun into threads. These 90-percent pure cellulose fibers range from a fraction of an inch to two inches long.

Probably you will never examine your cotton goods so closely. However, you are able to see the threads in your clothing. These come from yarn. Now the question is how to change a bale of the fiber into yarn. It is not an easy task. It takes a series of operations. When the bales get to the mills, an opener loosens and fluffs the fiber. A picking machine cleans it. Carding machines straighten out the tangled fibers into a thin web and then they are drawn through a funnel and molded into a soft, twisted ropelike strand. For high-quality yarn it is combed to remove short fibers. The drawing frame draws out several strands and combines them into a single one. A roving frame slightly twists and further draws out the cotton into thinner strands. These go into the spinning machine, which will repeatedly draw out and twist them into yarns of the desired size and wind them onto bobbins. The strength of the yarn depends on the number of twists, the length of the fiber and the number of fibers. Now we have machine-made spun cotton yarn to be used for weaving or knitting.

W[illegible] a difference between the spinning done [illegible]ow and that done on the spinning wheel seen today as an antique! The early American housewife found the imported British cotton goods expensive, so she solved her clothing problem by making her own yarn and cloth.

For many centuries the converting of cotton to clothing was a humble craft. It was done in India, Persia, Egypt and Peru. Spain was weaving it in the thirteenth century. Then Europe and finally England got into the textile business. The Arabic people used the fiber, calling it *qutun*, from which we get our word cotton.

England made great strides in cotton textile manufacturing. Then the making of cloth by machine spread across the Atlantic to America in the late 1700's. With the American invention of the cotton gin in 1793, King Cotton really got on the march. This flexible fiber was lending itself quite admirably to mechanical production. Factories for making cloth sprang up along New England streams with their waterfalls of free power. Hungry textile machines soon needed more and more cotton. Southern planters found it was a more profitable crop than rice or tobacco. So went the story of cotton in the early history of the United States; it was the his-

tory of a great fiber in the making of clothing.

By the middle of the nineteenth century the United States became the leader in the world's cotton industry. Many mills moved south, leaving their traditional home in New England to be where the raw material was grown. In 1961 the cotton crop amounted to 14,304,000 bales, most of it the Upland variety. Presently, nearly all of the fifty states have textile mills to convert cotton to clothing.

In the mills the machines stretch out in aisles as long as city blocks. Two kinds of power looms are used, one for plain and the other for fancy weaving. The yarn is either warp or weft. The warp threads run lengthwise in the fabric, and since they take more strain in weaving, they are given a higher degree of twist when made. In the simple weave for plain fabrics every other warp thread is alternately raised and lowered while a shuttle drives the weft between the threads. The gray cloth is bleached, dyed and finished and sent on its way.

If you are a tailor or a dressmaker you may be interested in buying material by the yard and making your own cotton garments. But this is the modern age of textiles and the day of ready-to-wear clothing. This is where the "cutting-up trade" enters the picture. Many layers of cloth are placed on the cutting table. There power cutters, following a pattern, cut out many pieces of cloth at one time. Cloth drills punch the buttonholes, and the cut pieces of cloth are sewn together for various garments. From the garment industry to the stores go the cottons we will wear.

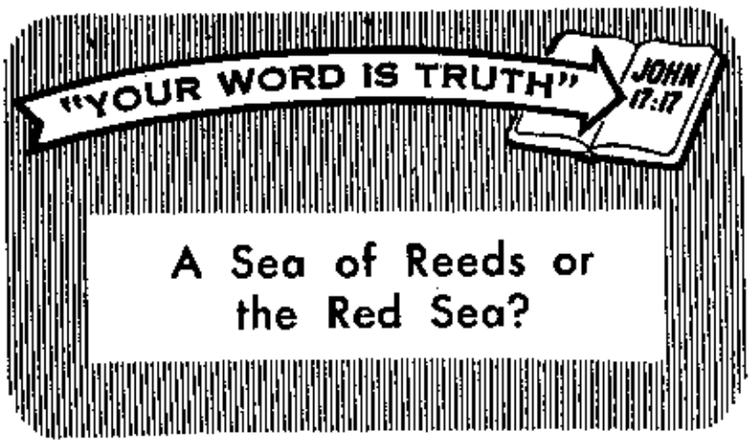
Cotton Keeps Pace

With all the competition these days from the man-made fibers, how is cotton doing? Is this centuries-old fiber still in first place as the world's champion clothing fiber? Yes, cotton is keeping pace and maintaining its popularity in the clothing world quite well. There are some contributing factors, of course, so that it is not just a matter of furnishing you cotton clothing but giving you the benefit of far better fabrics than ever before.

The textile manufacturers have been on their toes with many new styles, new weaves and blends. Plain white cotton has been transformed into delightful, attractive and distinguished fabrics. New wash-and-wear cottons can be washed and drip-dried, and will dazzle again in short order. New cottons shrug off wrinkles and keep the creases that they are supposed to hold. Cotton used to be considered strictly a summer material in the northern climates. It was stored in the fall and brought out again in the spring or summer, but new cottons are specially designed for year-round wear. Much has been done in the research laboratories to help cotton hold its place.

What a fiber! Cotton is still in the running. No fiber has been found that combines its beauty and utility and serves such a multitude of purposes. The endless list of things the cotton fiber is used for, that is, besides clothing, is truly amazing. You undoubtedly use it in some form every day. Crisp, comfortable cotton with a pretty and a practical neatness is often your day-long companion from sunup to sundown. And to top it off, cottons still surpass the miracle fibers when it comes to cost.

With no extravagant claims, old King Cotton still holds first place, despite the miracle fibers. Of the leading fibers, cotton surpasses with a record hard to beat.



A Sea of Reeds or the Red Sea?

THE Bible account of the exodus of Israel from Egypt reports numerous miracles that were performed on behalf of God's people. A miracle in the first place attracted Moses to the burning bush where he received his commission. Then, to prove to his own people that Jehovah had indeed appeared to him, Moses was endowed to perform three miracles. And in order for proud Pharaoh to know who Jehovah is, Moses was instrumental in bringing upon that haughty ruler and his people ten miraculous plagues.—Ex. 3:1–12:51.

The tenth plague caused Pharaoh to yield and to tell Moses and his people to get up and to get out. (Ex. 12:31, 32) In departing from Egypt, however, the Israelites did not take the most direct and logical route, but one that seemed to make them vulnerable to pursuit. This without a doubt was of Jehovah's doing so as to lure Pharaoh to pursue them, which he did as soon as he got over the shock of losing his firstborn. He was certain that he with his military might would be able to bring them back. But Jehovah's arm was not shortened. When Pharaoh's hosts got dangerously close, another miracle occurred: the angel of Jehovah that had been at the head of the marching Israelites moved to the rear and caused a great cloud to come between the Israelites and the Egyptians. What is more, this cloud was one of blackness to the Egyptians but one of light to the Israelites.—Ex. 13:17–14:20.

Next, Moses was told to lift up his rod and stretch out his hand over the sea, and then, by means of another miracle, "Jehovah began making the sea go back by a strong east wind all night long and converting the sea basin into dry ground, and the waters were being split apart. At length the sons of Israel went through the midst of the sea on dry land, while the waters were a wall to them on their right hand and on their left. And the Egyptians took up the pursuit, and all the horses of Pharaoh, his war chariots and his cavalrymen began going in after them, into the midst of the sea." By means of still another miracle, "Jehovah began . . . throwing the camp of the Egyptians into confusion. . . . Finally Jehovah said to Moses: 'Stretch your hand out over the sea, that the waters may come back over the Egyptians, their war chariots and their cavalrymen.' . . . And the waters kept coming back" —another miracle. "Finally they covered the war chariots and the cavalrymen belonging to all of Pharaoh's military forces and who had gone into the sea after them. Not so much as one among them was let remain. As for the sons of Israel, they walked on dry land in the midst of the seabed, and the waters were for them a wall on their right hand and on their left. . . . Israel also got to see the great hand that Jehovah put in action against the Egyptians; and the people began to fear Jehovah and to put faith in Jehovah and in Moses his servant."—Ex. 14:21-31.

Nothing could be more explicit, more emphatic than this description of how Jehovah delivered the Israelites and destroyed the Egyptians. No question about there having been a miraculous deliverance. But not so, cry the translators of a new Jewish version being produced under

the auspices of the Jewish Publication Society of America. According to their spokesman, modern research indicates that the Israelites did not cross the Red Sea but crossed a swampy place farther north. Since the Hebrew words for Red Sea are *yam sūph,* literally meaning "sea" and "reeds, bulrushes," these translators insist that the Jews crossed a sea of reeds and that the area "could not have been that bordering the Red Sea."

But why not? The record certainly does not require that we believe that the Israelites crossed the Red Sea at its widest portion. Nor can anyone today dogmatically state just where the Israelites crossed over from Egypt to the Sinai Peninsula and just what the place was like some fifteen centuries before Christ; that is, not merely from secular history and archaeological evidence. The Red Sea could well have had the appearance of a sea of reeds because of reeds along its shores, which, if reddish, could cause it to receive the name "Red Sea." Certain it is that the translators of the *Septuagint* thought so, for they translated *yam sūph,* "Red Sea."

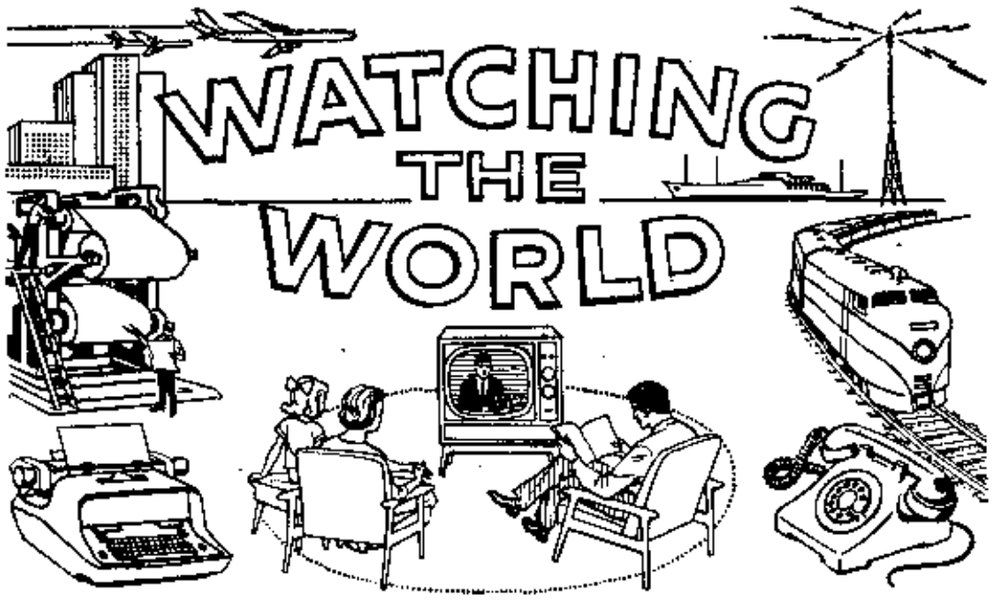
Regardless of what we call it, the Scriptures leave us no choice in the matter. Do they not state that there were walls of water on both sides of the Israelites as they marched through the Red Sea? And why do we read of horses, chariots and cavalrymen drowning if it was only a sea of reeds, a marsh? And why the surging waters and the congealing of the waters? There is no question from the way the record reads: a stupendous miracle was involved, and this is borne out by Moses' and Miriam's victory songs.—Ex. 15:1-21.

And what of Moses' further reference to it in his farewell admonition on the plains of Moab? (Deut. 11:4) Rahab, too, was familiar with this miracle, for she mentioned it to the two spies as one reason why her people feared Jehovah. (Josh. 2:10) Joshua refers to this miracle both at the beginning and the end of his leadership of his people Israel. (Josh. 4:23; 24:6, 7) Nehemiah's account also mentions it, at Nehemiah 9:9-11.

If the translators of the new Jewish Bible are correct, then all these were mistaken and also others, such as the psalmists who tell about it, one of whom wrote: "He rebuked the Red Sea, and it was gradually dried up; and he went walking them through"—not merely a sea of reeds but—"the surging waters as through the wilderness . . . And the waters came covering their adversaries; not one of them was left."—Ps. 106:9-11; 78:13; 136:13-15.

Nor are we limited to references regarding this miracle in the Hebrew Scriptures. Stephen, the first Christian martyr, told his opposing listeners that Moses had done "portents and signs in Egypt and in the Red Sea and in the wilderness for forty years." Why single out the Red Sea incident of all those events if it was merely a crossing of a marsh? And then there are the words of the writer of the book of Hebrews: "By faith they passed through the Red Sea as on dry land, but on venturing out upon it the Egyptians were swallowed up." Was the armed might of Egypt swallowed up in merely a marsh?—Acts 7:36; Heb. 11:29; see also 1 Corinthians 10:1, 2.

The attempt to explain away the miracle at the Red Sea as merely crossing over a sea of reeds fails miserably. Modernistic clergymen of all branches of the Judeo-Christian tradition are determined to prove the miracles of the Bible myths. But we cannot escape it. Either the translators of the new Jewish Bible are mistaken or else Moses, Miriam, Joshua, Nehemiah, Asaph and other psalmists, Stephen and the writer of Hebrews were all sadly mistaken. And if all these did not know what they were talking about, why bother translating the Bible?



Government Falls

◈ The Conservative government of Canadian Prime Minister John G. Diefenbaker, which had been in power since 1957, fell in February on a parliamentary vote of no confidence because of failure to give "a clear statement of policy respecting Canada's national defense." The fall followed a dispute over whether Canada should accept nuclear warheads from the United States. The U.S. State Department criticized Canada's defense policy. Diefenbaker called the criticism "an intrusion in Canadian affairs." A national election is set for April 8.

A Grim Reminder

◈ The U.S. National Safety Council reported that 41,000 people were killed in traffic accidents last year. It was the first time highway deaths rose above 40,000 in a single year. The number injured was 1,500,000—more than the total casualties suffered in any war in U.S. history. From 1775 to 1955, 1,130,393 Americans died in all the U.S. wars. From 1900 to 1955, 1,149,414 Americans died in U.S. highway accidents. Last year's death toll on the highways was greater than the number of Americans killed in action in the American Revolution, the War of 1812, the Spanish-American War and the Korean war combined. The number of vehicles on U.S. roads last year was 79,000,000, up 4 percent over the preceding year. There was also a 4-percent increase in the number of miles traveled—767,000,000,000—and a 2-percent increase in the number of drivers over last year, or 91,000,000.

The Common Cold

◈ One thing known about the common cold is that it probably keeps more people home from work than any other illness. Almost everyone catches cold once or twice a year. Health officials are trying to come up with a remedy. But until that happens, the nasty common cold is costing the U.S. industry a whopping $6,000,000,000 a year in lost man-hours.

The Spoken Word

◈ Kyle Haselden, managing editor of the *Christian Century* magazine, told some 600 clergymen that preaching is "in the doldrums." He said that "the ebbing of great preaching is directly related to the clergy's loss of confidence in the power of the spoken word." He asked, "Is it a sign of health or disease when church services today experiment with film strips against symphonic backgrounds, dialog sermons, liturgical dances or speech choir?" Haselden insisted that "the power of the spoken word is not debatable. It opens chambers which the written word can't."

End of a Revival

◈ *Time* magazine for February 1, 1963, says: "The great postwar religious revival in the U.S. is over—and many church leaders are thankfully saying 'Amen.'" To many the revival "was a boom in num- and dollars and build- ," said Robert D. Allred of the First Presbyterian Church in Middletown, New York. The fear of war caused many to rush to church. Others came in hope of social prestige, or for other nonreligious reasons. It has been noted that those who have casually drifted into religion during the war years have casually drifted out. Ministers still feel that "a vast majority of Christians still have no sense of commitment at all." According to *Time*, a Catholic priest complains: "When I look out into the market place, I can no longer distinguish the believer from the pagan. I can distinguish the Jehovah's witness. . . . but not the followers of the traditional faiths."

Japan Makes Own Weapons

◈ Soon Japanese war weapons will be stamped "Made in Japan." Since World War II the Japanese have been using American-made weapons. The new Japanese-designed weapons will include rifles and machine guns, rockets and missiles.

The Yawn Break

◈ The Mitsumi Electric Company in Tokyo, Japan, set about to improve working conditions and efficiency on its electronic products assembly line. Every hour the line was stopped for 90 seconds. During this time the employees were

told to yawn, stretch and go through certain exercises. As a result work attendance improved. There have been fewer complaints about fatigue.

Headaches

◈ Dr. Adrian M. Ostfeld of the University of Illinois College of Medicine, Chicago, has concluded that migraine headaches are hereditary and can be triggered by psychological causes. They can be recognized by the fact that they are usually on one side of the head and are accompanied by nausea and irritation of the eyes and nose. When youths complain of headaches, the pain may be in the neck rather than in the head. Doctors say: "Headache is so frequently the chief complaint of a tense and anxious adolescent that it is well from time to time to emphasize the many other factors both within and outside the central nervous system that can cause this symptom."

Crime Fighters

◈ The Soviet Union has set up a new "watchdog" organization to fight crime. The organization is called the "Party State Control Committee of the Communist Party Central Committee and of the Council of Ministers of the U.S.S.R." This organization is expected to reach into every factory, farm, mine, apartment, hospital and school. Its duties are defined at length by the organization. The committee's many members "must build their work in such a manner that bureaucrats, procrastinators, parasites, thieves, black marketeers, swindlers and those who offer bribes should feel the inevitability of punishment, that they should tremble before the great force of Soviet society." At present 3 to 5 percent of the national income is being sapped by criminals. Millions of people are now being organized to bring this element in hand or drive them into prisons. There is fear, however, that many innocent people will be slandered and falsely accused.

Record Earnings

◈ General Motors announced that last year the corporation earned a record $1,459,000,000. The previous earning peak was made in 1955, when the company reaped $1,200,000,000. Most of the record volume came from the worldwide sale of 5,200,000 cars and trucks.

Collision over Ankara

◈ A passenger airliner and a military plane collided head on over Ankara, Turkey. The planes plunged flaming into the crowds shopping in the city's main square. It was the worst disaster of its kind in Turkish history. Seventy-nine died; sixty-two of these on the ground. Over a hundred were injured.

Needed: Comfort for Ministers

◈ The Tiffin, Ohio, *Advertiser-Tribune*, January 22, 1963, carried a report from Washington that stated: "More than ten thousand of our Protestant ministers are now receiving some form of individual or hospital care." Clergyman George C. Anderson, director of the Academy of Religion and Mental Health, who made the observation, said: "All too often church authorities, either through ignorance or fright, condemn the emotionally troubled minister to deeper suffering and perhaps to tragedy." Anderson said some clergymen are becoming alcoholics or dope addicts and "there has been a threefold increase in the number of ministers in state hospitals. The figures are of particular interest only because clergymen are supposed to be figures of emotional strength and stability in our communities and churches." What is most needed, Anderson said, is "a deeper sense of brotherhood among clergymen and a genuine concern among those in authority for the welfare of their colleagues."

Parochial School Collapses

◈ While Roman Catholic prayer services were being held in the Heart of Mary College in Biblian, Ecuador, the walls shook, the ceiling fell, the building crumbled. Over a hundred schoolgirls and four teachers perished in the ruins on February 1. Some 350 others who were trapped in the debris managed to free themselves.

Death Rate Up

◈ The Metropolitan Life Insurance Company reported that the death rate in the United States rose slightly in 1962. Flu epidemics were blamed for the rise. The firm estimated the death rate at 94 per 10,000 population, compared to the rate of 93 per 10,000 in 1961.

Diet and Heart Attacks

◈ Some 1,500 middle-aged American men are now being selected to see if changes in diet can help prevent heart attacks. The men will eat specially prepared food over a 12-month period. If no hitches develop in the first test, then some 100,000 men will be asked to keep to special diets for a period of five years or longer. By means of these tests doctors hope to determine whether or not diet has to do with heart disease. At present about 520 deaths occur a year per 100,000 persons in the United States. Last year more than 900,000 people died of cardiovascular diseases, three times as many as died from cancer, the second biggest killer.

Churches Blamed

◈ About 450 Methodist laymen and officials from central Iowa, U.S.A., were told by Methodist bishop F. Gerald Ensley of Des Moines that the world's churches were to blame for the rise of communism. He said that Communist leader

Karl Marx wrote the "bible of Communism" in England when 10-year-old boys worked 12 hours a day in rat-infested mines. The Des Moines *Register*, November 6, 1962, makes the following report of Ensley's speech: He said that "most of the mines and mills were owned by churches." He "blamed the churches of Russia for backing the Czars who sent the peasants to slaughter fighting against the Germans in World War I." He also cited low incomes among peasants in certain Catholic lands as a cause of Communist growth and said that the church had done nothing to improve the peasant's economic condition.

Porpoise Talk

◈ Studies have shown that porpoises appear to talk to one another. With their high squeaky voices they show remarkable skill at imitating sounds, including words spoken by men. When the tape-recorded verbal mimicry of porpoises was played back at half or quarter speed, the results were surprising. Their squeaks and squawks become clear repetition of human words. Dr. Dale W. Jenkins, chief of environmental biology, said their imitations were remarkably intelligible. They even imit.. a researcher with a southern accent. Dr. John C. Lilly, Communication Research Institute in Miami, Florida, stated that porpoises, sometimes called dolphins, have a special pair of whistles that they use when they are in trouble. When the other dolphins hear the high and low whistles, they make for the distressed dolphin or porpoise. The first thing the rescuers do is push the wounded dolphin's head to the surface for air.

Average Woman

◈ A Montana state college study in the U.S.A. revealed that the "average woman" is quite a woman. The *Philadelphia Inquirer*, January 12, 1963, gave the following statistics from the study: "The 'average woman' eats 160 pounds of meat, 353 eggs and 25,000 inches of spaghetti a year. She smokes 146 packs of cigarettes and dumps 400 [pounds] of edible food in the garbage. Her TV set is on five hours a day, she spends a year of her life on the phone, and speaks 4800 words a day. She spends half again as much as her husband for clothes, but returns 13 percent of the clothes she buys." We might add that this no doubt is speaking of the average American woman, and, of course, many of them just are not like that at all.

Ignorance of the Bible as a book is widespread, yet few persons pause long enough to consider the causes or consequences. Have you? You need no longer be a stranger to the Bible. Learn about its background, its writers, its struggle for survival. Become acquainted with each of its sixty-six inspired books.

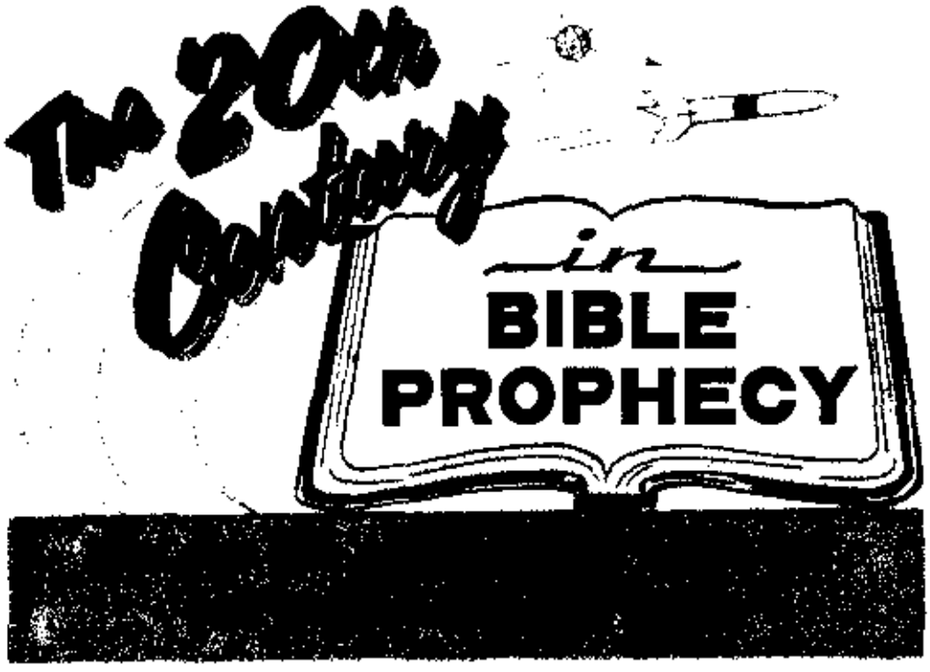
Read *"Equipped for Every Good Work"* 50c

WATCHTOWER **117 ADAMS ST.** **BROOKLYN 1, N. Y.**

Please send me the hardbound book of 384 pages *"Equipped for Every Good Work."* I am enclosing 50c.

Name ..... Street and Number or Route and Box .....

City ..... Zone No. ..... State .....



This modern world is as perplexed as a 'woodpecker in a petrified forest.' Countless thousands of humans living in the twentieth century madly flutter from one endeavor to another, only to experience frustration and disappointment. To such persons the future looks bleak indeed.

Some people wonder if science has the answer to a bright tomorrow. Its forecasts may make one's head spin in amazement, but it is not material advancements that can fill one's life with the love and purpose in living that bring true happiness. You must look elsewhere—to God's Word, the Holy Bible.

However, those who look to the Bible in hope of finding encouraging facts about the future should not be surprised to find critical times included in its forecast for the twentieth century. Wars, food shortages, earthquakes, increase in crime and a collapse in morals are all prophesied for this generation. But, then, it also speaks of a group of people preaching about the righteous kingdom of God, a war of God against all wickedness, followed by a paradise earth without death—all to be realized in the twentieth century.

Do not be blinded by the dazzle of science in this missile-minded space age, even though the vast majority of persons do not believe the Bible's prophecy. Learn for yourself the wonders that God has prepared for man in this generation. Read

The Watchtower

magazine regularly. It is published twice a month to keep you informed as to God's purposes.

Send $1 **1 year**

WATCHTOWER **117 ADAMS ST.** **BROOKLYN 1, N.Y.**

Please send me *The Watchtower* for one year. I am enclosing $1. For mailing the coupon I am to receive free the three timely booklets *World Conquest Soon—by God's Kingdom*, *"This Good News of the Kingdom"* and *God's Kingdom Rules—Is the World's End Near?*

Name ..... Street and Number or Route and Box .....

City ..... Zone No. ..... State .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **ENGLAND:** The Ridgeway, London N.W. 7. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P. O. Elandsfontein, Transvaal.

Awake!

Church Responsibility in Our Critical Times

PAGE 5

No Common Market for Britain

PAGE 8

Parents Can Be Cruel

PAGE 13

Those Terrifying Tornadoes

PAGE 17

APRIL 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England

N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,750,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages: ***Semimonthly***—*Afrikaans, Cinyanja, Danish, Dutch,* English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. **Monthly**—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 821 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in *"Awake!"* is the *New World Translation of the Holy Scriptures, 1961 edition.* When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

What Is a Jew?	3	Poisonous Mushrooms and Edible *Toadstools*	
Church Responsibility in Our Critical Times	5	The Pendulum: Original Ouija Board	
No Common Market for Britain	8	Argentina Has a New Bethel Home	
Four Trees on One Trunk	11	"Your Word Is Truth"	
A Practical Hot-Water System	12	Was It a Stake or a Cross?	
Parents Can Be Cruel	13	Watching the World	
Those Terrifying Tornadoes	17		

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, April 8, 1963 | Number 7

What is a JEW?

CAN a Jew become a Gentile or a Gentile become a Jew? Just what is a Jew?

Time magazine for December 7, 1962, says: Modern Israel has never been able to answer the basic questions, "What is a Jew? Does a Jew become Jewish by birth, or by religious observance, or by mere inclination?" Of course, Jewish authorities could always turn to the Bible for the definition, but they have preferred not to. *Time* says: "Aware that providing an answer could rip apart the government's delicately balanced coalition of agnostic secularists and ultra-religious rabbis, the Knesset has never officially defined a Jew, although the word appears in many laws." Immigration authorities are said to use "an administrative order that defines a Jew as anybody who professes to be one and has not embraced another religion." Does this mean that a Jew converted to Christianity can no longer be considered a Jew? If not a Jew, what is he? Those questions appeared before the Israeli Supreme Court for answering.

Oswald Rufeisen, a Polish-born Orthodox Jew, was converted to Catholicism. Thereafter he joined the Carmelite Order in Poland. After that he gave up his Polish passport to come to Israel, but was refused entry. Israeli officials argued that Rufeisen was no longer a Jew, but an apostate. Rufeisen stated that his ethnic origin is and always will be Jewish. "If I am not a Jew, what am I?" he asked. "I did not accept Christianity to leave my people. It added to my Judaism. I feel as a Jew."

He pointed to the Israeli Law of Return, which states: "Every Jew shall be entitled to come to Israel as an immigrant." But Rufeisen was not allowed to enter. He took his case to the Supreme Court of the land, demanding that the Israeli government show why he should not be permitted to enter as a Jew.

Israeli State Attorney Zvi Bar-Niv declared: "It is not enough for the applicant to say he feels Jewish. Jewishness is not a club based on feeling." Zvi Bar-Niv insisted that "an Israeli may be Christian, Moslem or atheist. But 'Jew' connotes not belonging to any other religion. The attribute of a Jew is a common culture whether you observe it or not." On the other hand, Shalom Yaron, counsel for Rufeisen, stressed: "The time has come for people in Israel to be like all others. Since the state considers an atheist a Jew, what is the logic in not considering a converted Jew a Jew?"

Then in December, 1962, the Israeli Supreme Court handed down its decision, rul-

ing that a Roman Catholic cannot be a Jew. Judge Moshe Silberg suggested, according to *Time,* December 14, 1962, that "the priest might still be considered a Jew as the term is understood in rabbinical courts. But the Law of Return, he added, is secular legislation, and must be interpreted according to secular principles: 'The question is what is the ordinary Jewish meaning of the term Jew, and does it include an *apostate.' Said the Judge:* 'From the extreme Orthodox to complete freethinkers, there is one thing common to all people who dwell in Zion: we do not sever ourselves from the historic past and we do not deny the heritage of our forefathers.' There are some 'differences of nuance and approach' among Jewish thinkers, but *'the lowest common denominator* is that no one can regard an apostate as belonging to the Jewish people.' "

Does that mean that a Christian can never be a Jew? What does the Bible have to say about that? The truth is that the Bible views this matter quite differently. *It states that* Jehovah would "conclude with the house of Israel and with the house of Judah a new covenant." The old covenant was to pass away, but the new one would be made with those begotten with God's spirit. God would put his law within them, and in their heart he would write it. (Jer. 31:31-34) Thus these *begotten with God's spirit would become* God's children, true Judeans indeed, spiritual Jews, that is, praisers of Jehovah God.

The apostle Peter was both a natural and a spiritual Jew. Paul refers to Peter as a Jew, though he was also a Christian, which shows that a Christian can also be a natural Jew. (Gal. 2:14) What is more, Paul calls uncircumcised non-Jews "Israelites" or Jews. (Gal. 6:15, 16) He tells Gentile Christian converts that they are "Abraham's seed." "If you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Gal. 3:29) Jesus Christ was of the tribe of Judah. All his anointed followers who hold to him as God's promised King or the Seed of promise are therefore Judeans or Jews in a spiritual sense.

Paul argues that one may be a Jew in *name and circumcised in the flesh, yet* if he fails to meet God's requirements he is not a true Jew in the sight of God. On the other hand, one outwardly a Gentile may be counted by faith as a Jew inwardly, a spiritual Israelite. Paul makes this plain, saying: "He is not a Jew who is one on the outside, nor is circumcision that which *is on the outside upon the flesh. But he is* a Jew who is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code. The praise of that one comes, not from men, but from God."—Rom. 2:28, 29.

In this same letter Paul argues: "Not all who spring from Israel are really 'Israel.' Neither because they are Abraham's seed are they all children, but: 'What will be called "your seed" will be through Isaac.' That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed." —Rom. 9:6-8.

It becomes plain that spiritual Israel is a "new nation" in which the separating wall between Jew and Gentile has been removed. (Eph. 2:19-21) Before God, therefore, all men stand the same, be they Jew or Gentile, bond or free. None are true Jews unless God brings them into the new covenant by means of his holy spirit. Those in this way called and begotten are the true Israel of God.—Gal. 3:28, 29.

CHURCH RESPONSIBILITY in our critical times

Is she providing moral leadership?

FOR many centuries the nations of the world that profess to be Christian have been under the moral leadership of religious organizations that are often referred to collectively as "the church." Her members form the bulk of the populations of these nations. From childhood through adulthood she has been their religious instructor and the guardian of their morals. In view of the profound influence she is in position to exercise on their thinking and their morals, why is it that they are manifesting serious moral deterioration? Why is it that in Christendom the times have become extremely critical?

In the United States, where it is reported that growth of church membership has been exceeding the rate of population increase for about fifteen years, an alarming increase of crime has also been taking place. During 1961 there were four serious crimes every minute. For the past five years crime in the United States has increased five times faster than the growth of its population. What is the reason for this when church membership has been rising? Should not greater church influence result in less crime?

Strangely enough, statistics show that most of those who commit crimes are church members. This was revealed as early as 1926 by a study of prison populations that was made by three Franciscan priests who were prison chaplains. After mentioning that only 40 percent of the population in 1926 had church affiliations, they wrote: "The sixty percent of our people who profess no religion are represented by scarcely ten percent of our prison population, whereas the forty percent who profess adherence to religion are represented by close upon ninety percent of our prison population."[1] Since 1940 church membership has increased 76 percent and crime has risen 128 percent. It is of interest to note that, according to a report by the Bureau of Prisons of the U.S. Department of Justice, 26.4 percent of all Federal prisoners in 1951 were Roman Catholics, and that was out of a population in which only 19 percent of the people claimed to be Catholic.

Expressing concern over the moral breakdown in England, where the church also has had a strong influence, the headmaster of a school stated: "The moral standards among young people are declining rapidly. . . . We all welcome the increasing material prosperity, but I could wish that politicians were prepared to bring home to the nation that in many ways our standards have declined to a frightening extent."[2] This is indicated to some extent by the 6.5-percent rise in indictable offenses in the Metropolitan Police area of London during 1961.

Moral decay among professed Christians of Germany broke into the news when the newspaper magazine *Parade* of November

25, 1962, made the following report about West Berlin: "A wave of vice is sweeping West Berlin. Residents who feel they should throw all traditional morality to the winds in a world gone mad have been conducting a series of parties so wild, so depraved, that even the sophisticated West German vice squads find them shocking."

Moral deterioration is not confined to the "unknowns" in Christendom. It extends into the ranks of national leaders. When Senator Kenneth Keating deplored American adult delinquency that is evident in payoffs, kickbacks, theft of union dues, and so forth, the New York *Journal American* of April 24, 1962, observed: "The Senator tactfully pointed no finger, but he needs look no further than the U.S. Congress to find evidence of the kind of adult delinquency which is weakening the moral fiber of this nation. Newspapers have recently carried innumerable reports of junketeering legislators who pad their government expense accounts far more brazenly than a private businessman would ever dare. . . . A few Congressmen in recent times have been jailed for accepting bribes and kickbacks. Others who have listed their own front porches and bedrooms as offices, in order to collect unearned rent from Uncle Sam, suffered no legal penalty. Many legislators, when exposed by the press, have shruggingly admitted that their wives draw regular government pay as secretaries or assistants, but never go near their offices."

There have been many exposés of political figures who have accepted expensive gifts and outright bribes, in many cases from criminals. The Senate Crime Investigating Committee under Estes Kefauver discovered evidence of corruption and connivance at almost all levels of government. What accounts for this moral decay in nations of Christendom that have been under church influence for a very long time?

Church Responsibility

Claiming to be the teacher and guardian of Christian morals, the church has the responsibility to follow Christ's example of integrity to God and to divine laws. As his professed follower, she is obligated to obey his commands. But when we look at her history, we fail to find her following his steps closely.—1 Pet. 2:21.

Jesus said that his followers were "no part of the world." (John 15:19) Ignoring this statement, the church has, for centuries, made herself very much a part of the world. She has sought status in the world, has crowned worldly rulers, has become involved in politics, sought public popularity and in some cases given support to cruel dictators. Such things Jesus never did. He was so unpopular with the world that it murdered him.

Admitting the worldliness of the church, Methodist bishop Hazen G. Werner said: "We who are to overcome the world have been overcome by the world."[3] That could not have been said of Jesus and his disciples. Unlike Jesus, the church is more concerned with pleasing the world than she is with pleasing God. Regarding this *The Christian Century* remarked that twentieth-century Christianity is "overanxious to placate and accommodate the state and the world at large."[4]

How can the church fulfill its responsibility to provide Christian moral leadership when she has become part of the world and is cravenly trying to be pleasing to it? Instead of striving to conform to the Scriptural image of Christianity, she is striving to conform to the world's warped image of Christianity. This is setting a bad example for the people. Is it any wonder, then, that she has abjectly submitted to nationalistic demands that are counter to God's Word? German clergyman Martin Niemöller admitted the failure of the church to stand firmly for Christian prin-

ciples against the pressure of Nazism when he said: "So it is that the church, with its knowledge, carries the chief measure of guilt; for she saw most clearly what was happening, what was developing. She showed more fear of man than of the living God. We the church must beat our breasts and say: My guilt! My guilt! My enormous guilt!"[5]

Church Failure

With such a poor example of upholding Christian principles, how can the church imbue respect for Christian morals among her members? How can she inspire them to stand firmly for what is righteous when she fearfully has compromised with wicked rulers? How can she provide them with a standard for right conduct when she is overly anxious to be pleasing to the people and inoffensive to all regardless of their personal conduct? How can she be the guardian of morals when she seldom if ever takes disciplinary action against immoral members? What action has she taken against those members who are filling the prisons because of crime? What action has she taken against those members who are morally unclean? What action has she taken against those members guilty of political corruption and unethical business practices? Since such things are not becoming to Christians, how can she tolerate them if she is truly the leader and guardian of the people's morals?

In the Christian organization of the first century persons guilty of bad conduct were disciplined and, when unrepentant, were thrown out of the congregation. The apostle Paul instructed the Corinthian congregation "to quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. . . . Remove the wicked man from among yourselves." (1 Cor. 5:11, 13) In some countries where over 90 percent of the population are members of the church, immorality is rampant. Unmarried couples are permitted to live together and raise families without any disciplinary action from the church.

Unlike the early Christian organization, Christendom does not stand firmly for the high moral standards of the Scriptures. What else can her influence do, then, but contribute to a general moral breakdown? Clergyman David W. Barry confessed: "Today there is little to distinguish a church member from a nonmember in most communities."[6] Also admitting the church's moral failure, clergyman J. Irwin Miller said: "The church seems to be indifferent to group morals."[7]

Having failed to fulfill her responsibility to guard the morals of her members and to provide them with moral leadership, the church has no reason to be puzzled at the rise in crime along with a rise in church membership. So in the face of the church's failure to fulfill her responsibility toward God and toward the people, persons who strive to be true followers of Jesus Christ must separate themselves from Christendom's religious systems, but not from God. Sincere persons are, in large numbers, associating with His witnesses, who have taken up the task of educating the people in Christian morals and setting them an example of uncompromising integrity to the laws of God. These Christian witnesses of Jehovah God have become, as Jesus said, "the light of the world."—Matt. 5:14, 16.

REFERENCES

1 *Crime and Religion: A study of criminological facts and problems*, by Leo Kalmer, pp. 19, 20.
2 *Daily Express* (England), June 17, 1961.
3 The Houston *Post*, October 1, 1961.
4 *The Christian Century*, February 27, 1952.
5 Dana News Agency, December 6, 1945.
6 The New York *Times*, August 10, 1959.
7 Toronto *Daily Star*, November 3, 1961.

NO COMMON MARKET FOR BRITAIN

ONE "No!" and dreams of a grand "Atlantic community" of the West were, at least for the present, brought to an end. In its place was a rift in the Western alliance.

On January 29, 1963, De Gaulle, who speaks for France, stood firm for his objections to British membership in the European Economic Community (E.E.C.), perhaps better known as the Common Market, which now comprises France, West Germany, Italy, Belgium, the Netherlands and Luxembourg. This ended Britain's chances to enter the Market, at least, for the time being. Europe, Britain and the United States were shocked. Some called the French stand "a bitter blow, but not a mortal one." The U.S. State Department termed France's rebuff of Britain "most unfortunate." British Prime Minister Macmillan assailed the action as "backward." He said that the French government seems to think "one nation can dominate Europe." Belgium's Foreign Minister Paul-Henri Spaak said: "The Common Market will continue to live, but the European spirit has been badly hit."

Outside of Europe, especially within the countries of the British Commonwealth, the reaction was different. There were few if any tears shed. Their markets would have been affected measurably by closer British ties with the European continent. So their support of Britain's entry into the Market was by no means enthusiastic. But why all the distress about the "British rebuff" when for at least four years Britain has resisted entry into the Common Market? What were De Gaulle's reasons for blocking the British bid? How will Britain and the United States be affected by the French stand?

Out of the stench and filth of World War II there arose a new Europe. It was a divided Europe, divided politically and economically. The formidable problem from the outset was: How could Europe be united? Instead of trying to unite Europe through military strength, as Napoleon, Bismark and others had tried to do, men of Europe set about to build this unity by building up diplomatic relations and mediating freer access among nations.

Foremost with a solution to the problem was M. Jean Monnet, the French economist, who idealized the gradual communing of all Western Europe's economic resources and labor. He envisaged a common market system, eliminating tariffs, quotas and other trade deterrents. He won men from Germany, Italy, France and the three Benelux countries to his side and urged that a Common Market was the only solution. Adenauer from West Germany, Spaak from Belgium and others agreed. So, after years of negotiating, on March 25, 1957, the Treaty of Rome was signed, le-

galizing the European Economic Community or the Common Market. A new Europe came into being when the Common Market began operating on January 1, 1958.

However, during all these negotiations, Britain, the once-great international trader and richest nation of the last two centuries, kept to herself. After four years of trading outside the Common Market, she reluctantly made a bid to enter the Market. Why? How would this have affected the Commonwealth countries? This was no easy decision. One Australian editor said: "Britain's decision must be numbered among the historic pronouncements of the century."

Why Britain Wanted to Be In

Britain realized that she was in acute economic and political trouble. British influence, power and prestige were fading and her marketing position was rapidly deteriorating. In just five years the Common Market has become the world's greatest trading community. Its imports from outside member nations have increased by 39 percent and its exports by 30 percent. Even more impressive has been its rise in productivity, which has increased 19 percent, against 12 percent for Britain.

"Britain's prosperity," says *Time,* for January 25, 1963, "is poised on a knife edge. In the past decade, its economy has grown only 2½% per year on an average; in 1962 it rose only 1%, whereas in the Common Market even a 4% growth rate is considered disappointing. Since 1950, balance-of-payments crises have brought Britain to the brink of bankruptcy six times. By draconian measures the government succeeded last year in boosting exports 3% for a new $11 billion postwar record, helping to maintain gold and hard-currency reserves. However, it was only able to achieve stability by cutting back credit and curbing industrial expansion. 'Other countries have had their economic miracles,' sighs a Manchester journalist. 'Britain has had its crises.' "

For five years she wondered whether the Common Market would serve Britain's best interests. The Market has gone ahead by leaps and bounds. It has reduced the tariff walls among member nations by 50 percent, more than two years ahead of schedule. It has almost doubled its trade. British Foreign Secretary Lord Home said that if Britain wants to remain the leading partner in the Commonwealth and fulfill her overseas commitments she will have to produce another £500m a year in exports. This could mean only one thing—vigorous trading with Europe. Speaking to eleven Commonwealth prime ministers, Britain's Prime Minister Macmillan said: "Britain cannot isolate herself from Europe." He told India's Jawaharlal Nehru: "Our prospects of supplying aid are a hundredfold greater inside the Market than outside." Britain could not do this by staying out of the mainstream of European economic life. Once inside the Common Market, Britain could boost its exports. It also had hope for a heavy influx of investment capital from the United States and other foreign companies eager to have a British toehold in the Common Market. The Commonwealth countries were assured by Macmillan that Britain would join the Market only 'if Commonwealth interests were adequately safeguarded.'

Reactions

Many Commonwealth prime ministers were not solely concerned for commercial interests; they feared a gradual disbanding of the Commonwealth and possibly the Monarchy. Apart from the cry of "severing Commonwealth ties," the obvious objection to Britain's entry was purely a financial one.

Prime Ministers John Diefenbaker of Canada and Robert Menzies of Australia were foremost in their opposition to Britain's entry. Diefenbaker warned: "We have spent 100 years resisting the magnetic pull of the United States. This will put us in danger of being sucked into their orbit. The whole position of Commonwealth relations will be changed." Menzies argued that loss of the tariff-free British market for their exports would mean that Commonwealth nations would have to finance Britain's Common Market membership. Said he: "Clearly, part of the initial price, and perhaps the final price, is to be paid by us!" Menzies was not against Britain's entry in an effort to protect her own economy, but he was against her joining at the sacrifice of the Commonwealth countries. Australia was concerned about having to seek new markets for her products. New Zealand, Ceylon, Pakistan and other Commonwealth nations were likewise concerned.

Yet, for all their protestations, most of the Commonwealth leaders felt sure that Britain was going in, no matter what they said, and no matter whom it hurt. The honeymoon was over. When opposition became strong, Macmillan made this plain. He warned that a Britain excluded from Europe would become a pygmy "in a world of giants." He admitted that Britain would ultimately have to act in its own best interests—not the Commonwealth's. "After all," said he, "we're independent too."

The De Gaulle Stand

Few envisioned Britain outside the Common Market. However, Charles de Gaulle was cool toward Britain's entry from the beginning. Once he told the British: "Come into the European Community without reservation—economic or political—or stay out!" De Gaulle found it difficult to see how a country like Britain that is "insular" and "maritime" could successfully link itself with Europe. But even if Britain could make the bridge, he wondered if it would not change the nature of the original concept of a close-knit Community by opening the door to other nations like Denmark, Sweden and Norway, until in the end there would be a colossal Atlantic community under American leadership that would completely swallow up the European Community.

De Gaulle suggested that the British transform themselves into "Europeans." *Newsweek*, January 28, 1963, says that by this he meant for the British to loosen their close ties with the United States and divest themselves of their Commonwealth links, or accept some form of associated membership in the Common Market that would give them no political voice in the alliance. France was not really interested in an Atlantic partnership with the United States at the helm. It is more interested in a Europe led by a France that would be strong enough militarily and economically to stand up to both the United States and Russia.

For some time it has been known that De Gaulle's desire is to build an independent "third force," Europe on the foundations of the six-nation European Economic Community. He appears willing to face possible economic consequences stemming from his tactics. What France has in mind, said De Gaulle, is "a strictly European construction."

A Shock to Americans

It may come as a shock to Americans, but criticism of the United States' policies is on the rise in France. It has not as yet reached the stage of "Yankee, go home," but the undercurrent is present, nevertheless. *U.S. News & World Report*, February 4, 1963, says: "There is a growing amount

of anti-Americanism based on a fear of U.S. investments in France and Europe. Commenting on this phase, the newspaper 'La Nation' said: 'People are wondering, not just here but in the whole Common Market, if we have not just reached the saturation point. And the activity of the big American auto firms, particularly in Britain and Germany, is something to be really concerned about. American gigantism remains in effect a cause for concern for European industrialists."

The article quotes another statement from the Paris newspaper *Le Monde:* "Europe has passed from being the beneficiary of the U.S. to being its rival. . . . No longer is Europe the beggar but the competitor." The article went on to say: "They [U.S.] regard the European community as the first step toward an Atlantic community run by them." It said that many people fear Britain's entry into the Common Market as a means of continuing American domination of Europe, and added: "But the real danger of American domination is elsewhere. The U.S. already has among us many Trojan horses, and they continue to send others. They are their capital investments."

So economic planners in the French government are worried over the "Americanization" of France and Europe. Some continental Europeans felt that the United States pressed Britain to join the Common Market as a means of preventing Europe from playing an independent role in world affairs. One European official reportedly stated: "We want to be U.S. partners. But we do not intend to follow Kennedy's foreign policy as political satellites of the U.S."

This being dictated to by the United States from the point of strength has become distasteful to many. What De Gaulle no doubt foresaw in Britain's entry into the Market was Uncle Sam in the driver's seat. To that he objected.

As disconcerting as this may all be to those who had hoped for a "United States of Europe" and to those who had longed for economic and political unity between nations, still all is not lost. The present struggles between nations merely highlight the futility of placing one's trust in political governments, whether they be capitalistic or communistic. (Ps. 146:3, 5) These differences underline the fact that lasting peace, unity and prosperity can come only from a source that is vastly greater than anything that man can muster, namely, a superhuman power.

We can thank God for providing us with such a rule! His Kingdom government by his King Son Jesus Christ is the unifying force of all nations. Of Jesus Christ it is written: "On him nations will rest their hope." (Rom. 15:12) He has been laid by God as a "foundation cornerstone." "No one exercising faith in it will by any means come to disappointment." (1 Pet. 2:6) Rather than trusting in human schemes that lead only to disappointment, how much wiser it is to place confidence in the kingdom of God, which is destined, not only to unify the earth and bless it with peace, but to last forever and ever.—Rev. 11:15.

FOUR TREES ON ONE TRUNK

● A real oddity is the Siamese family of four trees growing together in the forest near Susz bei Olsztyn, Poland. Three beech trees, each 140 years old, and a pine tree of about the same age have grown together in such a way that they seem to have just one trunk.

A Practical Hot-Water SYSTEM

BY "AWAKE!" CORRESPONDENT IN ICELAND

FOR most of the 70,000 inhabitants of Reykjavik there is no need to have hot-water tanks or furnaces in their homes, not even in the middle of Iceland's cold winters. The heat for their homes and the hot water for their baths are provided by a system of centrally heated water.

From a place about ten miles outside the city the hot water is drawn out of the earth and pumped through a concrete-encased pipe to several large tanks perched on a hill above the city. It then flows in response to the pull of gravity through the system of pipes that connects three-quarters of the city's residents with the tanks. There is a loss of only about five or six degrees from the time the water leaves the pumping station until it reaches the farthest house, even in the middle of winter. Its temperature at the station is about 85° Centigrade, or 185° Fahrenheit. No cost is involved in heating the water, for that is done by the earth.

Because Iceland is a land of volcanic activity it has a great supply of hot, underground water. This is evident from its many hot springs and geysers. In 877, when the Norwegian chieftain Ingolfur Arnarson viewed the coastal plain where the capital city of Iceland now lies, he saw what looked like smoke rising from the ground. On the basis of this first impression he called it Reykjavik, which in his old Norse meant Smoke Bay. What he actually saw was steam rising from the hot springs. But the name he gave to this place has stuck to this day.

The hot, underground water is tapped by means of deep wells that average around 350 meters, or about 1,148 feet in depth. Elsewhere in the country deeper wells have been sunk, the deepest being 2,200 meters, or almost one and a half miles.

Other towns have installed their own *hitaveita* or hot-water system. They, like the people of Reykjavik, use it to heat their homes, supply their domestic needs for hot water and to heat indoor and outdoor swimming pools. It is a rather surprising sight to visitors to see people swimming in one of these heated, outdoor pools on a cold winter day.

The name of a nonspouting hot spring in Icelandic is *laug* and actually means a place to bathe. This suggests the use to which these springs were put in olden times. History records very early use of a hot spring for this purpose. Chieftain and historian Snorri Sturluson, who lived from 1178 to 1241, had a farm about a hundred miles from Reykjavik. From a nearby hot spring he piped hot water to his farm and caused the water to flow into a basin. This basin, called Snorralaug (The Bath of Snorri), still exists today and hot water is still flowing into it. He was the first man in Iceland who is known to have put the water of the hot springs to a practical use.

Since Iceland is a volcanic country, rain or snow water that seeps down through the soil becomes heated when it reaches hot underground areas. The hotter it becomes the greater becomes its pressure. In some places in Iceland this superheated water is shot out through a vent and high into the sky. This is called a geyser, a word in Icelandic that signifies "The Gusher" or "The Spouter." The word comes from the Great Geysir in Iceland. Every six hours it shoots a plume of water into the air, sometimes reaching 212 feet.

In a place called Hverageroi ("Geysers' Hedge") there is a village with a great number of greenhouses. These are all heated by hot water taken from the ground. The greenhouses produce a rich variety of flowers, vegetables and fruits. When viewing the village from a nearby mountain ridge, clouds of steam can be seen rising from the ground throughout the area.

As a source of heat and power the hot springs have a great potential, as is so evident from the uses to which the people of Iceland have put them. By using this clean source of power, the city of Reykjavik has come to be known as the "smokeless city." It should be an inspiration to cities in other parts of the world that are located near hot springs. They too can eliminate much smoke and have an abundance of cheap power by drawing hot water from the earth.

Parents can be CRUEL

AS PUNISHMENT for not being able to spell the word "fox," a doctor and his wife took turns beating their three-year-old daughter. For half an hour they whipped her with the whalebone stock of a riding whip, striking her everywhere—legs, back, knuckles, head. A mass of ugly bruises and broken skin on her thigh were the telltale evidence of this shocking instance of parental cruelty. This happened in England in the nineteenth century, but it is mild compared with what an increasing number of parents are doing to their children today.

Parental mistreatment of children has become so widespread that doctors and social workers are becoming gravely concerned. The brutally mistreated child has become such a common sight to doctors that they have coined the expression "battered-child syndrome." The word "syndrome" means a group of signs or symptoms that characterize a disease. In this instance the signs indicate a child that was battered by its parents. They might consist of repeated fractures, burns, cuts, bruises and the advanced stages of starvation.

The deputy chief of the Children's Bureau of the United States Department of Health, Education and Welfare expressed the concern that many persons are feeling about parental cruelty. This public official stated: "While child abuse is no new problem to the Children's Bureau, our deep concern today is motivated by its apparent increase and by its particularly violent nature."

When the Children's Division of the American Humane Association met in New York city during the summer of 1962, the Chicago *Daily News* reported it as stating: "Of 163 abuse cases involving 190 children, fifty-six had died. Sixteen of the victims suffered brain damage and 70 had broken bones. More than 25 percent of the abused children were under three years old. In 190 brutality cases, 122 were beaten, ten were burned, seven were strangled and six were thrown or dropped. Others were buried alive, bitten, stepped upon, forced to eat pepper and given electric shocks." This number represents only a fraction of the battered children in the United States alone.

The American Medical Association reported in its *Journal* that during 1961 nearly 750 parent-abused children were reported by doctors and district attorneys. Very likely there were many more than this number that went unreported. Commenting on this possibility, Dr. C. Henry Kempe said: "For every child who is abused and enters a hospital, there must be an additional hundred treated by unsuspecting doctors." Doubtless still more never see a doctor. The Chief Medical Examiner of New York city, Dr. Milton Helpern, said that a New York child dies

every week from physical violence in the home. For the United States as a whole, it is estimated that about two children are brutally assaulted by their parents every day. This mistreatment, mind you, is done by people living in a nation that professes to be Christian.

Calculations are that six or seven British children out of every hundred are ill-treated to the extent that they require help from the National Society for the Prevention of Cruelty to Children. This society was formed in the latter part of the 1800's to protect children from mistreatment. Organizations similar to it exist in the United States.

The Unwanted Child

The couple who bring a child into the world have the moral obligation to give it the warmest possible welcome. Because they are responsible for its existence, they are responsible for feeding, clothing and sheltering it. Above all, they are responsible for giving it love. Great and lasting damage can be done to the child who knows that it is not wanted and not loved. If he succeeds in surviving infancy without parental love, he will probably be one more of the great tide of children who are swelling the ranks of juvenile delinquents the world over.

Many children are not wanted because they were accidental conceptions. If they are illegitimate, as so often is the case, they are a constant reminder of their mother's moral uncleanness. If they are legitimate, they compel their parents to make major changes that they did not want to make in their lives. In either case, instead of being welcomed with warm, loving arms, a great number are made to suffer because they exist. Like unwanted property, some are given away or abandoned. Others are starved, beaten, burned and even murdered.

In October of 1962, a schoolteacher in Ilkeston, England, was charged with having killed eight illegitimate babies over a period of fifteen years. Nine years before this the bodies of five babies were found in a flood-damaged house in Harwich, England. On the opposite side of the world, in Korea, the number of abandoned babies, unwanted by unloving parents, is soaring into the thousands. In the city of Taegu alone they are being abandoned at the rate of 125 a month.

Starvation

Unloving parents usually neglect giving an unwanted child enough to eat. New York doctor Vincent J. Fontana commented on this fact. He said: "The maltreated child frequently exhibits signs of malnutrition, vitamin deficiency and obvious physical neglect long before he is physically abused."

Unless a mistreated child is rescued in time his parents may allow him to starve to death. This happened to a three-year-old New York boy in 1950. Both parents were arrested, but the police arrived too late to save the boy, although they did save his sister. When found, the two children were covered with vermin and ulcerated sores. Another case of callous neglect took place in the same city four years later. A couple locked up their apartment and disappeared, leaving their two infant children inside. When the children were found, one was dead and the other was suffering from hunger and thirst. The parents were finally located and arrested.

It is difficult to comprehend how anyone, let alone parents, could watch a child slowly waste away from starvation while they are amply fed themselves. A stony-hearted father in San Francisco did this with his two-year-old daughter. As a widower, he lived alone with her. When discovered by the landlord, she weighed a

mere eleven pounds rather than a normal thirty pounds. Her skeleton-thin body was covered with open sores that oozed pus all over her dirty bedclothing. Police found her father in a nearby bar, dressed in expensive clothes. In a somewhat similar case in Buffalo, a five-year-old child was kept a prisoner by her parents for three years, during which time she slowly died of starvation.

Beaten and Burned

Beating and burning are the most common forms of parental abuse. This is the way unloving parents show their resentment for a child's existence and their lack of control of their own temper. Some of the beatings given children are so brutal that they are sadistic.

A five-year-old British girl was beaten systematically morning and night for four months by her father or his paramour. They starved her to such an extent that she resorted to eating the pig swill at school and the dog's food at home.

In the United States a fifteen-month-old boy was beaten to death by his father who lost his temper while teaching the youngster to walk. This was in 1950. Two years later a mischievous boy of two and a half years was beaten to death by his stepfather, who was trying to sleep during the day because he was a night worker. Another father used a cat-o'-nine tails on his five-year-old son. A couple in Ohio repeatedly beat their two-year-old son because he could not be toilet trained. After one beating they threw him onto the back porch, where he died. For this same reason a mother in Washington, D.C., beat her four-year-old daughter to unconsciousness, fracturing her skull and lacerating her face, arms and legs.

According to the American Medical Association, parental beatings may be a more frequent cause of death among children than automobile accidents. Usually the severely beaten child is under three years of age and often so young that it cannot tell doctors why its tiny body is so badly bruised and its limbs are fractured. A child in Washington, D.C., however, was old enough to be able to say: "Mamma kept hitting me with a big black stick."

Not being satisfied with beating their children, some parents deliberately burn them. This is the second most common form of child abuse. Whatever is handy is used—matches, lighted cigarettes, electric irons, open gas flames and boiling liquids.

A man in England held his two daughters, ages five and six, before a fire until their legs were blistered. A father in the United States burned his three-year-old daughter with matches because she failed to come home on time from play. In February, 1952, a young mother held the hands of her three-year-old daughter above flaming gas jets as punishment for playing with lipstick. An eight-month-old girl was treated in a hospital for second-degree burns on her left foot and the entire lower right leg. She also had a fractured leg. She was then released to her parents. Five months later she was back again with a fractured elbow, fractured skull, fractured leg and a seared back. It was then obvious to the doctors that this infant was the victim of parental abuse and could not again be returned to its parents without endangering its safety.

Why Parental Cruelty

The pressure of prolonged poverty along with too many children irritates some parents to the point where they take out on their children the resentment they feel for their miserable plight. But that explains only a few of the cases of parental cruelty, because most battered children have average parents with average incomes and education.

Gambling and drunkenness are underlying factors in many cases of abuse. These vices can adversely affect the temperament of a parent. If he is angry over a gambling loss, he is not likely to have patience with his children. Very likely he will abuse them. In order to recoup his gambling losses, he may very well neglect their basic needs. On this matter of gambling the British newspaper the *Daily Telegraph and Morning Post* stated: "In a substantial number of cases the prime cause of the children's sufferings was gambling by one or both parents." It made this statement in connection with a report that the National Society for the Prevention of Cruelty to Children gave help to more than 70,000 neglected children during 1960. One wonders what happens to children in countries where no such society exists to protect them.

Oftentimes a child suffers abuse when his father or mother is drunk and unable to exercise self-restraint. Drunkenness removes the check that a sober mind places upon a person's temper. It was in a state of drunkenness that a mother in New York city brutally mauled her twenty-month-old daughter. Other factors that contribute to parental cruelty are illegitimacy of a child, divorce, being a stepparent, low mentality, bad home background of the parents and poor living conditions.

It seems inconceivable that parents could be cruel to their children who are their own flesh. It would seem that paternal and maternal instincts would cause them to have a natural affection for their offspring, but this is not always the case, as has been shown by the many instances of parental cruelty that have been cited. This shocking lack of natural affection is the fruitage of a wicked world. The growth in the number of such persons who have "no natural affection," and that to such an extent that doctors and social workers are gravely concerned about it, is significant because the apostle Paul mentioned it as one of the characteristics of the "last days."—2 Tim. 3:1-4.

NEXT ISSUE—SPECIAL!

THE BIBLE TRIUMPHS IN A SCIENTIFIC WORLD

—Does Scientific Fact Clash with the Bible?
—The Origin of Life.
—Place of Man's Origin.
—Time of Man's Origin.
—Man Reverses Himself—the Bible Triumphs.
—Learning from Nature.
—Your Future in a Scientific World.

This does not mean that it is wrong to punish a child when the need arises. Not at all! The Bible clearly says: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." (Prov. 13:24) Such punishment properly administered is not sadistic; it is not an expression of cruelty. It is motivated by love.

Yet the fact remains that these are critical times, and it is vital for all persons to keep a watch on their own attitude. Emotions must be kept under control. Those who would win the approval of God must not allow feelings of resentment and frustration to smother the "natural affection" that members of a family ought to manifest toward one another. Isolated incidents easily multiply until they become characteristic behavior. How vital it is, then, to cultivate love, long-suffering, kindness, self-control and the other fruits of God's spirit! Those who do so bring happiness to those around them and put themselves in line for the blessing of everlasting life in God's righteous new world.—Gal. 5:22, 23.

THOSE Terrifying Tornadoes

ON June 20, 1957, the area around Fargo, North Dakota, had been alerted to the possibility of tornadoes. Then, along toward evening, the weather bureau at the local airport received a phone call from an alert citizen some twenty miles from town. He had sighted a funnel cloud that had dipped to the earth and appeared to be churning toward Fargo. Shortly another call reported the tornado closer to town. Immediately television and radio stations were notified, and people jumped into their cars and headed away from the approaching storm; those who remained went to basements and cellars.

The advance warning was lifesaving, for while the tornado plowed through town, leaving a path of destruction and devastation, only a few persons were killed. Six of the fatalities were the Munson children, aged one to sixteen, who had been playing outside near their home in the Golden Ridge section of Fargo. Their parents were away at work. Around 7:30 p.m. Mrs. Munson received an urgent phone call from her sixteen-year-old daughter Phyllis. "Mommy," she cried, "there's a storm coming at us." The phone went dead just as her terrified voice was saying, "Mommy, it's hitting us."

Those who are caught aboveground in the path of a tornado seldom live to tell about it. The violence of these most powerful of nature's storms is unbelievable. Clayton F. Van Thullenar, research chief of the Severe Local Storm Warning Center, observed: "The more we learn, the more impossible it seems that tornadoes can really exist. By all the rules, Nature can't possibly put so much violence in a dot. And yet, there they are." Whereas the winds of a hurricane are believed rarely to exceed two hundred miles an hour, those of a tornado have been estimated to reach about five hundred miles per hour. In a populated area such power can wreak destruction at a terrifying rate.

Death and Destruction

On two successive days in June of 1953 tornadoes raided the cities of Flint, Michigan, and Worcester, Massachusetts, leaving in their wake 235 dead and more than 2,500 injured. The Massachusetts storm ripped through the central part of the state for an hour and fifteen minutes, destroying property at the rate of $800,000 a minute.

But even these vicious twisters did not match the devastation left by the most destructive tornado in United States history, one that originated in Reynolds County, Missouri, March 18, 1925. That mile-wide black, turbulent mass of clouds—but which had no clearly defined tornado funnel—swept at sixty miles an hour across Illinois to Princeton, Indiana. In its 219-mile path it left 689 dead, some 2,000 others maimed or injured and millions of dollars' worth of property damage.

The Chicago *Tribune* reported that city after city was turned into a "picture of ruin." In West Frankfort, Illinois, eye-

witnesses said that the tornado picked up and hurled bodies a mile and a half out of town. "City of Gorham destroyed by tornado," wired one mayor to another. "Town burning up. Impossible to estimate number of dead and injured. All people are homeless." One reporter wrote concerning De Soto, Missouri: "In less than five minutes after the storm struck nothing remained of the village except ruins, not a single building escaped the winds of destruction. . . . When bodies were taken from the wrecked schoolhouse and laid out, row after row, there was no one to claim the lifeless forms. The children's parents were either dead or on the way to hospitals." In the village of Parrish, Illinois, only three of the 500 inhabitants escaped injury.

During the period from 1916 to 1961 tornadoes snuffed out the lives of well over 9,000 persons in the United States and injured ten times that many. That represents an average of over 200 persons killed and 2,000 injured each year.

Although tornadoes have occurred in other parts of the world—fifty being reported in England over an eighty-two-year period, with frequent occurrences in Australia, as well as reports of them in many other countries—nowhere do they match the violent and destructive twisters of the United States. These occur in every one of the continental states, although they are largely concentrated in the midwestern states that stretch from the Gulf of Mexico to the Great Lakes. This is frequently called "Tornado Alley," with Texas, Oklahoma, Arkansas, Kansas, Nebraska, Missouri and Iowa being the states most often visited by the deadly twisters.

Birth and Life of a Twister

Whereas tornadoes have been reported in every month of the year, 68 percent of them occur during the four months from April 1 to July 31, and most of these in "Tornado Alley." But why there and at that time of the year?

The combination of the flat midwestern plains flanked on the west by the towering Rocky Mountains and on the south by the warm Gulf of Mexico lends itself perfectly to the birth of tornadic activity. During spring and early summer cold, dry air slides down from the Rockies and moves southward over the plains eventually to meet warm moisture-laden air moving northward from the Gulf. Generally speaking, it is the instability of the atmosphere produced when these two swiftly moving masses of air collide that gives birth to tornadoes.

An early authority on tornadoes, Colonel John P. Finley, described the clouds from the converging air masses as suddenly being "thrown into the greatest confusion, breaking up, as it were, into small portions, which dash pellmell over each other and in every direction, now darting toward the earth, now rushing upward to considerable heights or at moderate elevations, rolling over each other in a well-developed whirl."

Often accompanying the turbulent dark-green boiling mass of clouds is a vivid display of lightning, a heavy shower of rain and even hailstones. Out of this convulsive upheaval a narrow "chimney" of swiftly rising air is born, and by some unknown mechanism develops a spin that whips the winds around at some 500 miles an hour. By all the rules of nature the development of such fantastic energy is an impossibility, meteorologists say; nonetheless, it happens regularly, to the terror of those who have seen a tornado in action.

When the twisting funnel of wind dips to the earth it heralds its approach with a terrific roar that may be heard twenty-five miles away. Witnesses have described the roar as that "of flights of jet airplanes," or as "a thousand railway trains." These

dynamoes of nature are unpredictable. Some never touch the ground, others may touch and ascend and do a kind of hop, skip, and jump across the countryside, destroying everything in their path when they come in contact with the ground. Still others will plow ahead mile after mile, leaving an unbroken path of utter devastation. The longest continuous path on record is that of the twister that moved a staggering 293 miles from Louisiana, Missouri, across Illinois, to the eastern boundary of Jennings County, Indiana, on May 26, 1917, and accounted for 101 deaths en route. However, tornadoes, as a rule, will dissipate after only a few miles; twelve to sixteen miles being their average length.

Fortunately their path is not very wide, averaging around four hundred yards, although they may vary from scarcely a hundred feet in width to a mile or two. Their speed also is unpredictable. One of the fastest moving was the famous sixty-mile-an-hour tri-state tornado of March 18, 1925, which also claimed the greatest number of lives. On May 25, 1917, another moved through Kansas slightly faster, being clocked at sixty-five miles an hour. The slowest occurred near Pratt, Kansas, on May 24, 1930, where it moved along at only five miles an hour. On occasions, tornadoes have even been known to stop in their paths for a few minutes before resuming their normal movement.

Stranger than Fiction

On March 23, 1913, Milton Tabor, editor of the Topeka *Daily Capitol,* became one of a very select group who have looked a tornado in the eye and lived to tell about it. It was just beginning to form in the clouds overhead and although it was some distance away he said that it appeared to be "an enormous hollow cylinder, bright inside with lightning flashes, but black as blackest night all around. The noise was like ten million bees, plus a roar that beggars description." Later this twister swept into Omaha, Nebraska, and killed ninety-four persons, injured hundreds more and left a path of destruction through town five miles long and a quarter of a mile wide.

Perhaps the most graphic description is that of Will Keller, a Kansas farmer, of the tornado that passed over his house on June 22, 1928. At the sight of approaching tornadoes he hustled his family to the cyclone cellar, but before entering himself paused to take a last look. "Two of the tornadoes," he reported, "were at some distance away and looked to me like great ropes dangling from the clouds; but the near one was shaped like a funnel with ragged clouds surrounding it. . . . As I paused to look I saw that the lower end which had been sweeping the ground was beginning to rise. . . . I knew that if the tornado again dipped I could drop down and close the door before any harm could be done. . . .

"At last the great shaggy end of the funnel hung directly overhead. . . . I looked up and to my astonishment I saw right up into the heart of the tornado. There was a circular opening in the center of the funnel, about fifty or one hundred feet in diameter, and extending straight upward for a distance of at least one-half mile, as best I could judge under the circumstances. The walls of this opening were of rotating clouds and the whole was made brilliantly visible by constant flashes of lightning, which zigzagged from side to side. Had it not been for the lightning I could not have seen the opening, not any distance up into it anyway."

These terrifying tornadoes have accomplished fantastic feats, driving straws into steel girders and splinters of wood through a quarter-inch steel plate. They have carried farm animals and humans aloft and spewed them out considerable distances

away. Once a pig was delivered back to earth with such force that its legs were driven into the hard ground up to its body. During a violent twister in Saline County, Kansas, a farmer named T. W. Carter was swept upward by the winds only to be safely deposited back to earth sometime later. He recalled grabbing ahold of something while in flight, and on his return he found that he still clutched in his fist the coarse black hair that evidently once belonged to the tail of the horse that had been his fellow traveler.

Several other almost unbelievable escapes, which have been verified by the United States Weather Bureau, appear in the recent book *Nature on the Rampage:* "There is the case of a woman who once took refuge in a closet under her back stairway and opened the door at the end of the storm to find that the closet and stairway were all that remained of the house. Another woman jumped into a bathtub and pulled a mattress over her; and she, the bathtub, and the mattress were all that survived. At Ponca City, Oklahoma, a twister lifted a house in which a man and his wife were at supper, exploded it, and settled the floor back to the ground without injuring the occupants."

Safety During a Tornado

But if you should ever find yourself in the path of a tornado, do not count on such unusual escapes. Take all the steps possible to preserve your life. Many persons in "Tornado Alley" have built underground rooms, commonly called "cyclone cellars." They are the safest place to be during a tornado; as far as is known no one who has sought refuge in one has been killed. If no storm cellar is accessible the next best place to be is the southwest corner of the basement. This is so because tornadoes usually move from the southwest and debris almost always falls in the northeast corner.

If you are in a house without a basement seek shelter against an interior wall on the ground floor, underneath some heavy furniture if possible. Because of the sudden reduction of air pressure when a tornado passes over, buildings often explode outward, so being next to an interior wall affords a greater chance of survival. To equalize the air pressure, before the tornado strikes open the windows on the north or east of the house, the side away from the approaching storm.

If enough warning has been given in advance, you may want to jump into your car and flee; tornadoes can be outrun, since they usually travel at only thirty or forty miles an hour. If you are caught in open country, move at right angles to the approaching storm; there is a chance you may get out of its path. But if you cannot, find a ditch or depression in the ground, get into it, and lie face down.

The key to safety is advance warning. The Severe Local Storm Warning Center in Kansas City, a young agency set up within the Weather Bureau, has done much in providing this. It studies weather patterns and reports to any part of the nation when conditions favor the birth of the deadly twisters. Local observers are thus put on the watch. There is no question that these alerts have saved hundreds of lives, as, for instance, in Fargo, North Dakota, in June of 1957. So when tornadoes are on the prowl, keep alert, heed the warnings and avoid the terrifying experience of being struck by a deadly twister.

Poisonous MUSHROOMS AND Edible TOADSTOOLS

WITHOUT a doubt, you have often walked through a forest and marveled at the great variety of mushrooms springing up from the forest floor or protruding from the sides of trees and fallen branches. Knowing that some varieties are poisonous, you probably refrained from picking any of them because of not being able to distinguish the edible variety from the poisonous. There are, however, certain types of mushrooms that have such outstanding features that they are easily recognized. By being acquainted with these you can enjoy tasty delicacies that have delighted kings and epicures for centuries.

Some mushrooms taste like sweetbreads, others like oysters, and still others like chicken or veal. Commercially grown mushrooms tend to be bland and cannot begin to compare with those that have grown wild. Two hundred years ago Professor Richard Bradley of Cambridge said: "Whoever has been accustomed to eat mushrooms will certainly allow them to be one of the greatest dainties the earth affords."

What you might call toadstools are actually mushrooms. The two words can be used synonymously. "Those poisonous 'toadstools' are mushrooms too," says *Compton's Pictured Encyclopedia.* In his book *Mushrooms in Their Natural Habitats,* A. H. Smith says that "mushroom" is "a general term applied to the fruiting bodies of fungi which are relatively large and fleshy, particularly all gill fungi. It is used indiscriminately for edible, poisonous, tough, unpalatable, or leathery carpophores." Specifically commenting on the toadstool, this author says that it is "a common name applied to poisonous mushrooms or at least to those thought to be poisonous by one not well informed."

The term "toadstool" is a carry-over from many years ago when there were many superstitions about mushrooms. It was thought that toads had the habit of sitting on them, that elves used them for umbrellas, and that fairies danced by moonlight in the rings mushrooms sometimes form. Whether they are called toadstools or mushrooms, they are a form of fungus that feeds upon other plant life, helping to clear the earth of dead plant matter. Some can be the tastiest food you ever put in your mouth, but others can be a deadly poison.

Poisonous Mushrooms

The mushroom known as the Amanita verna is a beautiful, well-shaped mushroom that stands on a tall, graceful stem. Its creamy white color makes it look very inviting, but do not pick it. With good reason it is called the Destroying Angel, for it is fatally toxic. The members of the Amanita family vary in color from creamy white to delicate greens and reddish oranges. Although some types are edible, no less than twelve are known or suspected of being poisonous. In fact, some of this species are the most poisonous of fungi. They are characterized by a cup at the base, out of which the stem rises, and a collar or a ring around the upper part of the stem.

The poison of the Amanita takes eight to twelve hours to begin working and then the victim is struck with nausea, diarrhea, delirium and blindness that will last for several days. He goes through alternating periods of stupor that finally drop him into a coma, frequently leading to death. This frightful result from eating the Amanita makes mushroom gathering very dangerous for the uninformed person, because the Amanita is a very common mushroom.

Another dangerous mushroom is the mysterious, bright-orange Jack-o'-Lantern or Clitocybe illudens. You might see a cluster of these brightly colored mushrooms growing at the base of a tree, with their umbrellalike caps overlapping one another. At night they give off a phosphorescent light. Leave them alone.

Many uninformed persons believe that mushrooms should be cooked with a piece of silver, such as a silver spoon. If the silver turns dark, they conclude that the mushroom is poisonous. This is a dangerously wrong conclusion. The same can be said for the misconception that a poisonous mushroom turns dark when it is brought in contact with metal. This happens to the edible Boletus aurantiacus. Its whitish stem turns dark blue when a knife blade touches it. On the other hand, the poisonous Amanita will not tarnish silver. Another falsehood is the claim that edible mushrooms peal easily.

You run a good chance of ending up in a hospital or in the graveyard by following such rule-of-thumb methods for determining whether a mushroom is safe or dangerous. There are many books about mushrooms with color illustrations that you can consult so you can make knowledgeable selections of edible varieties. Color slides of mushrooms in their natural habitat are also available.

Eaten by Ancients

Mushrooms were a common food among the ancient Greeks and Romans. In fact, Greek philosophers and Roman historians mention them in their writings. Pliny the Elder, for example, found mushrooms difficult to understand. He wrote: "Among the most wonderful of all things is the fact that anything can spring up and live without a root. . . . Now whether this imperfection of the earth—for it cannot be said to be anything else—grows, or whether it has at once assumed its full globular size, whether it lives or not, are matters which I think cannot be easily understood. In their being liable to become rotten, these things resemble wood."

A poisonous mushroom is suggested by Suetonius as the cause of death for Claudius Caesar. He said: "Verily it is agreed upon generally by all, that killed he was by poison, but where it should be, and who gave it, there is some difference. Some write that as he sat at a feast in the Capitol castle with the priests, it was presented unto him by Halotus, the eunuch, his taster; others report that it was at a meal in his house by Agrippina herself, who had offered unto him a mushroom empoisoned, knowing that he was most greedy of such meats."

The effects of eating a poisonous mushroom are described by Hippocrates, who tells how the daughter of Pausanius was seized with nausea, suffocation and stomach pains after having eaten a fungus. Thus the ancients are seen to have enjoyed tasty mushrooms and also to have suffered from eating poisonous varieties.

Unusual Plant

Unlike plants that possess chlorophyll and are able to take energy from light by means of photosynthesis, mushrooms must get their energy indirectly by feeding upon plants that have used photosynthesis to

grow. This enables them to grow in dark cellars and deep mine shafts, feeding upon timbers and decaying plant remains. The mushrooms you see poking their heads above the forest floor are the fruit that this fungus sends up when the time comes for it to reproduce.

From the gills or holes under the cap of a mushroom or from its surface come millions of spores. In some varieties billions are produced. These are carried away by the wind, but since the spores must land on the right kind of host, which varies with the variety of fungus, only a small fraction of the total number of spores released succeed in reproducing new plants.

The actual plant is not the mushroom we see sticking up from the ground or protruding from the side of a tree. It is a very fine mass of webbing called mycelium. By brushing away the leaves from the stem of a mushroom and carefully digging it up, you will be able to see this fine webbing.

When there is plenty of food for this fungus lying on the ground in an unobstructed area, it will grow out from one spot at an even rate in all directions. Its fruit will come up at the same time along the periphery of its growth, forming a beautiful circle that has been called a "fairy ring." After centuries of unobstructed growth, a ring can be as much as fifty feet in diameter.

This unusual fungus can be found in every country of the world and in all colors of the rainbow. You name the color you like best and chances are you will be able to find it in one of the more than three thousand types of mushrooms. If you were to pick a different mushroom every day, it would take over ten years to pick one of every kind.

Food Value

Opinions differ as to the nutritional value of mushrooms. Some say there is very little, while others claim that they are of the same nutritional value as vegetables. A century ago C. F. Schwaegrichen, professor of natural history at Leipzig, found that the people in the neighborhood of Nuremberg subsisted on raw fungi and black bread. He experimented on himself and ate nothing but these two foods for several weeks. He apparently suffered no ill effects from the diet.

Rats that have been fed mushrooms as their only source of protein were found to gain more weight than when on a milk-produce diet. Mushrooms are an important part of the diet of reindeer. In fact, many wild animals eat this fungus.

Mushrooms can be fried, sauteed, broiled, baked, stewed, fricasseed, made into soups, omelets and sauces, and used in many other ways to produce mouth-watering dishes. If you pick more than you can use right away, they can be frozen or dried for future use. To dry mushrooms slice them about one-eighth of an inch thick and place them on screens so air can circulate around them. If it is a hot, dry day, put them in the sun, or you can dry them in an oven, but leave the oven door open and set up a fan to blow into the oven so the air will circulate. The dried mushrooms can then be stored in a screw-cap jar. When you want to use them, soak them in water and they will be almost as good as new.

Edible Mushrooms

It has been said that the mushroom Boletus edulis, when dried, is richer in protein than most vegetables. This is a stubby mushroom with a short, bulgy stem and a reddish cap. It is delicious. One of the finest and tastiest toadstools is the Boletus aurantiacus. It also has a short, thick stem and a reddish cap. Both lack the gill slits on the underside of the caps that are so evident in other types of mushrooms.

The Giant Puff-ball (Calvatia gigantea) is a tasty mushroom that can supply food for a large family. It looks like a ball and grows to as much as fourteen inches in diameter. With a fissured or cracked surface and grayish-white color, it presents a rather unappetizing appearance. Seven trilllon spores have been estimated as being in a sizable specimen. The beautiful Coral Mushroom (Hydnum coralloides) looks for all the world like the coral that grows in clear tropical waters. When young it is pure white and then turns a creamy color with age. It is tender and tasty.

The highly esteemed Morels (or Morchella) are distinctive mushrooms that can be easily identified. They resemble small brown or yellow sponges growing on stout, white stems. When the stems are cut in half you will find them to be hollow. These exceptionally delicious mushrooms are among the elite of the mushroom world. There are several varieties of them, and all are edible.

Morel

Another edible mushroom that is easily identified is the Sulphur Polypore. This is a sulphur-yellow growth that has no stem. Protruding from the dead wood on trees, it looks like a cluster of small, overlapping shelves that are often five to six inches broad. Only the young plants should be eaten. You will find them to have a taste resembling chicken. In fact, they are considered the chicken of the mushroom world. The attractive and edible oyster mushroom (Pleurotus ostreatus) grows in a similar fashion—like shelves on the side of a tree. It is white or tinted with ash color or brown.

The Shaggymane (Coprinus comatus) is still another delicious mushroom that can be easily identified. It stands three to four inches high and has a barrel-shaped cap that covers the major portion of the stem when young. The cap has a shaggy surface that resembles a stick of cotton candy or the bearskin hat worn by some British regiments. It is white with a tinge of pink. Because it has the peculiarity of melting away into ink after a few days, it cannot be preserved. This peculiarity can verify your identification of it so you will have no trouble recognizing it when you see it again.

Shaggymane

Even if you are unacquainted with mushrooms, you need not ignore them altogether when taking a walk through the woods. The Morel, Sulphur Polypore and Shaggymane are so distinctive that you can easily recognize them. These you can safely pick, but before you pick any other edible varieties you should gain a thorough acquaintance with them by means of a well-illustrated book on mushrooms. Never pick a mushroom that you cannot positively identify. If there is the smallest amount of uncertainty, leave it where it is. Pick only the ones that you definitely know are safe. Take them home and add them to your meal for that day. They will make you feel that the meal you ate was fit for a king.

Sulphur Polypore

The Pendulum: Original Ouija Board

DIVINATION by means of a pendulum, such as a suspended ring, is found from Europe to the Far East and has been common throughout much of history. Byzantine historian Marcellinus relates one of the earliest detailed accounts of pendulum divination. He records that in the time of Emperor Valens (A.D. 364-378) a number of men were arrested for divination regarding the name of the emperor's successor. The method the diviners used was to set out the letters of the alphabet in a circle, as in a modern ouija board, and to suspend a ring over the center of the circle. The pendulum, by the direction of its swing, indicated the various letters of the alphabet.

The name the pendulum diviners came up with was Theodosius. To thwart the pendulum users' prognostication, Emperor Valens ordered that his famed general Theodosius the Elder be put to death. Upon the death of Emperor Valens, the coemperor, Gratianus, invited Theodosius, the son of Valen's great general, to become emperor in the East.

A more common way in which the ancient Romans divined was to hold a pendulum suspended in a glass container; then the alphabet would be recited and the pendulum would ring out against the glass at the right letters.

The methods of the ancient Romans have survived to the present time. At one time in spiritualistic circles it was very popular to suspend a pendulum or ring in an empty glass and to ask the spirits questions. One tap on the side of the glass meant No, and two meant Yes.

Just as the ouija board makes some accurate predictions, so does the pendulum. Many persons will testify that the pendulum has made true predictions, such as the example recorded in *Collier's* magazine of August 18, 1951, about a practitioner of divination, a Belgian soldier, Jean Chaloteaux, who was held at a prisoner-of-war camp in Germany during World War II: "In February, 1941, fellow inmates persuaded him to apply his technique to predicting the exact date of the end of the war. Chaloteaux, using a swinging pendulum over a calendar, announced, correctly, that the date would be May 8, 1945."

Prediction is just one of many purposes for which the pendulum is used today. Adherents of the widespread cult of radiesthesia, for example, claim to be able to divine practically anything by means of the pendulum. Medical diagnosis is one of the most popular forms of divination.

The radiesthetists are not in complete harmony as to how the pendulum works. One school maintains that their divinations are due to psychic powers such as clairvoyance. Another school, the physical radiesthetists, usually explain the pendulum's operation on the basis of radiations. Many writers reject the explanations of both schools of radiesthesia and call it all quackery, so that their view is similar to that expressed by D. H. Rawcliffe in *Illusions and Delusions of the Supernatural and the Occult:*

"Most of the medical radiesthetists' claims . . . constitute the most arrant nonsense. They are particularly keen on the supposed relation of colour to disease. In a volume entitled *La Radiesthésie* written by a well-known dowser, one is informed that a certain state of dark green is 'in resonance with' b. koch, one of the bacteria associated with tuberculosis. If a culture of b. koch is covered with a cloth of this shade of green 'all virulence ceases.' More strange still, if a patient's 'radiation' is found to be fifty-five centimetres and if 'the pendulum stops in resonance also with black, the person examined is, without doubt, suffering from haemorrhoids'. . . . Colour-therapists have 'perfected' a permanent table of up to a hundred diseases and ailments, each with its specific shade of colour and detectable with the aid of a pendulum. Diagnosis at a distance is also possible, say the radiesthetists. 'All users of Radiesthetic methods,' it is claimed [in the *Journal of the Medical Society for the Study of Radiesthesia*], 'know that blood or serum or a letter will keep pace minute by minute with its owner. We know the fact but not the explanation.' "

The way the pendulum is used today, as well as the way it has been used to function as a ouija board by the ancients and by the spiritualists, shows it to be an instrument widely employed in divination, all forms of which are condemned by the Bible.—Deut. 18:10; 1 Sam. 15:23.

ARGENTINA has a New BETHEL HOME

By "Awake!" correspondent in Argentina

THE weekend of December 29 and 30 of 1962 was a happy occasion for Jehovah's witnesses in Argentina. It had been keenly anticipated since 1959, when the president of the Watch Tower Bible and Tract Society announced plans for constructing a new Bethel home for housing the Watch Tower Society's branch office in this country. The term "Bethel" is a Hebrew word meaning "House of God," and is applied by Jehovah's witnesses to the buildings used by them as headquarters in the many countries of the world where they carry on their Bible educational work.

The need for a larger Bethel home in Argentina reflected the fine growth Jehovah's witnesses have experienced here particularly since 1946. In that year there were 415 Witnesses publishing the good news of God's kingdom in this South American country. Now there are more than 9,000. The building that the new home replaced was now inadequate. The cramped quarters needed to be replaced with something more commodious.

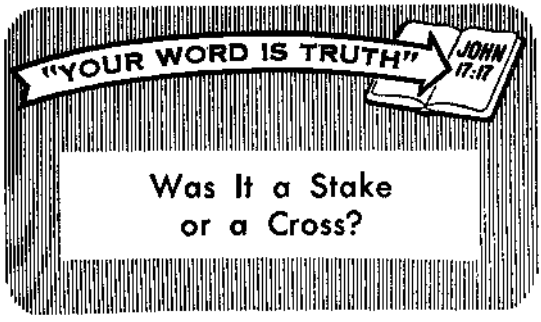
Construction on the new building began in August of 1961 with the demolition of the old house. While the building was going up during the following months, the Bethel family lived in temporary quarters set up in the building at the rear of the property. This building is used for literature storage and for printing. In September of 1962 they were able to move into the new building, although some finishing work had yet to be done.

It is a roomy, well-planned building that is ideally suited for the workers at the branch and the missionaries. There are three stories, with provisions for adding a fourth floor when needed. On the first floor are located the office, dining room, kitchen, shipping room and garage. A dormitory with twelve spacious rooms takes up the second and third floors. Handsome, wine-colored marble covers the front of the building up to the second floor, where it meets attractive tricolored stone that covers the front of the second and third floors.

The dedication program began at 3 p.m. on Saturday, December 29, with a warm welcome being given to those in attendance by a member of the Bethel family who acted as chairman. The first speaker introduced by the chairman had been sent to Argentina by the Watch Tower Society in 1924. He spoke about the remarkable growth of Jehovah's witnesses in this country since his arrival here. Another speaker, who had come to Argentina in 1925 to do missionary work among the German-speaking people, expressed the feelings of all present when he gave credit to Jehovah for the fine growth of the theocratic organization here and for these new, expanded facilities for caring for the spiritual needs of that organization. In his expression of thanks to Jehovah, he read Psalm 115:12, 14, which says, in part: "Jehovah himself has remembered us; he will bless . . . Jehovah will give increase to you." Certainly he has done this in Argentina.

The branch servant for the Watch Tower Society here used the building of the new Bethel home as an illustration of the work involved in building up a new Christian minister. As it took time and effort to build the new home so it takes time and effort to build new ministers, he pointed out. After giving some of the interesting details about the construction of the building, he concluded his talk by saying: "This building is dedicated to the same One from whom its materials came. Who provided the earth from which the materials came—the cement, the iron, the sand? What could be more appropriate than to give these things back to him in dedication? We therefore dedicate this building to Jehovah God."

For all of Jehovah's witnesses in Argentina, the new Bethel home stands as physical evidence of the fact that Jehovah's organization is expanding here. This is what they are happy to see, for it means that Jehovah is blessing their efforts to find and to feed his "sheep."



Was It a Stake or a Cross?

DID Jesus Christ die on a stake, that is, a simple upright pole, or on a cross, a pole with a crossbeam? Most persons in Christendom will answer, "Why, on a cross, of course!" But just what are the facts on which that expression is based?

True, the cross is the symbol of Christendom, even as the crescent is of Islam. But, according to *The Encyclopædia Britannica,* "the cross has been used both as a religious symbol and as an ornament from the dawn of man's civilization. Various objects, dating from periods long anterior to the Christian era, have been found marked with crosses of different designs, including every part of the old world. . . . It was not, however, until the time of Constantine that the cross was publicly used as the symbol of the Christian religion."

Among the various forms of the cross used are those that resemble the capital letter "T," the letter "X" and the swastika, as well as the simple cross, in which all four arms are of the same size. Christendom's most common form is the *crux immissa,* in which the vertical pole extends just a little above the crossbeam.

In execution the condemned one was first scourged. His body was then fastened to the stake or cross by ropes, or by nails, or the hands by nails and the feet by ropes. There is a record of persons not expiring until nine days after being fastened to the stake. This cruel form of execution, originating apparently in the Orient, was ended, it is claimed, by Emperor Constantine because of his veneration of the "cross" on which Jesus died.

Even though the *crux immissa* has found general acceptance in Christendom, the facts are that "no definite data are found in the New Testament concerning the nature of the cross on which Jesus died. It is only the Church writers after Justyn Martyr who indicate the composite four-armed cross as Christ's vehicle of torture." —*New Schaaf-Herzog Encyclopedia,* Vol. 3, page 313.

It is a well-known fact that crucifixions did take place on just plain poles, now known as *crux simplex,* as well as on those consisting of two pieces and now termed *crux compacta.* Josephus repeatedly tells of hundreds and even thousands of Jews being crucified at one time, but he fails to tell the nature of the stakes or crosses. It may well be asked, Did the Romans first build crosses with crossbeams before executing all these, when the simple stake served just as well for the torture and death of their victims?

Further, concerning the only Greek term the Gospel writers used in describing the instrument of Jesus' torture and death, Bible commentator Calmet says: "The Greek *stauros,* σταυρός, a cross, often denotes only a piece of wood fixed in the ground, by the Latins called *palus* or *vallum.*" And says another authority: "The Greek word for cross, *stauros,* properly signified a stake, an upright pole, or piece of paling, on which anything might be hung, or which might be used in impaling [that is, in fencing in] a piece of ground. But a modification of it was introduced as the dominion and usages of Rome extended themselves through Greek-speaking countries. Even among the Romans the *crux* (from which our cross is derived) appears to have been originally an upright pole,

and this always remained the more prominent part."—*Imperial Bible Dictionary.*

Now, was the *staurós* on which Jesus hung a stake or a cross, a simple or compound *crux?* Interestingly, not all voices in Christendom hold that Jesus suffered on a cross. Such works as *History of the Cross,* by Henry D. Ward, M.A., and *The Cross and the Crucifixion* (German), by Hermann Fulda, present extensive and powerful arguments in favor of Jesus' having suffered on a simple pole or *crux.* In fact, as Fulda points out, some of the oldest illustrations of Jesus' suffering show him on a simple *crux,* even as there are pictures of Prometheus and others fastened to a simple pole.

Arguing in favor of its having been a simple stake or pole is the fact that both the apostle Paul and the apostle Peter speak of Jesus' having been put on a *xylon,* which simply means a piece of wood. Thus we read at Acts 5:30: "The God of our forefathers raised up Jesus, whom you slew, hanging him upon a stake," or "tree," *AV, AS, RS, Dy.* See also *Acts 10:39; Galatians 3:13; 1 Peter 2:24.*

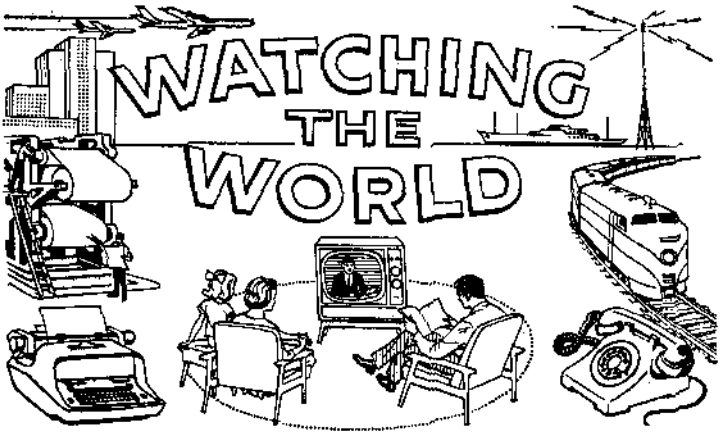
If Jesus had been fastened to a cross made up of two pieces of wood and so constructed into a form, would it be described as merely a piece of wood? But a club is merely a piece of wood and so we find the Gospel writers repeatedly using *xylon when referring to the* clubs or pieces of wood that the mob carried that came to take Jesus: "Judas, one of the twelve, came and with him a great crowd with swords and *clubs.*" (Matt. 26:47; see also Matthew 26:55; Mark 14:43, 48; Luke 22:52, *AT, RS, Cath. Confrat.*) Certainly the mob that came to take Jesus did not come equipped with crosses but with pieces of wood, clubs or staves, as *xylon* is variously translated in these instances.

Bearing out the proper meaning of *xylon* is also its use in the Greek Septuagint version of the Hebrew Scriptures. Thus at Deuteronomy 21:22, 23 we read: "If there be a sin in any one, and the judgment of death be upon him, and he be put to death, and ye hang him on a tree [*xylon*]: his body shall not remain all night upon the tree [*xylon*]." And so also at Ezra 6:11: "Every man who shall alter this word, timber [*xylon*] shall be pulled down from his house, and let him be lifted up and slain upon it." In the *Septuagint* the word *staurós does not occur.*

While the word *xylon* generally means a piece of wood, no longer living, it is at times used in the Scriptures to refer to figurative living trees. This is the word used in Revelation when speaking of the tree or trees of life.—Rev. 2:7; 22:2, 14.

There is a distinct word in Greek for tree, namely, *dendron.* From it comes the English word dendrology, the science or study of trees. *Dendron* occurs some twenty-five times in the Christian Greek Scriptures and is used both literally and figuratively, as shown by these examples: "Others began cutting down branches from *the trees.*" *"Already the ax is lying at the* root of the trees." This word *dendron,* meaning a living tree, however, is never used in the Scriptures to refer to the instrument of torture and death to which Jesus was fastened.—Matt. 21:8; 3:10.

Thus we have seen that the cross as a religious symbol goes back to early human history. And while the term *staurós,* the only one used by the Gospel writers when referring to that upon which Jesus hung, could mean either a plain pole, a stake or a cross, the fact that elsewhere in the Scriptures it is referred to as a *xylon,* which simply means a piece of wood and *allows for no such twofold meaning, in*dicates that the kind of *staurós* on which Jesus died was not a cross, a *crux compacta* or *crux immissa,* but simply a pole, a *crux simplex.*



Quake Rocks Libya

◈ Al Marj, Libya, was shaken by three earthquakes on February 22. The quakes left about 80 percent of the buildings in this town of 12,000 people wrecked. The number dead was 265 and the injured and homeless ran into the thousands. A state of emergency was proclaimed throughout Libya. Aid to the quake victims from surrounding nations came quickly.

War Threat

◈ An attack on Cuba by the United States, said Russia's defense minister Rodion Y. Malinovsky, "would mean a third world war." The Soviet Union, he said, "will be in the first ranks of those who will come to its assistance." The war, he asserted, would be carried on, not only in Cuba, but also on the U.S. mainland, wiping out all industrial and administrative cities in the very first hours of the war. A war begun by the West, he reiterated, "will be the last war" and "the entire system of capitalism will be buried, once and for all." Washington reacted negatively. The incident was typical of the verbal exchanges between East and West in recent years.

New Iraqi Regime

◈ Premier Abdul Karim Kassim was assassinated early in February. The new regime headed by the provisional president Abdul Salam Aref reportedly was busy ousting local Communists.

Flu Epidemic

◈ "Asian flu" zigzagged its way across the United States, leaving many with sore throats, headaches, fever and pain. The flu lasted from a few days to three to four weeks in a community. Along the East Coast flu was in epidemic proportions. Virginia had 9,000 cases in a week. In Louisville, Kentucky, 9,000 children were absent from schools. The Federal Communicable Disease Center reported that deaths from influenza and pneumonia were 29 percent above normal mid-February. By mid-March it should have run its course for 1963, say doctors.

Trichinosis

◈ The parasite *Trichinella spiralis* infects pork. Housewives are warned to cook pork at least a half hour to the pound. Farmers too are warned not to feed uncooked garbage to their stock. Undercooked or uncooked pork may harbor the parasite. *Science News Letter*, February 16, 1963, urged physicians to counsel their patients about pink pork. Trichinosis is a disease difficult to diagnose. It may masquerade as intestinal disorder, tuberculosis, primary heart disease, rheumatic disease, and so forth. Over three hundred cases of the disease were reported in 1961 in the United States, but there is no way of knowing how many cases were not reported.

Efforts at Conciliation

◈ Premier Khrushchev of the Soviet Union, eager to patch up differences with the Chinese Communists, said that when capitalism is buried the Chinese Communists will be present to witness the occasion. Write this down, said the Russian leader to reporters: "I promise you that when we throw a last shovel on the grave of capitalism, we will do it with China."

Stern Justice

◈ The newspaper *Tadzhikstan Communist* said the supreme court of the Tadzhik Soviet Republic sentenced N. Babadzhonov, chairman of the Dushanbe city executive—the equivalent of mayor in the U.S.—to death by shooting for taking bribes. Three associates of Babadzhonov received from four- to eight-year prison terms. They were accused of accepting graft in connection with apartments, property lots and automobile sales.

Television Watchers

◈ A survey made in Yugoslavia by doctors, teachers, psychologists and writers revealed that television affects boys worse than it does girls. The boys' school grades dropped sharply as soon as a television set was installed in the home. It also affected their working ability, whereas television had a contrary effect on girls. The report warned that long watching of television is definitely harmful to the child's mental health, with a likelihood of certain psychological deformations.

Watch Those Eyes

◈ The London *Daily Express* published this short item: "Children lose 300 eyes every year because of injuries by arrows, airguns, catapults and fireworks."

Whale Ride

◈ Four marine biologists climbed aboard a 45-foot-long finback whale and rode the mammal for three hours off the coast of San Diego, California. The whale, entangled in a fish net, was so exhausted it could not swim. When the men finally freed the whale from the net and fish line, they said the big fish gave a flip with its tail and disappeared in the open sea.

Cataracts

◈ A study by four University of Michigan physicians revealed that the use of cortisone has been responsible for the development of cataracts in the eyes of arthritis patients. Fourteen out of thirty-eight patients who took dosages of corticosteroids for a year for rheumatoid arthritis experienced changes in the lens of the eye. *Science Digest*, March, 1963, says that the findings confirm earlier reports "of an association between the drug and cataract formation." The doctors further reported that the amount of drug and the length of time it was taken seem to be the determining factors. A number of patients who had taken corticosteroids over a period of more than four years were also found to have the same type of cataracts.

Party Lines

◈ The Okanagan Telephone Company in British Columbia, Canada, installed on their telephones an automatic device that limits calls on four-party and six-party lines to eight minutes. The device has cut down on telephone-hogging. Mothers complained that they were unable to get emergency calls through because the lines were deliberately being blocked. A nine-year-old girl almost bled to death while her sister tried desperately to get possession of the line. The new device will definitely limit the talkers.

The Walkathon

◈ Former U.S. President Theodore Roosevelt once said that a test of fitness was a fifty-mile hike. His idea was to walk the fifty miles in three days, but that idea got lost in the shuffle. Out of Washington, D.C., came reports of girls, U.S. Marines and high school boys, all hitting the trail to prove their fitness. Attorney General Kennedy, the president's brother, walked the fifty miles in 17 hours. A group of congressional secretaries hiked 32 miles in 12 hours. *Newsweek*, February 25, 1963, said President Kennedy's one idle remark "put more vigor into Americans than his Council on Physical Fitness." San Francisco's *News-Call Bulletin* said in an editorial called "50-Mile Madness": "For good or bad, one of President Kennedy's campaign promises has come true. He's surely got the country moving again."

"Cotton Goosing"

◈ American cotton fields are now being weeded less and less by man and more and more by geese. Growers find that the white Chinese variety of geese can do a better job and more cheaply than men with hoes. One cotton grower has estimated that he saves $16.50 an acre yearly by using geese. "Cotton goosing," as the use of geese to weed fields is called, has been employed for close to fifty years. There are now about a million geese used in U.S. cotton fields.

Alcoholic Women

◈ Alcoholism in Washington, D.C., is on the increase among women. It is reported that the former ratio of one woman to five men treated in clinics in Washington has changed to one woman to three men. Dr. Anthony Zapalla, a member of the Washington Area Council on Alcoholism, blames the rise in female alcoholism 'to tension caused by the changing status of their sex in modern society.'

Church Symbols Returning

◈ George W. Cornell, associated press religious writer, quotes J. W. Gouker of Philadelphia as saying: "At one time, most Protestants almost completely abandoned symbolism in their churches. But now it is coming back." In the past, the writer says, such items as crosses on the altar, candlesticks, carved or painted figures, vestments for choir and clergy, widely shunned by Protestantism, were viewed as a carry-over from Roman Catholicism. Gouker, who for twenty-five years has been director of the ecclesiastical arts department for what is now the Lutheran Church in America, said: "We went too far in many cases and rebelled at everything, at art forms with any trace or tint of the Roman Church. Lutherans and Episcopallans retained a little, but they also were pretty stark and barren for a long time. But now most of the churches are regaining something of what they had lost. It's awfully difficult any more to tell whether you are in a Methodist, Presbyterian, Lutheran or Episcopal church."—*Corpus Christi Caller*, February 15, 1963.

Cheating in Washington

◈ Washington, D.C., pays from $85 to $100 a month of welfare funds to some 2,954 disabled persons. A check revealed that more than half of those investigated were ineligible for such aid. On February 14 an investigation was ordered by Senator Byrd.

Contact Lenses

◈ A thirsty uncle, visiting his niece's home, reached over to quench his thirst with a ready glass of water. Before his niece could say "Stop!" down went water and lenses. The coed now keeps her contacts in a well-marked safety container.

Kidney Stones

◈ Miss Yuk-Hang Cheuk of Ames Research Laboratory told the American Chemical Society of a new way to detect a kidney disease called cystinuria. A certain pill is placed on a porcelain plate and a drop of test urine is added. Within a minute the solution around the pill will turn to a cherry-red color if the disease is present in the patient. Preventive treatment can be followed if the disease is discovered in its early stages. If the condition is not treated, the patient is likely to develop kidney stones.

Sudden Death

◈ In Canada's bleak logging country around Kapuskasing, 1,500 unionized lumberjacks went on strike in January. Ignoring the strikers, local farmers continued to keep the logs rolling to the mills. Union men protested without result. Tension mounted and so did violence against the farmers. On February 11 some 400 striking woodcutters staged a march against the nonunion men. As they drew close, a hail of bullets stopped them. Twelve men fell. Nine were wounded, three dead. The strikers became enraged. There was lynch talk. Some 237 strikers were rounded up by police. Nineteen farmers were arrested. New negotiations were ordered. The last report was that strikers would return to work and the farmers would resume their woodcutting.

Mechanization

◈ Mechanization dominates in the United States. Only one-fifteenth of its workers now labor on farms. But France still has nearly a fourth of its workers tilling the soil. In Italy a third of the working force work the land. If the U.S. devoted the same number of workers to farming as does Italy, it would need some 25,000,000 farm hands. However, the jobless rate in America is higher than in many other lands. In the U.S. 5.8 percent of the labor force is jobless; in West Germany, 1.0 percent; in Japan, 1.1 percent; in France, 1.9 percent; in Britain, 2.4 percent, and in Italy, 4.3 percent. Of course, if the U.S. had to use as large a portion of its manpower to work the farms as does Italy, it could put all its unemployed to work and still have a shortage of some 20,000,000 farm workers alone.

You never lose

Yes, you need to grow in knowledge, but, "with all that you acquire, acquire understanding." (Prov. 4:7) To do that you must go to the highest authority, God's Word, the Bible. Scriptures are assembled on seventy themes and 287 subjects in the convenient handbook **"Make Sure of All Things."** Your copy is available for only 5/6 (for Australia, 6/-; for South Africa, 55c). Send now.

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the convenient handbook of Bible quotations on vital subjects *"Make Sure of All Things."* I am enclosing 5/6 (for Australia, 6/-; for South Africa, 55c).

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

MAKING TIME to Live Forever

We live in a busy world,
yet minutes a day
can save your life!

"How is that possible?" you say.
By budgeting those few minutes
each day to read
the Bible's message of life.
It is clearly outlined for you
in the two books:
"This Means Everlasting Life"
and *"Let God Be True."*
Send 7/- (for Australia, 8/-; for South Africa, 70c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the two hardbound books (totaling 640 pages) *"This Means Everlasting Life"* and *"Let God Be True."* I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c).

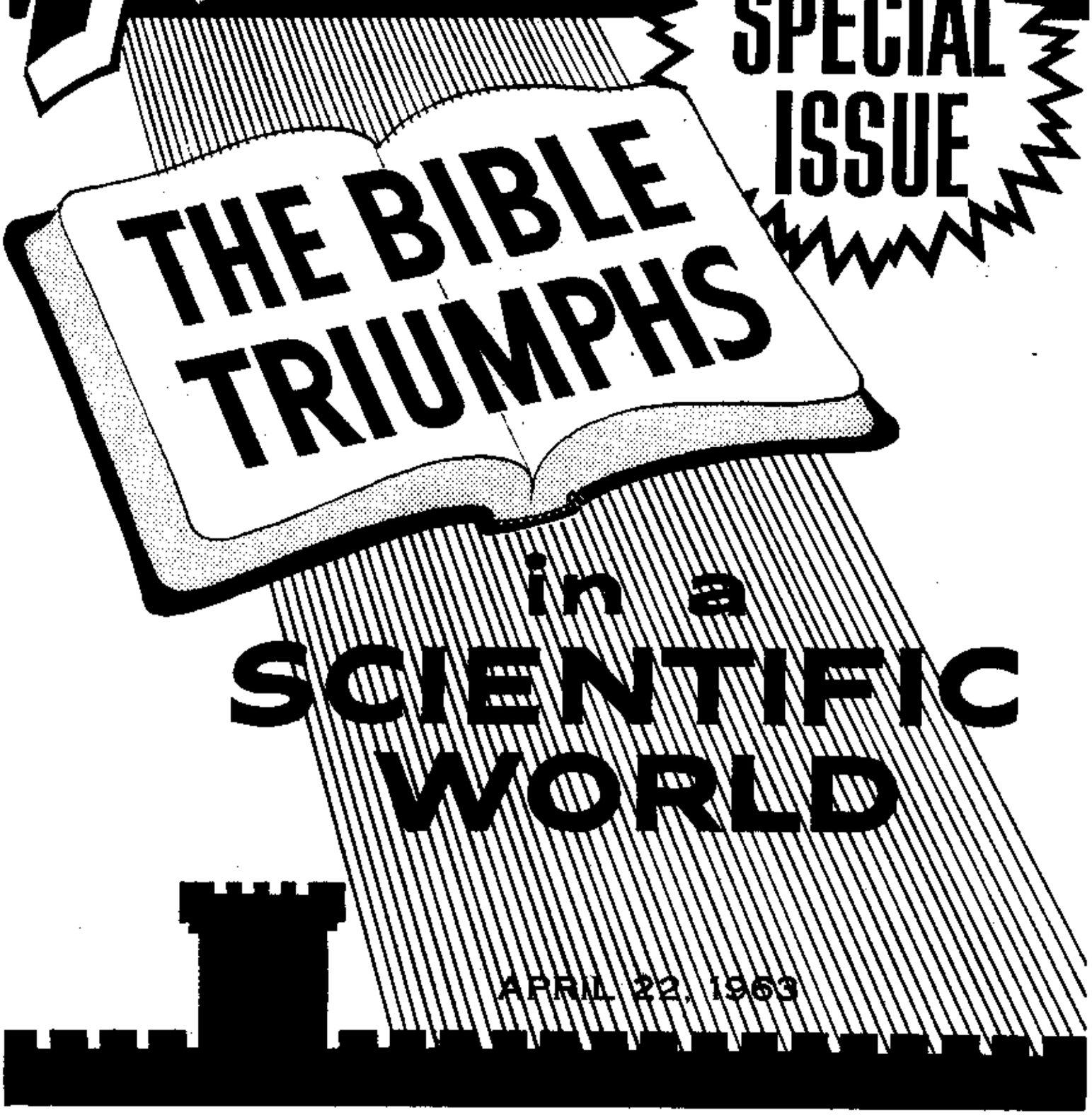
Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

Awake!

SPECIAL ISSUE



APRIL 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,750,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Does Scientific Fact Clash with the Bible? 3

The Origin of Life 4

The Origin of Man 8

Place of Man's Origin 12

Time of Man's Origin 16

Man Reverses Himself —the Bible Triumphs 19

Learning from Nature 23

Your Future in a Scientific World 26

Watching the World 30

Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, April 22, 1963 | Number 8

DOES SCIENTIFIC FACT clash WITH THE BIBLE?

WHAT is man's origin? How long has he been on earth? Why is he on earth? Where is he going?

Many have looked to the various philosophies of men for the answers to these questions. Others turn to the religious leaders. Still others say there is no positive answer. Another group, the atheists, after rightly rejecting the many conflicting beliefs and inconsistencies of those who claim one thing and practice another, conclude that life started without a creator and hence all life on earth today is the result of the evolutionary process. Millions of people within the communistic bloc, and even those attending the public schools in the Western world, are systematically taught this.

While there is some respect shown the Bible in Western lands and it is used to support moral issues, even in Christendom it is generally thought to provide no final answer to the question of man's origin. The conclusion is drawn that modern science and its findings have discredited the Bible.

Is it true that the findings of proved science nullify the Bible's account of the origin of life? Many quickly answer, Yes. But before dismissing the matter, ask yourself these questions: On what have I based my answer? Have I carefully analyzed the facts, or have I based my answer on unproved theories, hearsay and prejudice? What do I really know about the Bible's account of man's origin when put to the test of scientific findings? Think of it this way: If you were accused of a crime you did not commit and you were on trial for your life, would you be satisfied to be condemned to death on the basis of rumor, hearsay, theory, or because your neighbor was prejudiced against you? Of course not! You would want the facts presented.

In this same spirit one who loves the truth should honestly face this fact: As shown in the following articles, the findings of proved science harmonize completely with the Bible's account of the origin of life! Thus, if you are to reject what the Bible teaches concerning the origin of life, then, to be consistent, you must also reject the established findings of true science, which expose theories that have no basis whatsoever in scientific fact.

Let us now examine, from the scientific viewpoint, the origin of life and see how this lays the foundation for answering the questions of why man is on the earth and where he is going—questions that are of vital concern to you.

THE ORIGIN OF LIFE

HOW did all life begin? The atheist answers: "By itself." The Bible answers: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Rev. 4:11.

There is no middle ground. Either the Bible is correct or the atheist is correct. Either there is a Creator or there is not. Either life began by the will of a Creator or it began by itself.

What is the evidence? What have the scientists discovered in their centuries of searching and experimenting? To examine this matter let us employ three means used by scientists to determine whether the testimony supports the atheist, who says: "Life began by itself," or whether it supports the Bible, which states: "Jehovah . . . created all things." These three means are: (1) Observation and logic; (2) Mathematical calculations; (3) Verified principles or laws of nature.

Observation and Logic

Observation is what registers on the senses, from which we can draw logical conclusions. Observation tells us that a vacuum, total emptiness, does not out of itself form material substance. A child knows that an empty piggy bank will not fill up with coins by itself. Someone must put them in. An engineer cannot hopefully sit in his office and wait for the component parts of a skyscraper to assemble themselves. Workers must accomplish this.

Things such as these have never been observed to happen of themselves. With every construction a superior force has accomplished the work needed. The greater is responsible for the forming of the lesser. It is never the reverse.

Note the logical conclusions drawn from such observations by research chemist E. C. Kornfeld: "While laboring among the intricacies and infinitely minute particles of the laboratory, I frequently have been overwhelmed by a sense of the infinite wisdom of God. . . . One is rather amazed that a mechanism of such intricacy could ever function properly at all. . . . The simplest man-made mechanism requires a planner and a maker. How a mechanism ten thousand times more involved and intricate can be conceived of as self-constructed and self-developed is completely beyond me."—*The Evidence of God in an Expanding Universe.*

Mathematics

Professor J. Gray, mathematician and scientist, said that all systems move "towards the state of greatest probability." Now, then, is it probable that life originated by chance?

Is it probable that all the atoms of a blob of ink would, by themselves, move in the same direction to form letters and words on a page of paper? Is it probable that the Sunday edition of the New York *Times* would have been formed by a chance coordination of ink molecules? What is the mathematical probability of such chance happenings?

Professor Gray said: "The probability of simultaneous coordinated movement is very, very small . . . The degree of smallness can be judged by putting ten black and ten white balls into a box and drawing

them out at random in lots of ten. The probability that we will draw ten white or ten black balls is five times in one million. If we increase the numbers and draw one hundred balls, the probability of drawing balls all of one color is so small that we say that anybody who expected it to occur must be slightly demented . . . The organization of the simplest living organism is clearly more complex than that of a stone or of a motor-car, and it carries out processes which are infinitely more complex than the sorting out of black from white particles. What, in fact, is the probability that any chance distribution of molecules should lead spontaneously to the dynamically active mechanism of the living organism? Would any serious credence be given to the suggestion that a motor-car or even a foot print on the sands came spontaneously into existence without the intervention of directive forces? Why, then, should we accept the spontaneous origin of living matter? It is possible, but it is so improbable that, if considered as an observable phenomenon, in any other sphere of human thought it would be discarded as a figment of a deranged brain." —*Nature,* Oct. 28, 1933.

Another scientist computed the probability of a single protein molecule (one of the molecules essential for life) arising out of chance. As stated in the book *Human Destiny,* it would take 10 to the 243d power [1 followed by 243 zeros] *billions of years* for this to happen! Since scientists estimate the age of the earth to be a few billion years, there would not have been enough time for this to occur!

However, let us assume that this did happen, contrary to the principle of things occurring according to the "greatest probability." Does this mean life? No! Life itself is not even in question in this calculation, but merely one of the substances that make up living things! The same scientist says: "One molecule is of no use. Hundreds of millions of identical ones are necessary . . . If the probability of appearance of a living cell could be expressed mathematically the preceding figures would seem negligible." And for good reason, as an article on creation in *Look* magazine of January 16, 1962, stated: "The cell is as complicated as New York City." Did New York City build itself?

The conclusion from mathematics is overwhelming. Princeton University biologist Professor Edwin Conklin said: "The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop." (*Reader's Digest,* January, 1963) Webster's new unabridged dictionary took 757 editor-years to produce, not including the time of typists, photocopiers, clerical assistants, or the time of over two hundred consultants, to say nothing of the many men required to print and assemble it in the factory! Would anyone suggest all this happened by blind chance?

The Bible explains very simply why the mathematical probability that life would originate by itself is so infinitesimal: because it did not happen by chance! There was not even one chance in billions, because God, not blind chance, is identified as having created all things.—Gen. 1:1, 20, 24, 26.

Principles of Nature

A third line of scientific evidence is that provided by the established principles or laws of nature. Four of these are: (1) Inertia; (2) Equilibrium; (3) Conservation of mass-energy; (4) Biogenesis.

A dictionary defines "inertia" as the "tendency of all objects and matter in the universe to stay still if still, or if moving, to go on moving in the same direction unless acted on by some outside force." A ball

will not pick itself off the ground and throw itself to the catcher. A wagon or an automobile will not start moving by itself. The law of inertia tells us that these things stay the way they are unless acted upon by another force. A horse pulls the wagon. A person drives the automobile. Inanimate matter, devoid of motion, energy and life to begin with, would have stayed that way forever unless acted on by an outside force. It would have had no reason to begin forming into a universe and then into life. This would be contrary to the law of inertia. The only way it would have overcome this inertia would have been for an outside source of energy to begin operating on it.

The Bible is in complete harmony with this scientific principle. Isaiah 40:26 tells us the source of power that overcame this inertia: "Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing." Yes, God is identified as the One who provided the needed force.

Another principle is that of "equilibrium," also called "entropy" or the "second law of thermodynamics." Engineering specialist C. M. Hathaway tells what this is: "In simple terms . . . [the] Second Law of Thermodynamics means that Nature cannot design herself, because every physical transformation must be accompanied by a loss in design." Scientist G. R. Harrison, in the book *What Man May Be,* adds: "Boiled down it says that if you want to do anything remarkable in a physical system you must supply direction. Molecules left to themselves become chaotic in their motions. A house or a turnip or a man left without control tends to decay; to produce any of these objects requires directed effort. Everything we call alive seems to contain such a directing force."

Nobel Prize-winning scientist Edwin Schrodinger says: "When a system that is not alive is isolated or placed in a uniform environment, all motion comes to a standstill, usually very soon . . . after that the whole system fades away int lead inert lump of matter. A permanent state is reached, in which no observable events occur." To illustrate: the sun shining on the desert sand and the wind blowing on it never produce an automobile or even two gears, one turning the other. To the contrary, put an automobile in the desert and it soon begins to disintegrate. Or take a large barrel and put into it bits of iron, glass, rubber, wood and other materials. Then turn the barrel thousands of times and open it. Would you find that the materials had developed by themselves and produced a complete automobile? Never! All you would find is pieces of the materials and a dust composed of a mixture of them. If a housewife did not clean house for a few weeks, what would happen? Would the house improve in appearance? No, deterioration would set in and in time the house would look chaotic.

This principle of nature is completely contrary to the theory that living things began by themselves. Inanimate matter does not search out a way to improve itself but tends toward this state of equilibrium. To theorize and say that matter searched out a way to organize itself, not only into a machine, but into life itself, is stubbornly to ignore these principles of the physical world around us.

The third principle, the "conservation of mass-energy," is the discovery by scientists that they cannot actually destroy or create anything, but merely change things into some other form of matter or into

energy. With the advent of atomic energy, scientists have been able to transform matter into energy through atomic reactions, although they cannot transform energy into matter. Sir James Jeans said: "Energy is indestructible," showing that it could not have come from nothing. If it cannot be reduced to nothing, then it could not have come from nothing. It had to originate with a source of always-existing energy, which source is God.

Of the fourth principle, "biogenesis," *The Encyclopedia Americana* says: "From the Greek words *bios,* life, and *genesis,* birth, source, creation, is the biological term for the doctrine that living organisms are produced only by other living organisms . . . biologists are now not only in virtually unanimous agreement that all life derives from preceding life, but that the parent organism and its offspring are of the same *kind.*"

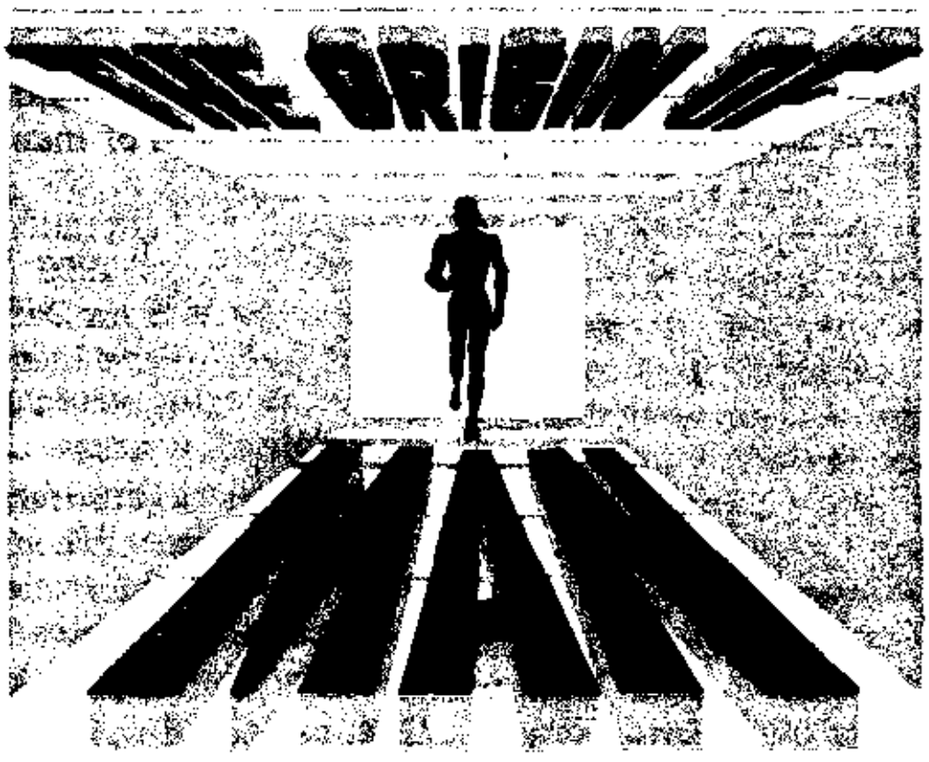
This principle tells us that there is nothing living on earth, animal or vegetable, that did not receive its life from previous life, from a superior, mature parent. Since this law of biogenesis states that life proceeds only from preexisting life, there must have been a preexisting life that started all life. This eternal source of life, as shown at Psalm 36:5, 9, is God: "O Jehovah, . . . with you is the source of life."

Note the harmony of this Bible explanation with the following statements of scientists. Astronomer G. Stromberg (*Science of Mind,* Sept. 1958): "We are convinced that [*nihil*] *ex nihilo fit* (out of nothing, nothing comes)." Physicist Lord Kelvin (*Evolution*): "I am ready to adopt, as an article of scientific faith, true through all space and time, that life proceeds from life and from nothing but life."

Thus the evidence from observation and logic, from mathematics, and from laws of nature confirms the Bible to be correct when it speaks of a First Cause that always existed. (Ps. 90:2; 93:2; Isa. 57:15) As Lord Kelvin declared (*Nineteenth Century*): "If you think strongly enough you will be forced by Science to a belief in God." Adds scientist Max Planck (*Science of Mind,* Dec. 1955): "There is no explanation of the universe apart from the assumption of a Supreme Creative Intelligence." Albert Einstein, in *The World as I See It,* affirmed: "The scientist's religious feelings take the form of rapturous amazement at the harmony of natural law which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection."

Romans 1:20 says of those who choose to ignore such findings of true science and who cling to theories that have no basis in scientific fact: "They are inexcusable." Why? Because: "Those things of God which the eye is unable to see, that is, his eternal power and existence, are fully made clear, he having given the knowledge of them through the things which he has made."—*The Bible in Basic English.*

When put to the test of scientific evidence, the Bible emerges triumphant on the question of the origin of life! But where did *man* come from? Did God create life in the form of living cells and then guide these through the evolutionary process until man emerged? Or was man, as well as all other forms of life, a direct creation of God? What does the scientific evidence show? The next three articles will discuss, according to actual scientific findings and not according to speculative theories, the *facts* concerning man's appearance on earth, the *place* where he started and the *time* he has been on earth.



OVER 3,400 years ago Moses wrote: "And God proceeded to create the man in his image, in God's image he created him; male and female he created them." —Gen. 1:27.

About a hundred years ago evolutionist Charles Darwin wrote: "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one . . . from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved."—*Origin of Species.*

Here again, there is no middle ground. Either the Bible is correct or the evolutionist is correct. Either God made man as a special creation or he created an elementary form of life from which man evolved.

What does the scientific evidence show? What are the facts of man's origin? Let us examine the evidence from the following viewpoints: (1) Fossil remains; (2) The races of mankind; (3) Languages and writing.

The Facts of Fossil Remains

Evolutionists state that man developed from a primitive form of life. They constantly seek to find links between the various forms of life in the fossil record to prove their contention.

Did Charles Darwin have such fossil remains as evidence when he formulated his theory? To see what scientific facts he had at his disposal, let us go back more than a hundred years, to 1859, and quote Darwin from his book *Origin of Species:* "It becomes much more difficult to understand why we do not therein find closely graduated varieties between the allied species." He continues: "There is another and allied difficulty, which is much more serious. I allude to the manner in which species belonging to several of the main divisions of the animal kingdom suddenly appear in the lowest known fossiliferous rocks . . . To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, I can give no satisfactory answer."

That was over a hundred years ago. But have discoveries been unearthed since that time to fill in these gaps in the record? Note what an internationally known evolutionist of modern times, Lecomte du Noüy, acknowledges in connection with various types of life:

(1) Of reptiles: "All types of reptiles . . . appear 'suddenly' and it is impossible to link them to any terrestrial ancestors. The same is true of tortoises." Then he illogically concludes: "A long series of transitions certainly exist . . . But we have no precise facts to go on, and no trace of intermediaries."—*Human Destiny.*

(2) Of birds: They have, "it must be admitted, all the unsatisfactory characteristics of absolute creation." Once more he illogically adds: "We feel that such cannot be the case. This stands out today as one of the greatest puzzles of evolution."

(3) Of insects: "About a thousand species have been identified, but nothing is known of their past. If they descend from the common stock we have no idea when they branched off to evolve in their own manner." Again he illogically concludes: "At any rate, it is plausible to imagine, as do certain great zoologists, that things occurred in this way."

(4) Of horses: "Each one of these intermediaries seems to have appeared 'suddenly,' and it has not yet been possible, because of the lack of fossils, to reconstitute the passage between these intermediaries." Another illogical conclusion follows: "Yet it must have existed." However, he admits: "The known forms remain separated like the piers of a ruined bridge . . . The continuity we surmise may never be established by facts."

(5) Of all lower animals: "In brief, each group, order, or family seems to be born suddenly and we hardly ever find the forms which link them to the preceding strain. When we discover them they are already completely differentiated. Not only do we find practically no transitional forms, but in general it is impossible to authentically connect a new group with an ancient one."

(6) Of man: "The truth is that nothing positive is known." By this is meant that there is no record of man's ancestry found in the fossils that links him with previous forms. A similar conclusion is stated by *The Encyclopædia Britannica:* "There remain great blanks in the line of evidence which links the origin of modern man to an extinct form of anthropoid ape. Between the highest kind of anthropoid and the lowest type of man . . . there still exists a great gap; the transitional forms which fill this gap still remain to be discovered." In its 1959 edition, exactly a hundred years from Darwin's writing, this was stated: "Here there is a conspicuous gap in the fossil record which still remains to be filled by future discoveries."

For over a hundred years thousands of scientists have made the most intensive effort to find the evidence of man's supposed descent from the lower forms of life, and the record is still a blank! As *Science* magazine of July 4, 1958, said: "One of the major unsolved problems of geology and evolution is the occurrence of diversified multicellular marine invertebrates in the Lower Cambrian rocks on all the continents and their absence in rocks of greater age . . . when we turn to examine the Precambrian rocks for the forerunners of these Early Cambrian fossils, they are nowhere to be found."

However, what of the discoveries of such remains as Neanderthal man, Java man, and others? Are these evidences in support of evolution? No, because, as previously noted by scientists, the link between these and the lower animals is nonexistent. Nor are such fossils older than modern-type human fossils. In the book *Fossils,* by geology Professor W. H. Matthews, we find this statement: "It was originally believed that Neanderthal man was directly ancestral to Homo sapiens, or modern man. However, specimens have been found which combine the characteristics of both Neanderthal and modern man. Even more important is the discovery of fossil remains of modern man that are as old or older than Neanderthal man." This is also true of the others. Fossil remains show that modern man has existed as the con-

temporary of these extinct varieties or long before they appeared on the scene!

Most of these so-called "links" consist of only a fragment here, a bone or a tooth there. Out of these, a supposed prehistoric man is constructed. One such in Nebraska, U.S.A., was said to be one million years old. The evidence? Only one tooth (yes, *tooth,* not *teeth!*) was found. This tooth was later proved to be from an extinct species of pig! The Java man was constructed from a few fragments of a skull, a few teeth, a thigh bone found fifty feet away, and part of a lower jaw found *in another part of the island!** Many scientists point out that the skull fragments were obviously from a chimpanzee or ape. The famed Piltdown man was recently acknowledged to be a deliberate fraud, bringing together the jaw of an ape and the skull of a human!†

Why this great difficulty in tracing man's origin back through the animal kingdom? Why does the mountain of evidence in the form of thousands of fossils always say the same thing—that all kinds appear suddenly, in wide variety and abundantly, without connecting links? Because, as the scientific record confirms, the origin of man and animal took place just as Genesis 1:21, 25, 27 said it did: "God proceeded to create the great sea monsters and every living soul that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind . . . the wild beast of the earth according to its kind and the domestic animal according to its kind and every moving animal of the ground according to its kind. . . . And God proceeded to create the man in his image, . . . male and female he created them."

The Races of Mankind

What do studies of the races of man show? Anthropologists R. Benedict and G. Weltfish, in *The Races of Mankind,* state: "The Bible story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has shown today: that all the peoples of the earth are a single family and have a common origin. Science describes the intricate make-up of the human body; all its different organs cooperating in keeping us alive, its curious anatomy that couldn't possibly have 'just happened' to be the same in all men if they did not have a common origin . . . The races of mankind are what the Bible says they are—brothers."

In *What Is Race?,* published by the United Nations Educational, Scientific and Cultural Organization, we are told: "All of us, if we went back far enough, hundreds of generations, would arrive at the same place—the base of the human family tree with the first 'Homo sapiens.' . . . Our common ancestor could as well be called Adam, which also means man in Hebrew, for the familiar Biblical story foreshadowed the evidence of science that present men derive from a common stock."

Scientific evidence shows that ancient man was the intellectual brother of modern man, except that modern man has degenerated. Archaeologist O. D. Miller says: "The tradition of the 'golden age' then, was not a myth. The doctrine of a subsequent decline, of a sad degeneracy, of the human race from an original state of happiness and purity, undoubtedly embodied a great but lamentable truth. Our modern philosophies of history which begins with the primeval man as a savage, evidently need a new introduction. No, the primeval man was not a savage." (*Har-Moad*) The Bible, in Genesis chapter 3, shows this is what actually happened.

---

* *The Encyclopædia Britannica,* 1946, Vol. 14, p. 763.
† *Science News Letter,* Feb. 15, 1961, p. 119.

French biologist and geneticist Jean Rostand says of ancient man: "If, by some miracle, it were possible to fetch a newborn child of that past age into our own time, and to bring him up as one of ours, he would become a man exactly like us." —*Science World*, Feb. 1, 1961.

Languages and Writing

Did languages evolve from grunts to complex forms? They should have if evolution is true. But what is the evidence? *Science Digest* of October, 1960, reports: "Whatever the origin of language, it must have spread rapidly. In his brief moment on the earth, man has developed 2,500 to 5,000 different languages . . . Each of the languages is complete. Contrary to popular notion, not even the most primitive savages communicate in grunts or growls."

In its issue of September 3, 1955, *Science News Letter* says: "Evolution in language, Dr. Mason has found, is just the opposite of biological evolution. Languages have evolved from the complex to the simple." As *Science Illustrated* of July, 1948, said: "Older forms of the languages known today were far more difficult than their modern descendants . . . man appears not to have begun with a simple speech, and gradually made it more complex, but rather to have gotten hold of a tremendously knotty speech somewhere in the unrecorded past, and gradually simplified it to the modern form."

Archaeologist J. P. Free states: "We see no reason for doubting the Biblical indication concerning the original unity of language, or the implication that mankind had speech from the beginning. No discovery, ancient or modern, has shown otherwise."—*Archaeology and Bible History*.

Professor C. Laird, in *The Miracle of Language*, says: "All languages appear to have descended from one universal parent language." Says the New York *Journal-American* of August 11, 1962: "At one time, man probably did speak only one language. Scholars can trace practically all the languages spoken on earth today back to an ancestor language. In time, however, this one language broke up into several groups, each of which is a 'family' of languages." It is just as the Bible relates at Genesis 11:1: "Now all the earth continued to be of one language and of one set of words." Then came the confusion of tongues, which science has corroborated.

Interesting too is the total absence of any reference to subhumans in the earliest records of man, whether written documents, drawings in caves, sculptures or otherwise. Had there been such man-beasts, the early writers and drawers would have mentioned them or drawn likenesses of them, since it is natural for man to be concerned with such matters. To the contrary, the earliest records of many peoples confirm the Bible record.

From the facts of the fossil record, the relation of the races, man's languages and his records, science once again has confirmed the Bible record to be completely accurate. As the great biologist Yves Delage once said: "If one takes his stand upon the exclusive ground of facts it must be acknowledged that the formation of one species from another species has not been demonstrated at all." (*Is Evolution Proved?*) Evolution is without basis in scientific fact! Another triumph for the Bible in this scientific world!

German scientist August Weismann's conclusion several decades ago, as recorded in *The Encyclopedia Americana*, is even more pertinent today: "Nothing but gross want of knowledge can excuse a man at the present day in bringing forward this *argumentum ex ignorantia* in support of the descent of man from beasts."—1942 Ed., Vol. 18, p. 185.

Place of Man's Origin

AT VARIOUS times in the past it has been said that man had his earliest beginnings in places such as Asia, Africa or Europe. Some have singled out Egypt as the place of man's origin.

Thousands of years before any of these suggestions, the Bible declared that man's original home was in a garden located in the geographic area called Eden. Genesis 2:8 says: "Further, Jehovah God planted a garden in Eden, toward the east, and there he put the man whom he had formed." The general location of this area can be established by the names of two of four rivers mentioned in connection with it. At Genesis 2:14 (*Knox*) we read: "The third river, which flows past the Assyrians, is called Tigris, and the fourth is the river Euphrates."

Thus the Bible, thousands of years ago, gave the place of man's origin as southwest Asia, in the land of the Tigris and Euphrates Rivers, called Mesopotamia by the Greeks (meaning "land between the rivers"). The place of man's home 1,656 years later, after the flood of Noah's day, is mentioned with even more exactness as "the mountains of Ararat," in what is now the Armenian Soviet Socialist Republic. —Gen. 8:4.

What do the findings of scientists reveal as to the accuracy of these Biblical descriptions compared to the other suggestions? What does the evidence of modern science tell us as to where man first walked the earth?

The Place of Origin Located

Without doubt ancient civilizations existed in various continents. However, after more than a century of extensive research by scientists the search for man's place of origin narrowed down to the Near East. Discovery after discovery resulted in an accumulation of facts upon which the scientists could draw definite conclusions.

In the book *From the Stone Age to Christianity,* Professor W. F. Albright writes: "Archaeological research has thus established beyond doubt that there is no focus of civilization in the earth that can begin to compare in antiquity and activity with the basin of the Eastern Mediterranean and the region immediately to the east of it." As for other areas where cultures were found, Albright states: "Other civilizations of the Old World were all derived from this cultural center or were strongly influenced by it."

During the last century some scientists concluded that Egypt was the homeland of man's oldest civilization. But then evidence began to mount to shift the emphasis away from Egypt. Regarding this, archaeologist W. A. Fairservis in *The Ancient Kingdoms of the Nile* states: "During the nineteenth century Egypt was regarded as the homeland of man's civilization, oldest in the world. Now the pendulum has swung to Mesopotamia primarily because the accumulating evidence for

priority, gathered from a remarkable series of excavations there, seems to place Egypt as the recipient rather than the originator of an overwhelming number of traits important to civilization. Agriculture, animal domestication, earliest metallurgy, the wheel, writing, etc., are all considered to have come to the Nile Valley diffused from their points of origin in Western Asia."

This is corroborated in the Foreword of Professor G. E. Smith's book, *In the Beginning:* "That civilization originated in the great river valleys of the near and middle east may be regarded as certain . . . We do know that many of the earliest features of Egyptian culture were probably borrowed from further east."

But where "further east"? Archaeologist P. J. Wiseman tells us: "All the real evidence we have, that of Genesis, archaeology, and the traditions of men, points to the Mesopotamian plain as the oldest home of man. Far Eastern civilization, whether Chinese or Indian, cannot compete with this land in the antiquity of its peoples, for it can easily sustain its claim to be the cradle of civilization."

Other authorities add to this evidence to make clear that the land between the rivers Tigris and Euphrates, Mesopotamia, is the birthplace of mankind. Note some of this testimony in regard to various fields of human endeavor, such as the arts and sciences.

Writing

Not so long ago it was generally believed that writing was one of the newer arts of mankind and of undetermined origin. Now, however, writing in various forms has been discovered in such quantity as to make plain that it was known and used even before the flood of Noah's day. Tens of thousands of documents written on various surfaces bear testimony that the art of writing was of the most ancient origin. But where did it get its start?

The ancient historian Berosus, writing in the third century B.C., said that the art of writing was introduced by a southern Mesopotamian people. David Diringer in *The Alphabet* adds: "Cuneiform writing is probably the most ancient system of writing . . . It seems that the great invention was due to the Sumerians [the earliest inhabitants of Shinar] . . . the earliest extant written cuneiform documents, consisting of over one thousand tablets and fragments, discovered mainly at Uruk or Warka, the Biblical Erech, and belonging to the 'Uruk Period' of the Mesopotamian pre-dynastic period."

It is only logical for science to find that writing originated in Mesopotamia. Perfect Adam was given not only a language, but also the ability to write, for in the Bible, at Genesis 5:1, we find reference made to "the *book* of Adam's history." Yes, Adam, the author or owner of that document, could write. After his dismissal from Eden, and especially after the flood of Noah's day, mankind spread to various parts of the earth, taking with them their degenerating languages and their now developing forms of writing.

Since neither Noah nor Shem was a party to building the tower of Babel, their speech and alphabet were not confused. So it should not be surprising that, centuries later, Semitic peoples (descendants of Shem) would be writing prose and verse while other national groups were still struggling in the development of systems adequate to express their ideas in writing. In this regard R. W. Rogers, in Volume I of *History of Babylonia and Assyria,* states: "Even while they still struggled with ideograms, determinatives, and simple and compound syllabic signs, Phoenicians and Hebrews close at hand, to say nothing of yet ruder folk like the Moab-

ites, were writing inscriptions, and, in the case of the Hebrews, even books in prose and verse by means of a simple and most effective alphabet—whose construction was the greatest effort of ancient civilization."

Thus writing originated in Mesopotamia, and the more advanced alphabetic style is attributed to the descendants of Shem, who, no doubt, were more advanced because of receiving a writing style from Noah for a language that was not confused after the flood.

There is evidence in early post-Flood writings to indicate that Eden was near the headwaters of the Tigris and Euphrates. In these writings on the plain of Shinar the symbol for *sun* was originally a picture of the sun rising between two mountain peaks. If the writing had originated in Shinar, no doubt the sun would have been shown rising from the level horizon, as the southern portion of Mesopotamia, Shinar, was flat. Also, the sign for *land* or *homeland,* which was used to designate the flat level plain of Shinar, was the picture of three mountain peaks. These symbols must have been used in the mountains to the north before man made his way down the rivers to Shinar. As G. R. Driver in *Semitic Writing* states: "Such signs prove the Sumerians to have been originally a people dwelling in mountainous country, not in the flat Babylonian plain."

Mathematics

The early Sumerians used mathematics. Long before the Babylonians came on the scene the earliest inhabitants in Mesopotamia had a workable system of numbers that was satisfactorily adapted to business transactions. In the same area the ancient Babylonians formulated their fundamental laws of mathematics. So highly developed were these laws that some of them were not rediscovered by the Greeks until fifteen hundred years later! As Edward Chiera says in his book *They Wrote on Clay:* "So advanced were they that many an Assyriologist gets lost in trying to analyze a list of figures, the interrelations of which he will never be able to grasp ur' his mathematical knowledge is greater than is generally the case . . . For the complicated calculations which were the joy of the Babylonian mathematicians, the sexagesimal system may even have been superior to the decimal . . . Actually, the whole system was so effective that it has imposed itself upon the world. Few people realize that we still follow it in some cases. We still divide the circle into 360 parts, the hour into 60 minutes, and the minute into 60 seconds . . . The revelation that figures could alter the numerical value according to their position in a group has been assigned to a good many other peoples, while the Sumerians, who first discovered it, have been forgotten."

That mathematics had its origin where man originated, in Mesopotamia, was also indicated by the Bible. In Adam's documents, later compiled by Moses in the first few chapters of Genesis, we find both cardinal and ordinal numbers.—Gen. 1:8; 4:24.

Astronomy

Where did the science of astronomy get its start? In Asia, Africa, Europe or the Americas? Astronomy got its start in the same cradle of the human race, Mesopotamia! Note what F. Hoyle, in his book *Astronomy,* states: "Certainly Greek astronomy before 1000 B.C. was quite negligible whereas in Babylonia of that time astronomy was already a strong development, and even before Babylonian times it is possible the Sumerians already possessed a considerable body of fairly refined astronomical data."

In *The Concise History of Astronomy,* Peter Doig comes to the same conclusion: "It was probably in the Mesopotamia region of the earth that many of the constellations and the zodiac itself were first mapped out. Fragments of the baked bricks of libraries have been found showing constellations named as they are at the present day."

In addition to the mention of astronomical data on tablets, it is of great interest to note how scientists know that astronomy began in Mesopotamia. This is done by examining what the ancients saw and from this determining where they were when they observed the sky. Pierre Rousseau, in *Man's Conquest of the Stars,* says: "We may very roughly outline the zone of the earth in which the preoccupation with the heavens first made its appearance." Where is this general area? He continues: "This zone passes through the Mediterranean, and China." But which of these is the more ancient? Rousseau concludes: "It is even possible to localize the birthplace of the science of the heavens less approximately, if we note that the most ancient constellations form a zoo in which figure the lion and not the tiger, the bear and not the elephant, the dog and the bull but not the camel or the crocodile, and if we consider that the only region where this zoological distribution prevails is Asia Minor." This knowledge coupled with where the tablets were found shows that it was in Mesopotamia where the stars were first grouped in constellations and where contemplation of the night sky gave birth to the science that is devoted to it.

The Bible Confirmed

Many of the other arts and sciences can also be traced back to the area between the rivers. Notice some of these statements from current literature: "From the dawn of chemistry in ancient Mesopotamia . . ." (*Great Chemists*) "An anonymous Sumerian physician . . . wrote down, in the cuneiform script of his day, more than a dozen of his favorite remedies. This clay document, the oldest medical 'handbook' known to man . . . " "What I held in my hand was a copy of the oldest law code [Sumerian] as yet known to man." (*The Tablets of Sumer,* by S. N. Kramer) In so many fields of human effort we are brought back time and again to the region of Mesopotamia.

After examining the accumulated evidence, scientists conclude that the place of man's origin was indeed where the Bible said it was, in the geographic area near the Tigris and Euphrates Rivers. As former president of Franklin College W. A. Williams said: "It is admitted that the earliest civilization began on the Euphrates, near the garden of Eden . . . The first great empires clustered around the places where Adam and Noah lived. No other civilization recorded in any quarter reaches farther back." Archaeologist O. D. Miller also stated: "All the great civilizations known to ancient history have been traced geneologically to one common center, namely, the Gan-Eden of the Hebrews. All the ancient cosmogonies had a common origin, and they have been traced in the main to the same central region inhabited by the first men."

The place of man's origin has been confirmed by scientific discoveries to be as Genesis 2:8 records: "Jehovah God planted a garden in Eden, toward the east, and there he put the man whom he had formed." Another triumph for the Bible in a scientific world!

Know that Jehovah is God. It is he that has made us, and not we ourselves.
—Ps. 100:3.

TIME of MAN'S ORIGIN

PERHAPS the greatest controversy of all in regard to man's origin concerns the length of time he has been on earth.

According to Bible history, man has been on the earth for about 6,000 years. According to evolutionists, the estimates run to millions of years, and man with a brain capacity near modern man is said to be about 500,000 years old.

To their discredit and shame, some scientists give the impression that "prehistoric" man is an established fact and can be traced back for many thousands of years before 4,000 B.C. That man's "prehistory" is not a fact can be seen from the words of prominent scientist Dr. P. E. Klopsteg, who stated: "Come, now, if you will, on a *speculative* excursion into prehistory. *Assume* the era in which the species sapiens emerged from the genus Homo . . . hasten across the millenniums for which present information depends for the most part on *conjecture and interpretation* to the era of the first inscribed records, from which some facts may be gleaned." —Italics ours.

Notice that important point —the "prehistory" of man depends on *conjecture* and *interpretation!* However, let us not resort to such weak and unscientific speculation. Let us go to the actual record to see what the facts are concerning the length of time man has been on the earth.

No Record Before About 4,000 B.C.!

When we examine the actual records of ancient men and civilizations, their history, writing, astronomy, mathematics, agriculture and other facets of life, it is of extreme interest to note that there are no records before about 4,000 B.C.! Following are observations of authorities in regard to some of these records:

(1) *History.* "Recorded history is no more than six thousand years old." (*Man,* by A. Montagu) "Civilized societies have been in existence for about six or six and a half millennia." (*The Origin of Civilized Societies,* by R. Coulborn) "The wheel, the arch, writing and the making of bronze—these were some of the great achievements of the Sumerians, whose cities began to arise on the banks of the Tigris and Euphrates 5,500 years ago." (*Life* magazine, August 25, 1961) In *Archaeology in the Holy Land,* K. Kenyon writes that the analysis of ancient documents has "carried back the beginnings of written history into the fourth millennium B.C."

How logical the question of C. B. Falls in *The First Three Thousand Years:* "Why, then, if the origins of Western civilization go back into the dim ages, does its history begin in the fourth millennium B.C.?" The answer? Man did not have a history before that time!

(2) *Writing.* Definite conclusions have been reached by authorities in this field. They agree that writing began after

4,000 B.C.! Note some of their observations: "It was less than six thousand years ago that man first learned to write and the historic period began." (*The Story of the World,* by J. Southworth) "The earliest written documents that archaeologists have discovered so far date only from about 3,000 B.C." (*Natural History* magazine of January, 1961) "It was probably toward the end of the fourth millennium B.C., about five thousand years ago, that the Sumerians . . . came upon the idea of writing on clay." (*From the Tablets of Sumer,* by S. N. Kramer) "One of the most remarkable facts which has emerged from archaeological research, is that the art of writing began in the earliest historical times known to man. It is now generally admitted that history first dawned in the land known as Babylonia, and that the civilization there is older than that of Egypt, yet, however far the excavator in Babylonia digs down into the past, he finds *written* records to illuminate his discoveries . . . A conservative estimate is that the pictographic forms of writing which have been found, may be dated from 3,300 to 2,800 B.C., thereafter cuneiform writing came into view." (*New Discoveries in Babylonia About Genesis,* by P. J. Wiseman) "The earliest writing that we know is . . . from Sumer in Mesopotamia in the valleys of the Tigris and Euphrates rivers—the very birthplace of civilization itself. The date is about 3,500 B.C."—*Man,* by A. Montagu.

If man had his brain capacity developed 50,000 to 500,000 years ago, then why did he not learn to write and read much sooner? If "stone-age savages" of today are capable of learning to fly airplanes, play chess and take on the virtues or vices of present society through education, then why did it take mankind 500,000 years to learn to read and write? Here, too, the answer is a simple one: man has been on earth since about 4,000 B.C., which is why his writings are found only from that time forward!

(3) *Astronomy.* It is admitted that ancient man was a good artist, able to picture and illustrate matters of interest and importance. It is also admitted that he observed the movements of the sun, moon and brighter stars. But when records of their observations are found, they cannot be dated before the Bible's time for man's creation! In fact, accurate records of star groups do not appear until after the Bible's date of a world-covering flood, involving the dissolution of a water canopy around the earth, thus permitting the stars to be seen plainly for the first time.

Mathematicians can calculate the date of tablets by the astronomical data they contain. What is the oldest tablet of this kind? "There are no tablets—let alone astronomically datable ones—before the end of the 4th millennium B.C." (Dr. A. Sachs, Brown University) "There are no tablets dating back to the third or fourth millennium B.C. which would contain astronomical data." (Dr. J. Lewy, Hebrew Union College) "There exist no dated documents before 4,000 B.C. nor before 2,000 B.C." (Dr. O. Neugebauer, Brown University)

Says W. F. Albright of Johns Hopkins University: "There are no archaeological finds (including inscribed objects) which contain any reference to datable astronomical phenomena before about 2,000 B.C." How completely these findings confirm Bible chronology, which shows the flood of Noah's day to have been shortly before 2,000 B.C.!

Other Evidences

Other records of man are all dated after 4,000 B.C. Note briefly some of these: (1) Mathematics: "From the Sumerians, around 4,000 B.C."[1] "The earliest written records, on clay tablets dating back to

about 3,500 B.C., indicate that even at that time, the operations of addition and multiplication of the positive whole numbers were well established."[2] (2) Population: "It can be demonstrated, by taking the rate of population increase, per century, and working back from our present world population . . . that mankind started with two people not very long ago."[3] "Calculations point to the unity of the race in the days of Noah."[4] (3) Languages: "The oldest such records at our disposal are those of Sumerian, a language spoken in the Mesopotamian valley between 4,000 and 3,000 B.C."[5] (4) The wheel: "It was certainly known among the Sumerians as early as 3,500 B.C., and by 3,000 B.C. was in general use throughout the eastern half of the Fertile Crescent."[6] (5) Agriculture: "Archaeological evidence indicates very clearly that men began to cultivate the soil about 6,000 years ago."[7] (6) Glass: " . . . goes back only about 5,000 years."[8] (7) Perfume: "5,000 years old."[9] (8) Bread: "About 3,000 B.C."[10]

Man 6,000 Years Old

It is dishonest for men to guess man's age as being millions of years and pass this off as fact. Claims that devices such as the radiocarbon clock show much older dates are not valid. Beyond a few thousand years, no method of dating objects by such means is accurate. The rate of deposit of carbon has not been constant. In view of variations in cosmic activity producing this carbon, *Science Digest*, December, 1960, said: "It most certainly would ruin some of our carefully developed methods of dating things from the past."

The Bible's record of what actually took place is what science has found to be true according to the facts. About 6,000 years ago, man was created by God. As the human race spread over the earth various cultures began suddenly. Some developed highly for a while, and others degenerated to a stone age. It is the same today. While rockets streak to the moon, the Aust n aborigine lives in a stone age.

As to man's sudden appearance, Dr. W. A. Fairservis stated in *The Ancient Kingdoms of the Nile:* "Monumental building, state religion, the wheel, metallurgy, social hierarchy, writing, early law, even nationalism erupt out of the Tigris-Euphrates area, seemingly the first in the story of civilization."

Archaeologist P. J. Wiseman also said: "No more surprising fact has been discovered by recent excavation, than the suddenness with which civilization appeared in the world. This discovery is the very opposite to that anticipated. It was expected that the more ancient the period, the more primitive would excavators find it to be, until traces of civilization ceased altogether and aboriginal man appeared. Neither in Babylonia nor Egypt, the lands of the oldest known habitations of man, has this been the case."

If we look at what science has *actually* discovered and not at what some *would like to* discover, we find that the Bible triumphs in this scientific world!

REFERENCES

1 *Science News Letter* (Jan. 27, 1962) review of *A History of Mathematics*, by H. A. Freebury.
2 *Science Digest*, June, 1961.
3 *Why We Believe in Creation, Not in Evolution*, by Fred J. Meldau.
4 *Evolution of Man Scientifically Disproved*, by Wm. A. Williams.
5 *Story of Language*, by Dr. Mario Pei.
6 *The Past, A Concise Encyclopedia of Archaeology*, page 493.
7 Pamphlet entitled "Creation or Evolution," by W. H. Tier.
8 "The Origin of Glass," published in the New York *Journal-American*, June 28, 1962.
9 "Origin of Perfume," in the New York *Journal-American*, March 1, 1962.
10 "What Is Bread?" in the New York *Journal-American*, August 13, 1962.

MAN REVERSES HIMSELF

The Bible Triumphs

A HUMBLE person recognizes that man's knowledge is very limited. He realizes that additional research often turns up evidence that calls for a change and, on occasions, a complete reversal of thinking. This fact was noted in *The Scientific Monthly,* of June, 1954, which said: "It is too much to expect that articles written in some cases as much as five years ago could now be accepted as the latest thinking in the areas of science with which they are concerned."

Since better methods of observation, new discoveries and additional knowledge are continually forcing man to change his thinking, should not this humble him when current information is at variance with God's Word the Bible? On such occasions, would it not be unwise to base one's conclusions on the shifting sands of human knowledge? Has not new evidence time and again forced men to reverse their thinking to harmonize with what was written in the Bible thousands of years previous? Yes!

Zoology

Consider, for example, the lowly rabbit. Although the Bible at Leviticus 11:6 and Deuteronomy 14:7 refers to it as a cud-chewing animal, a popular dictionary commenting on Biblical matters observed: "The hare was erroneously thought by the ancient Jews to have chewed the cud, who were no doubt misled . . . by the habit these animals have of moving the jaw about."[1] Since current human knowledge did not agree with the Scriptural statement, "higher critics" and many scientists were quick to seize upon this as an example of the unreliability of the Bible. How unscientific it is! they said.

But not so! Recent research has turned up startling new evidence to the effect that rabbits do chew the cud. In 1940 British scientist E. L. Taylor published the results of extensive experiments that proved this.[2] To assure the accuracy of this discovery about the rabbit, this magazine wrote to the Smithsonian Institution at Washington, D.C., for confirmation. On December 5, 1950, this reply was received: "There seems to be no reason to doubt the authenticity of the reports of various workers that rabbits customarily store semi-digested food in the caecum and that this is later reingested and *passes a second time through the digestive tract.* The observations were carried out in a thoroughly scientific manner and the proof seems conclusive."[3]

Should not this example teach men not to be so cocksure of their opinions when they happen to conflict with the Bible? Scientist Taylor said that it should serve as "a useful reminder of the incomplete and uncertain nature of our knowledge, even of familiar things." Evidently Moses had a superior source of information, for

it is unlikely that he had carried out extensive experiments on all the animals to which he referred.

Another example of a recent reversal of thinking that vindicated the Bible was the report that snakes are charmed by music, and not by the movements of the charmers. "Zoologists have scoffed," observed a report in the New York *Times*. "Snakes do not have a highly developed sense of hearing, some said. Others have maintained snakes are stone deaf." But contrary to popular opinion, support for "the auditory acuteness of serpents in general, appeared last week, in, of all places, the *Journal* of the American Medical Association."[4]

After submitting evidence that snakes can hear, Dr. David I. Macht said "that Shakespeare, who repeatedly referred to serpents as deaf (as in 'King Henry VI,' part 2, act 3, scene 2: 'What, art thou, like the adder waxen deaf?'), merely repeated a common misunderstanding." "On the other hand," Dr. Macht said, "the psalmist was right who implied conversely, in Psalm 58, Verse 5 [4 also] that serpents can hear." "Contrary to the claims of some naturalists," he said, "snakes are 'charmed' by sounds, not by movements of the charmer. Revise the textbooks, the physicians recommended."[4] But there is no need to revise the Bible!

Consider yet another example: The Bible at Job 39:29 says of the eagle: "From there it has to search for food; far into the distance its eyes keep looking." But *Cassel's Book of Birds* noted: "It has been generally asserted that birds of prey are gifted with an acute perception of odours, and are thus enabled to discover their food at a distance."

Confronted with such a Bible statement contradicted by a popular opinion of men, what would you believe? How wise it is to accept what the Bible says! For, just as it occurred in this case, increased knowledge invariably forces man to reverse himself to harmonize with the Bible. Experiments have shown that "birds possess a sense of smell very far inferior to that conf- -d upon carnivorous quadrupeds, and that, so far from guiding them to their prey from a distance, it affords them no indication of its presence even when close at hand."[5] On the other hand, experiments confirmed the Bible by proving that birds do hunt by sight.

Astronomy and Creation

About fifteen years ago astronomer Peter W. Stoner, as Chairman of the Department of Mathematics and Astronomy, Pasadena City College, California, wrote: "Thirty years ago there were serious discrepancies between Genesis and astronomy. Today there is striking agreement which has been brought about by development of the science. . . . Although Genesis was written thousands of years ago, every reference to astronomy in this first chapter is corroborated by the best of our present scientific information. And yet we note that books of astronomy, written 25 years ago or more, are full of serious errors and anything written more than a few hundred years ago would be suitable only for the entertainment of the reader."[6]

Since men of long ago held to ideas that we recognize today as ridiculous, is it not a remarkable vindication of the Bible that increased knowledge has brought man's thinking into conformity with the Scriptural record? For instance, it was long man's opinion that the earth was flat. However, no statement to that effect is found in the Bible; rather, it accurately says that God is the One "dwelling above *the circle* of the earth."—Isa. 40:22.

And although the ancient Egyptians thought the earth was held up by five pil-

lars, and the Greeks believed that one of their gods, Atlas, supported it, yet the Bible did not record any of such fanciful contemporary theories. With scientific accuracy it said that the earth is a body in space with no visible support. God "is stretching out the north over the empty place, *hanging the earth upon nothing.*" —Job 26:7.

For a long time scientists found fault with the Bible's opening sentence, where it says that the earth was created, that it had a beginning. Even less than sixty years ago "it was the current idea that there had been no beginning to the physical universe."[7] However, astronomer Arvid Ljunghall, Ph.D., recently commented on the results of modern research: "There has been found practically incontrovertible evidence that our world is of a limited age, that there was a time when the universe and matter did not exist, and that for this reason a creation must have taken place. We are thus now confronted with the remarkable fact that the Bible account of creation, that was so unscientific, so wholly strange to scientific thinking, when our century was young, is now wholly in line with the modern idea of the universe."[8]

Archaeology

Following Darwin's publication of his evolution theories, "there arose toward the close of the nineteenth century an extreme school of critics which was ready to deny the historical foundation of practically everything related in the earlier books of the Old Testament."[9] The leader of this school of thought, Julius Wellhausen, claimed that the Bible record concerning Abraham, Isaac and Jacob was made up by Jews living about a thousand years after their time, and that therefore "it is impossible to obtain any historical information with regard to the Patriarchs" from the Scriptures. "Practically all of the Old Testament scholars of standing in Europe and America held these or similar views," observed W. F. Albright, one of the foremost archaeologists of the twentieth century. But now, he said, "the situation is changing with the greatest rapidity, since the theory of Wellhausen will not bear the test of archaeological examination."[10]

Yes, the findings of modern archaeology have forced man to reverse himself. As another archaeologist pointed out: "It has become necessary to scrap most, if not all, of what people have learned or read about the Old Testament, in colleges and seminaries, in textbooks, commentaries and encyclopedias, and to go back to the original books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua."[11] There in the Bible is where accurate information is found, modern research has proved! Consider a few specific examples.

Bible critics long maintained that writing did not come into common usage until the time of Solomon or afterward; and, therefore, the early Bible narratives could not be relied upon since they were not put into writing until centuries after the events occurred. One of the exponents of this theory said, in 1892: "The time, of which the pre-Mosaic narratives treat, is a sufficient proof of their legendary character. It was a time prior to all knowledge of writing."[12] But there is now overwhelming archaeological evidence to the contrary.

"We must again emphasize," archaeologist Albright explained, "that alphabetic Hebrew writing was employed in Canaan and neighboring districts from the Patriarchal Age on, and that the rapidity with which forms of letters changed is clear evidence of common use."[13] And another leading authority, Professor Sellin, observed: "That the question should ever have been raised whether Moses could have known how to write, appears to us now absurd."[12]

"The [Jordan] Valley," announced G. A. Smith some years ago in his famed *Historical Geography of the Holy Land,* "has never been populous. It has deserved the name of wilderness." But after extensive examination the famous archaeologist Nelson Glueck confirmed the Bible description. (Gen. 13:10) "The Jordan Valley was not only one of the first settled sections of the country," he said, "but it was also one of the richest parts of all ancient Palestine and Transjordan . . . truly, a Garden of God."[14]

"It was once assumed that the new country of Israel had no metal," a *Reader's Digest* article noted in March, 1954. But the Bible said it was "a land the stones of which are iron and out of the mountains of which you will mine copper." (Deut. 8: 9) Again Nelson Glueck proved the Bible right, and the critics wrong. After persistent effort he found Solomon's industrial center at Ezion-geber; it was so vast and well-designed for metal production he called it "the Pittsburgh of old Palestine," and Solomon the "great copper king."[15]

The Bible makes repeated reference to the powerful Hittite nation. But since there was no secular evidence concerning them, "scholars denied the existence of any such people. . . . Since then Egyptian and Assyrian monuments have been found describing them as a great people of the North (see 1 Kings 10:29; 2 Kings 7:6), whose armies were feared for their valor and numbers, able to cope with Egypt or any world power."[16] Thus, scholarly thinking was forced to change to line up with the Bible.

"Higher critics" have long questioned Bible chronology. They have claimed that the Egyptian and Babylonian civilizations existed more than a thousand years before 2,369 B.C.E., the Bible date for the end of the Noachian Flood. Although these ancient dates for the Babylonian kings will be found in many of the older books, observes one authority, "they are incredible. They would, if true, leave long gaps in the history that we have no information to fill."[17]

Egyptian chronology has long been based upon the writings of the Egyptian priest Manetho, who lived about 250 B.C.E. But Albright says that it is "certain that all systems based on the Manethonian lists are much too high."[18] And J. H. Breasted says that "they are so absurdly high throughout that they are not worthy of a moment's credence."[19] Another historian concludes: "The obvious trend is directed towards a reduction of the whole chronology to the limits set by that very Biblical tradition which had been ridiculed."[19]

In view of the evidence, why question the truthfulness of the Bible? It has proved accurate time and time again, while man has repeatedly had to reverse himself.

REFERENCES

1 Smith's *Bible Dictionary,* Vol. 2, p. 1002.
2 *Proceedings of the Zoological Society of London,* 1940, Vol. 110, pp. 159-163.
3 Photostatic reproduction in *Awake!,* April 22, 1951, p. 28.
4 New York *Times,* January 21, 1954.
5 *Cassel's Book of Birds,* by Thomas Rymer Jones, p. 9.
6 *Modern Science and Christian Faith,* by thirteen members of the American Scientific Affiliation, p. 22.
7 *The Evidence of God in an Expanding Universe,* edited by J. C. Monsma, p. 139.
8 *Svenska Dagbladet,* December 16, 1958.
9 *Abraham, Recent Discoveries and Hebrew Origins,* by Sir Leonard Woolley, p. 22.
10 *The Archaeology of Palestine and the Bible,* by W. F. Albright, p. 129.
11 *The Bible Is True,* by Sir Charles Marston, p. 22.
12 *The Pentateuch and Haftorahs,* edited by J. H. Hertz, Vol. II, p. 106.
13 *From the Stone Age to Christianity,* by W. F. Albright, 1940, pp. 192, 193.
14 *Coronet,* March, 1955, p. 79.
15 *The Bible as History,* by Werner Keller, p. 197.
16 *The Universal Bible Dictionary,* edited by F. N. Peloubet, p. 259.
17 *Archaeology and the Bible,* by George A. Barton, p. 60.
18 *From the Stone Age to Christianity,* 1940, by W. F. Albright, p. 113.
19 *Universal Jewish History,* by Philip Biberfeld, pp. 15, 37, 38.

"BIONICS" is the name of the science of learning from nature. It is a science many persons have heard little about, since it received that name in 1960. "An infant science born of biology and electronics has made its appearance," announced *Time* magazine that year. Its purpose is to study living creatures in hope of finding ideas to design or improve man-made mechanisms.

This new branch of science has come about largely because of the realization that whatever man tries to do, it is likely that nature has it in a superior way. Says biologist Harvey E. Savely, head of life sciences for the United States Air Force Office of Scientific Research:

"In the living things we see around us, problems of organized complexity have been solved with a success that invites our wonder and interest. It is natural therefore, that we look to these successful inventions in nature for clues for new classes of man-made machines with greatly increased capabilities."

Design Demands a Designer

Who is responsible for these "successful inventions in nature"? Some 3,500 years ago that God-fearing man Job gave the credit to the Master Designer, Jehovah God, his words also showing that even the idea of learning from nature is nothing new: "Ask, please, the domestic animals, and they will instruct you; also the winged creatures of the heavens, and they will tell you. Or show your concern to the earth, and it will instruct you; and the fishes of the sea will declare it to you. Who among all these does not well know that the hand of Jehovah itself has done this?"—Job 12:7-9.

Though the men who take instruction from nature may give no credit to "the hand of Jehovah," yet the design of the "successful inventions" in nature points to the hand of the Creator, as *The Encyclopedia Americana* stated:

> "The argument from design in the world for the existence of a Creator is now actually stronger than ever in scientific minds, and a review of all the purposes that exist among living things make it quite impossible to believe that they were developed without a designer. . . . For Fabre [the noted French entomologist] every portion of the insect world is a manifestation of design. 'The wing of a cricket, that wonderful piece of lace work emerging from a tiny sheath, speaks of another Architect—the Author of the plan according to which life labors.'" —Vol. 18, 1942 ed., pp. 184, 185.

Insects, with superbly designed built-in instruments, are of keen interest to many researchers in bionics (from Greek *bios*, "living things" and *onics*, from the last part of the word "electronic"). Even the lowly mosquito is under study, one reason being the need for man to overcome the static that plagues many communications systems. The mosquito, simply by vibration of its wings, somehow sets up a hum that cuts through any jamming noise man

or nature can produce and conveys a message to another mosquito 150 feet away.

Birds and Sea Creatures

The larger winged creatures, the birds, have often given man ideas. The "conical camber" wing (which gives unique stability to a small plane) introduced by Cessna in 1960, for instance, was modeled on the wing tips of soaring seabirds.

Bionicists in the United States are specially interested in birds because of their superior navigational systems. How marvelous and yet how compact! Hence Duke University scientists are studying the migratory pigeon. Birds under study by the United States Navy include the Tasmanian shearwater, a bird that yearly circles the Pacific, flying across Japan and the Aleutians, returning to its home nest the same week every year. Man wants to know how birds can fly over unfamiliar terrain to familiar places. A birdlike navigational system would be of immense value to fog-bound ships or those in waters where there are no navigational guides.

Sea creatures also give evidence of amazing design. The dolphin's speed, for instance, has long puzzled man. How can this creature easily overtake ships doing twenty-five knots? The mystery was solved not long ago when a former German guided-missile scientist discovered that the dolphin has a specially designed skin. What kind? An elastic, ducted, hydraulic skin that prevents eddies of turbulence from forming and growing in intensity as they would if the skin were rigid. The elastic skin "gives" where an eddy forms and thus quashes the turbulence. It is hoped that discoveries such as this will result in new coatings for aircraft, hydroplanes and possibly even the inside surfaces of pipelines.

Fish are giving bionicists many ideas. Scientists are studying, for instance, an artificial gill to extract oxygen from water and throw off carbon dioxide, like a fish's gill. Some fish intrigue scientists because they detect obstacles with an electronic virtuosity that man-made devices cannot approach. Some electronically guided fish emit pulses of low voltage with frequencies characteristic for each species. "It is known that one kind of fish can detect a current of two one-hundred-billionths of an ampere per square centimeter of its body. Its electronic sensing permits it to discriminate between glass rods in its tank that differ in diameter by less than one-tenth of an inch."*

Eyes and Ears Extraordinary

Bionicists today are giving a great deal of attention to those inventions in nature that will help them design electronic machines that "see" and "hear." Insect-eating bats fascinate scientists because of their built-in ultrasonic sound system that enables them to "see" objects in their path of flight. Thus while flying in the dark, the bat can detect flying food and also avoid obstacles. Man is now producing an electronic version of this sight-by-sound principle. One benefit, it is hoped, will be an electronic aid for blind persons.

A classic achievement in bionics has come from the study of the design of the frog's eye. Researchers found out how the frog's eye screens out all that is unimportant, notifying the brain only of the presence of a moving object the size and shape of an insect or a worm or the appearance of an object that could be an enemy. "The importance of what we have learned from the frog's eye is the function of selectivity," says Franz L. Putzrath, director of Radio Corporation of America's neuron research. "The frog's eye makes a lot of decisions before transmitting the essential information to its brain. By patterning our pattern-

* *Time*. October 3, 1960, p. 54.

recognition machine closely after the biological structure of the frog's eye, we have developed a new concept of information processing."* An electronic system based on the design of the frog's eye would be most helpful at airports, where it could watch patterns on the radar screen, detect departure of any plane from its course and flash instructions to correct the situation.

One would hardly think that the beetle's eye would give man ideas for invention, but it has. The eye of the beetle is in effect a split eye, so that the beetle gauges its speed in flight by the time it takes a tree, for example, to pass from the first to the second half of its eye. Scientists in West Germany have applied the principle. Two photocells are used in place of the beetle's eye; these watch the ground from the nose and tail of an airplane. So from the design of the beetle's eye comes a reliable ground-speed indicator for aircraft.

Bionicists have also learned much from the design of the crab's eye, which gives it exceptionally sharp images. The scientists found that the nerve cells of the horseshoe crab's eye are cross-connected, so the eye has the unique ability to intensify the contrast between the edges of a sighted object and its background. The result of this increase in contrast is that a sharp image is sent to the brain. The design principle is now being used to produce sharper TV images.

Not only eyes in nature are being scrutinized by scientists, but so also are the ears. The ears of owls, for instance, excite scientific wonder. The owl can hear a mouse chewing and swoop down on it, even though it is hidden from view beneath a pile of leaves. Scientists would like to imitate such a sound-locating system. Then there are the ultrasonic ears of moths, ears so keen they can detect bat cries a hundred or more feet away, enabling them to take evasive action to avoid the hungry bat. When researchers connect an electrode and an amplifier to the moth's abdominal ear, they can listen in on supersonic sounds that even the most sensitive man-made microphones cannot pick up.

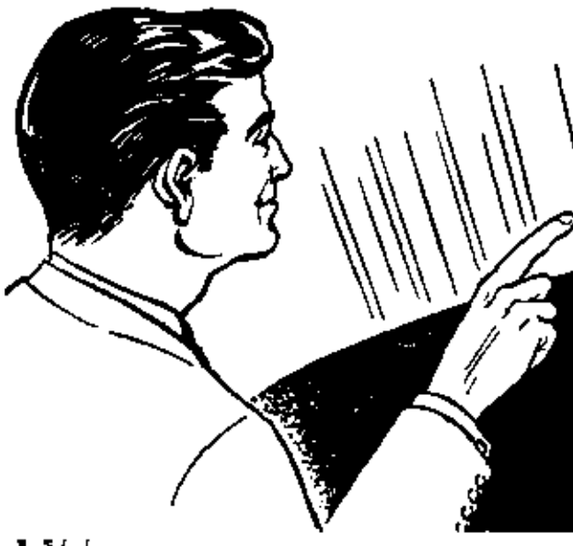
COMING IN THE NEXT ISSUE

- Do You Recognize Christ's Presence?
- Looting the Unfortunate.
- Floral Beauties of the Arctic Tundra.
- What You Should Know About Epilepsy.

As bionicists learn more and more from eyes and ears in nature, the words of scientist Isaac Newton become more timely: "Was the eye contrived without skill in optics, or the ear without knowledge of sounds?" To reverent men like Newton the very fact that man and creatures in nature exist with marvelous powers of vision and of hearing proves that there is a Master Designer and Creator who has understanding and faculties of sight and hearing infinitely superior to ours. "The One planting the ear, can he not hear? Or the One forming the eye, can he not look?" (Ps. 94:9) When scientists produce inventions based on the designs in nature and then fail to give credit to the Creator, they show lack of wisdom. Since "Jehovah himself gives wisdom," those who leave Him out of the picture and who ignore his Holy Word can never have true wisdom. As God's prophet said: "They have rejected the very word of Jehovah, and what wisdom do they have?"—Prov. 2:6; Jer. 8:9.

So learning from nature is not enough; if we will have true wisdom we need to go to the Source Book of wisdom, the Holy Bible—the Book that long ago directed man to learn from nature and to recognize in it the handiwork of God. As Job said: "The hand of Jehovah itself has done this." —Job 12:9.

* *The Saturday Evening Post*, January 5-12, 1963, p. 70.



YOUR FUTURE in a SCIENTIFIC WORLD

WHICH kind of science will you choose to accept? Will you follow the way of the greatest Scientist, Jehovah God, or will you choose the way of pseudoscientists and suffer their fate?

Your future, yes, your life, depends on your choice.

As we have seen in the foregoing articles, true science is actually a study of God's works. Pseudoscience is "false, counterfeit, spurious, sham, pretended," according to one dictionary. It is a system of theories and assumptions rather than facts. Of such the apostle Paul wisely counseled: "Guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge, for by professing it some have missed the mark as regards the faith." —1 Tim. 6:20, *RS*.

While as free moral agents we are at liberty to believe true science or false science, this does not mean that the future of our earth is to be determined by the choice of humans. It is not. The future of our world, our earth, and the kind of world it will be have already been determined, and not by pseudoscientists or by any other kind of human scientists! The Great Scientist, the all-powerful God, has already determined what kind of a world there will be in the near future. The choice open to men is not one that involves determining what kind of a world it will be, but whether they will be there or not. Since our future is bound up in the choice we make, we must have a reliable guide to direct our course.

Guide for the Future

It is logical to examine the Bible and to find it in complete harmony with true scientific knowledge. It cannot be otherwise, because the author of true science is also the author of the Bible!

However, the Bible was not written primarily as a scientific textbook. Its astounding accuracy on scientific matters is merely incidental to its message. Since the Bible discusses some of the most difficult scientific matters with such accuracy, the reader should have confidence that whatever else it discusses in connection with man and his future is likewise accurate.

Would it be so difficult for the designer of an automobile to write down the directions for operating it? Surely, then, the Great Designer and Creator of man could easily author a thoroughly reliable book to give direction to the human family and to tell man what the future has in store for him.

When we consult God's Guide Book for human affairs, the Bible, we happily note that the time limit for God's patience with this world that has misused his creative

works is due to expire within our generation! God's permission of wickedness, and man's rebellion, is near its end. The miserable state of affairs that plagues mankind is very near its finish!—Matt. 24:33, 34.

What will replace this present system of things? The rule over earth by Jehovah God and his king, Jesus Christ. Bible prophecy clearly shows that this kingdom of God by his Son was set up in the heavens in the year 1914 (A.D).* Since that time God has exercised his influence in man's affairs in a very direct way. By means of the preaching of the Kingdom message he has been separating from the unbelieving and disobedient ones an ever-increasing number of earth's inhabitants who fully realize their need for God and who delight to do his will. When this preaching work is done, God will bring this system of things to its end at the battle of Armageddon. At that battle God will unleash powerful forces that he alone controls and will cut off the wicked from the earth, while preserving those who love and serve him.—Matthew chapter 24; Mark chapter 13; Luke chapter 21; Rev. 16:14-16; Ps. 37:9, 10.

Does the end of this present system of things mean that science will be done away with? No. Jehovah is the greatest scientist. He has brought into existence a multitude of scientific marvels. Why should he destroy what he has created when it does not rebel against him? Science will not end. To the contrary, God's new world will be a scientific world, for man will continue to acquire and use knowledge obtained from a study of the creative works of God, and the Great Scientist himself, Jehovah God, will use the things he has created for the benefit and blessing of all obedient mankind.

* For more information on this matter read *"Your Will Be Done on Earth,"* pages 81-103; published by the Watch Tower Bible and Tract Society.

Wars to Cease

With supreme power to control exercised in all the earth, Jehovah will make all wars to cease. No more will man be permitted to engage in armed conflict. Under the kingdom by Christ earth's inhabitants will actually destroy weapons of war and use the material to build implements for man's good.

Long ago the prophet Hosea, writing under the influence of God's powerful active force, foretold: "The bow and the sword and war I shall break out of the land, and I will make them lie down in security." (Hos. 2:18) Confirmed the psalmist: "He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire." —Ps. 46:9.

Then obedient mankind will "beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." (Isa. 2:4) Gone will be war and the learning of it! Scientific research will be used, not to destroy, but to bless mankind. Only peaceful education and peaceful pursuits will prevail.

Food Shortages Gone

Science has shown the possibility of producing abundant food supplies from the earth and sea under proper conditions. Today, however, vast portions of the earth are unsuited for food production. In that new world the Great Scientist will direct his people to use earth's resources properly, including the producing of adequate and delicious food supplies.

No more undernourished millions! For then "the meek ones will eat and be satisfied." (Ps. 22:26) "The earth itself will certainly give its produce; God, our God, will bless us." (Ps. 67:6) "The wilderness

and the waterless region will exult, and the desert plain will be joyful and blossom as the saffron. . . . For in the wilderness waters will have burst out, and torrents in the desert plain. And the heat-parched ground will have become as a reedy pool, and the thirsty ground as springs of water."—Isa. 35:1, 6, 7.

Joyful Work Provided

How many of earth's billions really look forward to their work? For too many, work is difficult, often unpleasant, and not thoroughly satisfying. Shortly this condition will pass away. In God's new world men will be assigned work that will be a delight to their hearts.

In accord with instruction provided by God, and using the knowledge acquired by a study of the handiwork of the Creator, man will do as foretold through the prophet Isaiah: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full. They will not toil for nothing, nor will they bring to birth for disturbance."—Isa. 65: 21-23.

Perfect Health

Who is there that is not beset with sickness during his life? Especially after the vigor of youth passes does man feel the sorrow and pain of serious illness. This condition of poor health will also be done away with soon! Under Kingdom rule, Jehovah God, the Great Physician, the One who made man and knows best what he needs to enjoy perfect health, will provide the means to eradicate completely all sickness!

God's infallible promise is: "No resident will say: 'I am sick.' The people that are dwelling in the land will be those pardoned for their error." (Isa. 33:24) To illustrate that this was not just a dream, Jesus healed all manner of sicknesses while he was on earth. On a small scale he demonstrated what he will do on a global scale in the new world. "And Jesus set out on a tour of all the cities and villages, . . . curing every sort of disease and every sort of infirmity." "Then great crowds approached him, having along with them people that were lame, maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them."—Matt. 9:35; 15:30.

Everlasting Life

It is a fine thing to have good health. Yet, it is still distressing to know that we will get old, our skin will wrinkle, teeth decay, hair fall out, hearing wane, vision fail, and then realize that the grave awaits us. In addition to health, distressed humanity needs life! This too will be provided by Jehovah God! He who originated life can sustain it as long as He desires. In that new world God will sustain the life of submissive humans forever: "For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord."—Rom. 6:23.

The great enemy of mankind, death, will be conquered by the life-giving and life-sustaining power of the Source of life, Jehovah. Revelation 21:4 foretells: "He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." Even those who have gone down in death but who are in the memory of God and of his Son will live again. Jesus said: "The hour is coming in which all those in the memorial tombs will hear his voice and come

out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." —John 5:28, 29.

Where will all this take place? On a paradise earth! As Jesus said: "Happy are the mild-tempered ones, since they will inherit the earth." (Matt. 5:5) The inspired psalmist wrote: "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) This will not result in overpopulation. Jehovah originally told man to "fill" the earth, not to overflow it. When mankind has sufficiently multiplied and filled the paradise earth with a perfect, happy, Jehovah-worshiping race of people, then the Great Scientist will say, "It is enough," and will make provision to halt the bringing forth of offspring. Surely He who originated life and can sustain it forever can easily regulate it to suit his purpose.

Dominion over the Earth

Happy mankind will once again exercise loving dominion over the earth and its multitudinous forms of life. Hosea 2:18 says: "I shall certainly conclude a covenant in that day in connection with the wild beast of the field and with the flying creature of the heavens and the creeping thing of the ground." The prophet Isaiah showed the extent of this dominion: "The wolf will actually reside for a while with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; and a mere little boy will be leader over them."—Isa. 11:6.

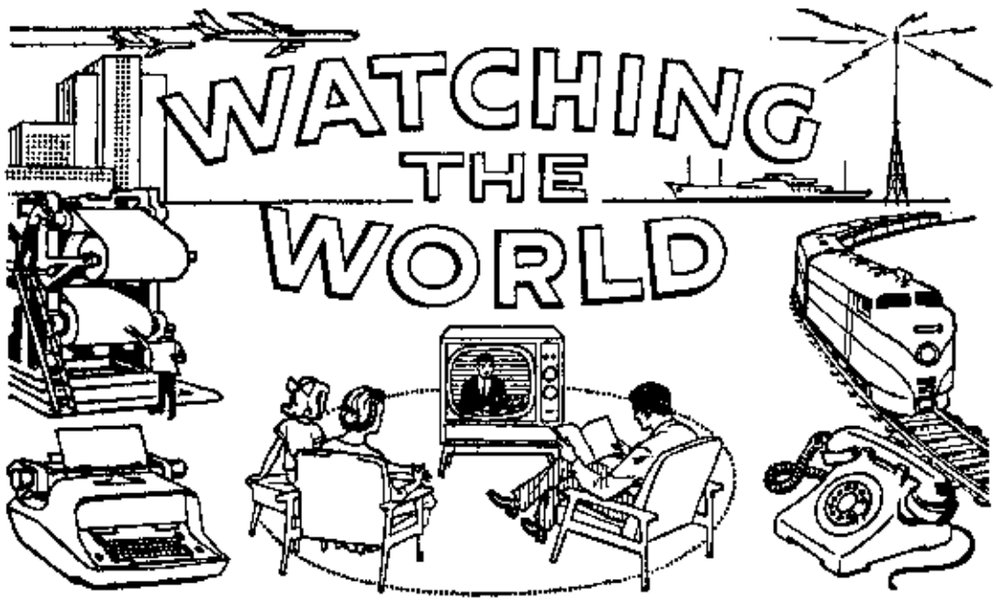
Restored forever will be the condition that prevailed in Eden when Jehovah told man: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." —Gen. 1:28.

Think of it! Everlasting life in a paradise new world with loving control over all lower forms of living things, peace and harmony with our fellowman and with God, and eternity to study the works of the Great Scientist and to progress from one wonderful peak of scientific knowledge to another!

What must you do to live in that new world and enjoy the fulfillment of these thrilling promises? Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) To take in knowledge of God means to study his communication to the human race, the Bible. In this way you will learn God's purposes and also his requirements for you. To help you do this Jehovah's witnesses will be happy to call on you and share more of this life-giving knowledge with you. This service is provided at no cost to you. You may write the publishers of *Awake!* magazine and they will send a qualified minister to aid you in learning more of God's will for us in these critical last days.

By thus learning of God and doing your best to please him, you too can have the marvelous hope of living forever in his paradise new world. "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it." (Ps. 37:34) What a tremendous triumph for the Bible it will be when the Great Scientist, Jehovah, fulfills the promises recorded therein and pours out a continuous stream of blessings on all obedient men throughout eternity!

Happy is the people whose God is Jehovah!
—Ps. 144:15.



Venus

◈ Space explorer Mariner II's closeup look last December revealed some interesting data about earth's "sister planet" Venus. The planet appears to be most inhospitable to man. Its surface is 800 degrees Fahrenheit, with virtually no difference in sunlit and dark sides. Cloud temperatures are below zero. Venus' water supply, if any, is at least 1,000 times less than in the earth's atmosphere. Venus' day is 225 earth-days long. The Philadelphia, Pa., *Inquirer*, February 27, concludes that Venus is "too hot to handle—for earthlings anyhow." Especially so when we remind ourselves that lead melts at 600 degrees.

"Scientific" Hoax

◈ An Associated Press dispatch published on February 26 reported that Russian scientists had brought "two prehistoric tritons—vertebrates resembling lizards—back to life." This report stated that the Moscow Radio claimed these creatures lay frozen solid for 5,000 years in Siberia, that "on awakening, the creature behaved exactly as it had thousands of years ago. It ran around, ate and slept. It was not afraid of people, willingly eating wild berries, flies and mosquitoes out of their hands." Western scientists were unanimously skeptical. "The chances are a million to one that the tritons were not frozen for 5,000 years," said Dr. Francis Ryan, zoologist of Columbia University. Professor Gleb Lozika-Lozinsky of the Leningrad Institute of Cytology called the story "pure invention." On February 27 the story was exposed as "pure fantasy."

Archaeological Findings

◈ Current archaeological discoveries in the Palestine area give historical support to the Bible, said Laird Harris, who helped on excavations there. Listed among important findings, as reported by the *Globe and Mail* (Toronto, Canada), January 23, are: "The linking of the excavated cities of Megiddo and Hazor, mentioned in the Bible, in the reign of Solomon. Discovery of Solomon's copper factory at the seaport of Ezion Geber. The tracing in Egypt of manuscripts which prove the New Testament of today is substantially that in existence in 140 A.D. The location in Israel of what is believed to be the Biblical city of Shechem, where Abraham and Jacob worshipped."

The Loneliest Man

◈ One of the richest men in the world, J. Paul Getty, 70, has also been referred to as 'one of the loneliest,' which proves that money is not everything. Getty told an interviewer: "I always wish I had a better personality. . . . I'm always worried of being dull." He envies "people who are younger, more cheerful, who have a better character than I have." Getty's income is estimated at $11,200 an hour.

Crime Up

◈ A special report to the Philadelphia (Pa.) *Inquirer*, March 5, stated that during 1962 crime increased 7 percent in the United States. Cities with a 10,000 to 25,000 population led the list with a 9-percent rise. Rural counties closed the year with a 1-percent overall increase. The number of teenagers under 18 arrested "rose an alarming 9 percent," while there was no change in the number of adult arrests.

Disunited—Domesticated

◈ Christendom was reminded of her moral duty by clergyman Douglas Rhymes of Southwark Cathedral. Rhymes reportedly stated, according to *The Guardian* (England), that Christendom's religions present a spectacle of a "church" that can never make up its mind because it does not want to offend authority. Rhymes further stated: "A church which is to be engaged in the purposeful and persistent permeation of the world will not be left by God halting between two opinions in relation to the most important questions of the day, but will speak definitely and disturbingly to the world." The world, he said, had domesticated Christendom's religions into a "reservation" for people with religious needs, and religion has largely accepted the domestication.

Albright and the Bible

◈ Dr. William F. Albright, a distinguished American archaeologist, had this to say on key issues of Biblical scholarship:

"In my opinion every book of the New Testament was written by a baptized Jew between the forties and the eighties of the first century A.D.—very probably sometime between about 50 and 75 A.D."

Albright discounted the carbon clock as an accurate means of dating bones. He said: "Carbon 14 is almost totally useless in dating bones, which contain a minimum of carbon. We now have many thousands of carbon dates from all over the world, but dating material by inscriptions is nearly always more accurate than use of radiocarbon."—*Advertiser-Tribune* (Tiffin, Ohio), January 22, 1963.

Peace Prize

◈ With the warm approval of Communist leader Premier Khrushchev of the Soviet Union, the Swiss-Italian Balzan Foundation awarded its Peace Prize for 1963 to Pope John XXIII. The prize is worth $51,000. Khrushchev's approval was conveyed by the foundation's Soviet committee member, Professor Norair M. Sisaskian. He said: "The Soviet government fully approves and supports the decision to award to Pope John XXIII the prize for peace, humanity and fraternity." The selection was made by a committee from twenty-one countries. All but one voted for the pope.

Is Fraud Justified?

◈ A Roman Catholic Jesuit priest says that there are times when tax fraud is justified. The Buffalo (N.Y.) *Courier-Express* for January 21 carried an item published in a Roman Catholic monthly magazine called *La Civilta Cattolica* or *The Catholic Civilization*. Priest P. E. Trabucchi asks: "How must the taxpayer behave—for example—when the tax official thinks that all taxpayers declare only a third of their real incomes and does not accept as true a taxpayer's declaration in good faith?" "The honest taxpayer is subjected to a real injustice," said Trabucchi. "He can protect himself only by declaring as much less of his true income as he thinks the tax office will add." His advice, however, does not agree with that of the Bible. —Matt. 22:21; Rom. 13:5-7.

Problem Breakdown

◈ The Family Service Association of metropolitan Toronto (Canada) had a special survey taken of 549 clients to find out just who comes in for advice. The survey, says the Toronto *Daily Star*, disclosed that people in all income brackets sought counsel. The majority of the problems had to do with marital difficulties; next in line were personality problems and third down on the list were the money troubles. More than one third seeking advice were between the ages of 30 and 39.

Are you well fed?

Food for the family, in congenial surroundings, is essential to well-nourished bodies. Are you as concerned with satisfying your spiritual appetite? Send for the book that gives you the story of the Bible from beginning to end. Your whole family will enjoy it and benefit from it.

From Paradise Lost to Paradise Regained

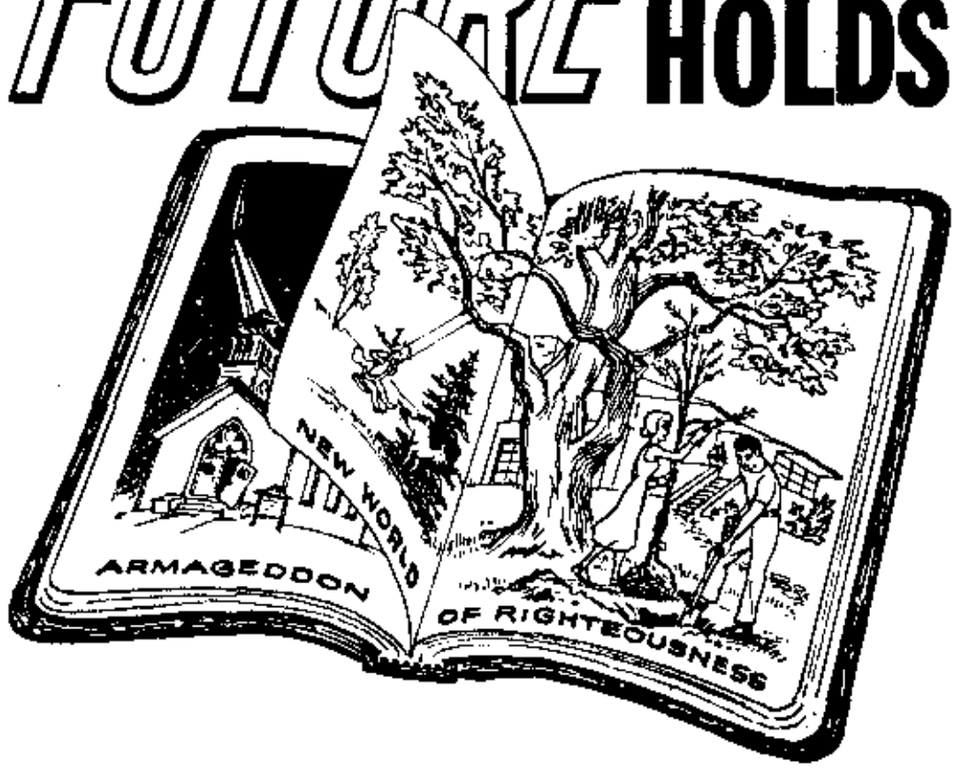
Send 5/6 (for Australia, 6/6; for South Africa, 55c)

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the beautifully illustrated hardbound book *From Paradise Lost to Paradise Regained*. I am enclosing 5/6 (for Australia, 6/6; for South Africa, 55c).

Name .....
Post Town .....
Street and Number or Route and Box .....
Postal District No. ..... County .....

WHAT THE FUTURE HOLDS



Do you know for sure?

Would you like to know?

Communism's growing atheistic influence is causing alarm for many serious-minded persons who are puzzled at the apparent lack of strength on the part of organized Christendom to battle it successfully. They see Communism's "take-over" in those countries where religion has been most strongly entrenched for generations and ask themselves: "Why? Can it be that Christendom herself is partly to blame?" A quick look at Christendom's past record provides a ready answer. The fruitage she has produced stands as a testimony against her, proving that she has not practiced the Christianity taught by Jesus Christ. On every hand there is evidence of her spiritual adultery, hypocrisy, misrepresentation of God, rejection of the Bible, fighting, divisions and immorality. Her present plight is what she has reaped from the bad seed she has sown. However, she will reap yet more. How, and to what extent?

The answers are of vital importance to you. So, too, is knowledge of how God himself will act to provide a secure future in a cleansed earth for lovers of righteousness. Keep abreast of God's purposes. Read regularly the two magazines that have proved their strength in fighting atheistic controls. They will keep you informed as to what the future holds.

The Watchtower ***Awake!***

Both for one year for 14/- (for Australia, 16/-; for South Africa, R 1.40). Send today

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please enter my subscriptions for the *Watchtower* and *Awake!* magazines for one year each. I am enclosing 14/- (for Australia, 16/-; for South Africa, R 1.40). For mailing the coupon I am to receive free the six booklets *God's Kingdom Rules—Is the World's End Near?, Security During "War of the Great Day of God the Almighty," When All Nations Unite Under God's Kingdom, When God Speaks Peace to All Nations, Healing of the Nations Has Drawn Near* and *God's Way Is Love.*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA**: 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA**: Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES**: 117 Adams St., Brooklyn 1, N.Y.

Awake!

Do You Recognize Christ's Presence?

PAGE 5

Looting the Unfortunate

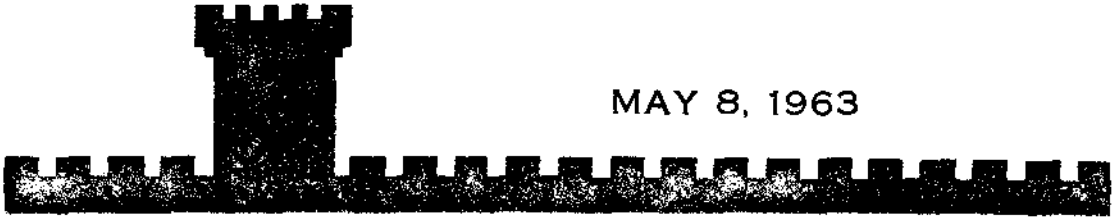
PAGE 9

Floral Beauties of the Arctic Tundra

PAGE 12

What You Should Know About Epilepsy

PAGE 20



MAY 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 — 4d a copy (Australia, 5d; South Africa, 3½c)

"Awake!" is published in the following 25 languages: **Semimonthly**—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. **Monthly**—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Can You Say "No"?	3
Do You Recognize Christ's Presence?	5
Religious Beliefs in Ancient Teotihuacán	8
Looting the Unfortunate	9
Saving Lives	11
Floral Beauties of the Arctic Tundra	12
Benefiting from the *Paradise* Book	15
Systems of Measurement from the Human Body	16
What You Should Know About Epilepsy	20
A Nation's Health	23
"Getting There Is Half the Fun"	24
"Your Word Is Truth" How Often Did the Cock Crow?	27
Watching the World	29

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, May 8, 1963 | Number 9

Can You Say "NO"?

DO YOU want to take the right course? Do you want to take the wise course, the course that really pays? Then, at times, you must be able to say No. Your success, your happiness, even freedom itself may well depend upon your being able to say No at the right time. Not being able to say No has brought distress and regrets to countless persons. In fact, all human misery is due to the fact that Eve did not say No to the serpent, and Adam did not say No to Eve.

Saying No at the right time is O so important! Are you able to say No? To whom, do you ask? To yourself, first of all. Yes, wisdom and right principles often require that we say No to ourselves. You know your weaknesses; be alert to them when temptations arise. 'Keep strict watch that how you walk is as a wise person.' If you are overweight you must be able to say No at the dinner table long before you feel full. Difficult? But you well know that the results are worth it.—Eph. 5:15.

Or does your weakness happen to be spending money injudiciously? Then put up your guard and force yourself to say No, No, No, when shopping or passing tempting window displays. If laziness is your vulnerable spot, then you must say No to yourself when you are tempted to sleep late, when there is work to be done about the house but you want to take it easy, or when you see an opportunity to loaf on the job. Then again, ever so many are unable to say No to a television program, but cultivating self-control along these lines is to your best interests. And since the heart is deceitful, guard against the path that leads to temptation. So pray, 'Do not lead me into temptation,' and mean it.—Matt. 6:13; 26:41.

Then there is the matter of saying No to the importunities of well-meaning friends and relatives. Your best friends may well be your worst enemies when they cajole you to pamper yourself, to yield to temptation, when they say, "Take it easy!" when you know full well you should exert yourself. Yes, when temptation is sugar-coated by the kindness of well-meaning friends, then especially you must be able to say No. The Gospel writer Matthew tells us that on one occasion Peter meant well, but he was so much mistaken that Jesus not only said No but: "Get behind me, Satan!" Peter wanted Jesus to take the easy course. How mistaken he was!—Matt. 16:23.

Can you say No to sales talk? Be on guard; do not let the flattery of a clever salesman make you his easy prey. You are *the steward of your money*, earned or yet to be earned. Do not follow the modern trend of burdening yourself down with a lot of debts to be paid off in installments. If you make it a rule to buy only what you are able to pay for in cash, it will be a great help in saying No to all manner of inducements and may save you many *regrets later.*—*Rom. 13:8.*

Or at times circumstances may throw you into close association with bad companions, as at your place of work, or at school, should you be a youth. When they seek to entice you to join them in wrongdoing, you must be able to say No. As a wise king long ago counseled: "My son, if sinners try to seduce you, do not consent. If they keep saying: 'Do go with us.' . . . my son, do not go in the way with them. Hold back your foot from their roadway. For their feet are those that run to sheer badness."—Prov. 1:10-16.

Today, as never before, *unprincipled* persons are out to seduce the innocent of both sexes in their quest for various depraved pleasures. Then, above all other occasions, is the time to say No! Do not argue with them; do not try to explain. There simply are no merits in their offers; only bitter *regrets you will reap.* Then is the time to call to mind the example of Joseph when tempted by Potiphar's wife, and flee as did that handsome young Hebrew. Likewise a young lady must be able to say No and go home if her escort forgets to act like a Christian gentleman. —*Gen.* 39:7-12.

Being able to say No may be said to be especially important for those having oversight, such as schoolteachers, foremen, superintendents, presiding ministers, and suchlike. They may not be unduly swayed by the desire to be a good fellow, to be popular, so as to fail to say No when they should. Especially must parents be able to say No to their offspring when wisdom dictates that they must be firm. As a best seller of recent years observed, the reason that youths get in trouble with the police is that the police are often the first ones these youths meet who say No and mean it. It is a tragic mistake when parents say *No but do not really mean it.* As Jesus put it, "Let your word *Yes* mean Yes, your *No*, No."—Matt. 5:37.

But there is also the matter of how to say No. Parents in saying No to their children can do so understandingly, giving reasons or explanations, being aware how the *refusal will be felt by the child*, coupling kindness with firmness so that the child will realize that love and principle are at work. As the Bible says, "Do not be irritating your children."—Eph. 6:4.

There is yet another aspect of this matter of saying No, and that is being sure *that saying* No is not just a bad habit, merely a case of being contrary, like the mule or camel. There is a time to say Yes even as there is a time to say No. Do not let your saying No be merely a matter of being uncooperative, indifferent or miserly. Do not say No to some generous impulse you feel if you are able to act upon it to the benefit of your fellowman. When it comes to being helpful, when asked to assist in an emergency, be generous as opportunity requires and your means permit.

So when it comes to your own weaknesses or bad desires, when it comes to the mistaken kindnesses of others or when it comes to those that would exploit you, by all means say No and mean it; yet not without the tact and kindness that the occasion or the subject may deserve.

Do You Recognize CHRIST'S PRESENCE?

IN THE first century of our Common Era the Jewish nation smarted under the yoke of Roman domination. They longed for deliverance. Many Jews hopefully looked to the scriptures that foretold the coming of God's appointed king. They anticipated that he would smash the hated Roman yoke from their necks and lead them to a position of prominence. They were, therefore, keenly interested in knowing when God's promised king would come.

The prophet Jeremiah had recorded this heartening promise of relief some 600 years before: " 'Look! There are days coming,' is the utterance of Jehovah, 'and I will raise up to David a righteous sprout. And a king will certainly reign and act with discretion and execute justice and righteousness in the land. In his days Judah will be saved, and Israel itself will reside in security.' "—Jer. 23:5, 6.

Being familiar with Scriptural promises such as this one, the Jewish people must have been electrified by the announcement of John the Baptist in the spring of A.D. 29: "Repent, for the kingdom of the heavens has drawn near." 'Could this really be the time for God's kingdom to come? Is the promised king actually here? Will I have the opportunity to see him and enjoy his blessings?' These must have been some of the thoughts racing through the minds of the people, as "Jerusalem and all Judea and all the country around the Jordan" made their way out to John the Baptist. —Matt. 3:2, 5.

Why Jesus Was Rejected

Six months later Jesus, the humble carpenter, traveled from his hometown of Nazareth, in Galilee, some sixty miles southward to John at the Jordan River to be baptized. It was there, while coming up out of the water, that Jehovah anointed him, designating him as the king of His heavenly kingdom. Because of his presence as the anointed king it was proper that Jesus also take upon his lips the announcement: "Repent, for the kingdom of the heavens has drawn near." —Matt. 4:17; 3:13-17.

The overtowering question before the people of Palestine during the next three and a half years was: 'Is this Jesus the Messiah, Jehovah's promised king?' The meek and humble Jews who, with an open mind, were willing to examine the prophecies in the light of Jesus' life and ministry were convinced beyond any question of doubt that "this is the Christ [Messiah]," "the Holy One of God."—John 7:41; 6:69.

Others were of a different mind. The account says that "a division over him developed among the crowd." In their anxiousness to be delivered from Rome and to be exalted politically, many, including the religious leaders, had eyes only for God's

prophecies concerning the Messiah coming as a mighty ruler. *The Jewish Encyclopedia* in its eighth volume, on page 508, noted that, during the rule of Herod the Great and his family, there was a "belief in a Messiah," who, it was hoped, "would put an end to the impious Roman rule, and would establish His own reign of peace and justice in its place."—John 7:42-44.

Because of this consuming desire for a king that would deliver them from oppression many Jews overlooked the fact that the Messiah was foretold to come twice, first to die as a sacrifice for obedient men and then, during his second presence, to be a reigning king over an everlasting government. Stubbornly they refused to examine Jesus' life and ministry in the light of the Scriptures. They closed their eyes to his miracles and marvelous works, refusing to consider how they were in fulfillment of Bible prophecy. Too proud to accept correction, particularly from those to whom they felt superior, they rejected Jesus as the Messiah—even to the point of plotting his death.—Isa. 7:14; 9:6; 53:3-12; Matt. 2:2-6; Mic. 5:2; Zech. 9:9.

Similar Circumstances Today

Today we live at a time comparable to the first century. How so? In that then the Jews were looking for the appearance of the Messiah, and, similarly, Bible readers today entertain expectations relative to his second presence. These expectations have been aroused by Bible prophecies, as were the Messianic hopes of the people in the first century.

No doubt the "belief in a Messiah" that existed at that time was due in particular to Daniel's prophecy, which foretold: "From the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks." These "seven weeks, also sixty-two weeks," that is, sixty-nine weeks until the coming of the Messiah, were not weeks of days but were weeks of years, such as are mentioned in the Jewish *Mishnah*. If one begins to count these years from when to Nehemiah was issued the word "to rebuild Jerusalem," in 455 B.C., he will find that they run out in the first century of our Common Era.—Dan. 9:25; Neh. 2:1-8.*

So as Bible prophecy pointed to the Messiah's first coming nineteen centuries ago, and, as a result, stimulated much controversy on the subject, similarly, Bible prophecy identifies the time of Christ's second presence. How so? Again it is a prophecy of Daniel that helps to do this.

When Jesus was on earth he spoke of "the times of the Gentiles," or, as rendered in a modern Bible translation, "the appointed times of the nations." (Luke 21:24) During these "times," which began in 607 B.C. with the overthrow of God's typical kingdom of Judah by Babylonian armies, the Gentile nations would rule without having their existence interfered with by the kingdom of God and its king of the line of David sitting on Jehovah's throne. In the fourth chapter of Daniel's prophetic book Jehovah revealed that the times he allotted to the nations for treading down His kingdom were seven in number. The conclusion of these seven times of Gentile domination would therefore be marked by the installation of his anointed king, Christ Jesus. When would this be? When were the seven Gentile times due to end? —Dan. 4:16, 23, 25, 32.

During the first world war a Manifesto was issued by a number of England's most noted ministers, including Baptists, Congregationalists, Episcopalians, as well as a Presbyterian and a Methodist. This widely circulated declaration announced "that the present crisis points toward the close of

* A detailed discussion can be found in chapter 8 of the book *"This Means Everlasting Life."*

the times of the Gentiles," and "that the revelation of the Lord may be expected at any moment."

However, long before this public declaration by the clergy in 1917 Jehovah's witnesses had been directing the attention of the people to the fact that each one of these "times" equaled 360 solar years and that, therefore, the seven "times of the Gentiles" amounted to 2,520 years. Counting these years from the overthrow of Jehovah's typical kingdom in 607 B.C., they were due to expire in 1914. " 'The Times of the Gentiles' extend to 1914, and the heavenly kingdom will not have full sway till then," explained *Zion's Watch Tower* of March, 1880.*

But have the events since 1914 corroborated the accuracy of this prediction based on Daniel's prophecy? Yes! Jesus and his apostles explained that global wars, earthquakes, food shortages, pestilences, distress of nations, fear and an unprecedented time of trouble would mark his second presence immediately prior to the annihilation of the wicked and the bringing in of lasting peace. Examine the prophecies for yourself at Matthew 24, Luke 21, Mark 13 and 2 Timothy 3:1-5, and by carefully comparing them with current events you will find that all the things foretold are in evidence today. In fact, so many conditions in the world today match the Bible prophecies regarding Christ's second presence that it is a common topic of conversation. In this there is a correspondency to the first century, when the people up and down the land of Palestine were talking about the Messiah. But, despite the evidence, the majority of Jews rejected Jesus as being that Promised One.

* Fuller proof on the length of the Gentile times is given in chapter 4 of the book *"Your Will Be Done on Earth."*

Recognizing Christ's Second Presence

Some today may feel that, had they been living at that time, they would never have made such a terrible mistake. But consider: Do you recognize the Gentile times as having ended in 1914 and that Christ returned and has been reigning invisibly since then? that soon he will destroy the wicked and cause earth itself to become a paradise? Do not scoff and fail to investigate if you happen to hold the popular opinion that Christ is yet to appear visibly on a massive cloud and that every eye will see him physically, rather than with eyes of faith and understanding. Remember the first-century Jews. The majority of them held a popular opinion that was wrong. And because of their misunderstanding due to insufficient knowledge of the prophecies and a haughtiness that prevented them from accepting correction, they rejected Jesus.—Eph. 1:18; John 14:19.

So instead of imitating them, show humility and a love for truth by carefully examining your beliefs. Are they based on a careful study of all the prophecies that deal with Christ's second presence? Or are they founded merely on popular opinion, on what you have heard people say? Such a vital matter as Christ's return demands personal investigation. Become acquainted with the Bible passages that deal with the subject. Read them often, pondering their meaning and carefully comparing them with current events. Discuss them with others. Jehovah's witnesses will be happy to consider these Bible prophecies with you.

By giving such close attention to this vitally important matter you will avoid the mistake of the first-century Jews who failed to recognize Christ's presence.

RELIGIOUS BELIEFS In ancient TEOTIHUACÁN

By "Awake!" correspondent in Mexico

TWENTY-ONE miles north of Mexico City lie the ruins of an ancient city that buzzed with activity from about the fourth to the tenth centuries of the present era. The inhabitants of Teotihuacán had a well-developed culture and religious beliefs that should be of particular interest to the people of Christendom.

Prominent among the ruins of Teotihuacán are two pyramids, the Pyramid of the Sun and the Pyramid of the Moon. These pyramids differ from those in Egypt in that they were used as bases for temples rather than for burial tombs. The Pyramid of the Sun stands as high as a twenty-story building. Priestly processions ascended its several flights of stairs to worship their god Quetzalcóatl from its top. Being a nature deity, he was the patron of artisans, farmers, planters, gardeners and workers of the soil, of stone engravers, cutters and builders and of goldsmiths and silversmiths.

About one mile from the Pyramid of the Sun are ruined palaces with well-preserved paintings on the walls. There was a time when the inhabitants of Teotihuacán covered all their walls with fresco paintings. Wall after wall of the palace Zacuala has paintings of gods. Quetzalcóatl is depicted there as part man, bird and serpent. In one mural he is shown sailing away toward the rising of the sun on a raft of serpents.

The idea of penitence is portrayed by a painting of a cactus flower pierced by seven bloody thorns. During the excavation of one of the buildings, a copy of Quetzalcóatl's cross was found painted on a slab of clay. The presence of the cross among these pagans is not surprising, since it is a fertility symbol that was in common use by pagans in many parts of the ancient world. It appears frequently in the wall carvings of the Egyptians.

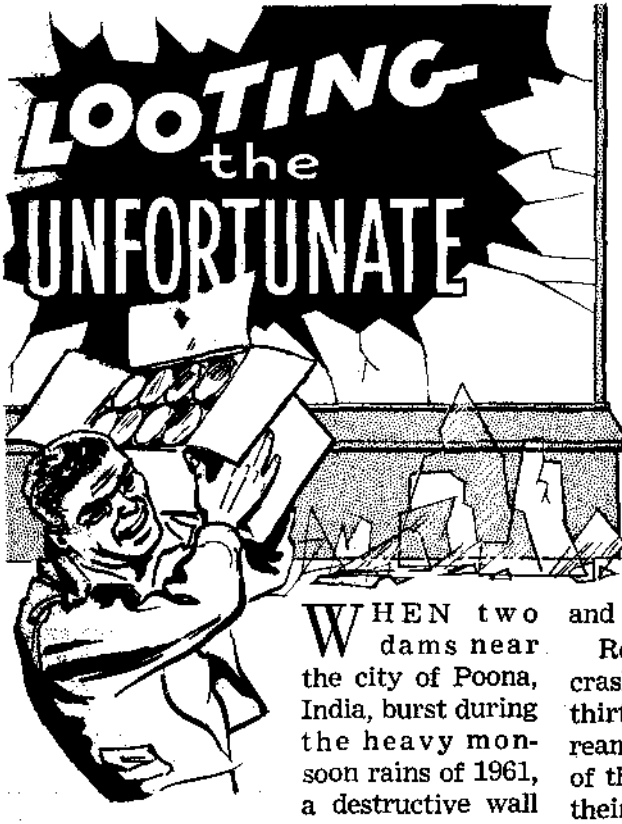
In rooms opening off the main patio of the palace are several paintings of Yacatecutli, the god of the *pochteca* or wandering merchants. This order seems to have had a religious origin. In the time of the Aztecs, who adopted much from the people of Teotihuacán, the *pochteca* spent ten to twenty years making a large fortune, but living in poverty while they did it. Then they gave an elaborate banquet, spending all they had saved. In this manner they showed their apparent belief in a moral obligation to rid themselves of all material riches.

Regarding the view the people of Teotihuacán had about death, Laurette Séjourné said, in his book *Un Palacio en la Ciudad de los Dioses* (A Palace in the City of the Gods): "That the conception of a new life after death might have been symbolized by the rising of a new day and by red, is not only literally expressed, but related to Teotihuacán itself. And they named it Teotihuacán because it was the place where the masters were buried. For they used to say: 'When we die, we do not really die, because we live, we resurrect, we go on living, we awake. That makes us happy.' That is the way they addressed the dead one, when he died. . . . 'Awake, the sky is reddening, dawn has come.' . . . That is why the old people used to say: 'He who has died, has become a god.'"

In graves were found many clay figures, among which were figures with shaved heads. These are believed to have some relation with certain classes of priests. Clay candlestick holders were also found. Laurette Séjourné made this observation about them: "It must deal with objects that, like our candles which illuminate holy images, were placed on the charcoal burners full of ornaments of which we possess so many remains in Zacuala."

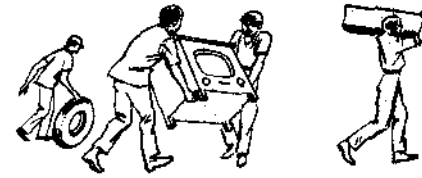
Long before the Spaniards appeared in Mexico, these people made offerings to their images, used holy water, had priestly orders, used the sign of the cross, burned candles as part of their religious practices, believed in the immortality of the soul and had an idea of a lower region like hell. Some persons who have become acquainted with what they believed, wonder if the Aztecs, who inherited the culture of Teotihuacán, found it difficult to adopt the religion of their Spanish conquerors. In view of the fact that there are religious similarities between these heathen peoples of ancient times and Christendom, but not between them and the Bible, professed Christians find these people of ancient Mexico of particular interest.

LOOTING the UNFORTUNATE



WHEN two dams near the city of Poona, India, burst during the heavy monsoon rains of 1961, a destructive wall of water was hurled down on this city of several hundred thousand people. In a few short hours it swept away hundreds of homes and did widespread damage. After the water had subsided and the people had returned to view what was left of their property, about fifty persons ran through the center of the city shouting that the waters were coming again. The jittery people fled in terror. Meanwhile the fifty thieves stayed behind and proceeded to loot homes and stores of whatever valuables they could find.

It seems incredible that anyone could be so heartless that he would loot the possessions of disaster victims. Yet, whenever there is a disaster in any part of the world, there usually are some individuals who resort to looting. They come to the disaster area with rescue workers but, unlike the



rescuers who unselfishly work to help, they come to steal what few possessions the disaster victims have left. For that reason the government usually posts soldiers with orders to shoot those who loot.

Not even the dead are respected by looters. Within less than an hour after the first of two ships exploded in the American city of Texas City in 1947, looters were taking valuables from the dead. Bodies were found with their pockets emptied and ring fingers cut off.

Reports of looting often accompany the crash of an airliner. When a plane carrying thirty-seven American veterans of the Korean war crashed in the northwestern part of the United States, looters went through their pockets, stealing what was of value. The same thing happened in the Philippines at the time the plane carrying Philippine president Magsaysay crashed, killing him and his twenty-four fellow travelers. Looters entered the wreck and carried off firearms and $12,500 in cash.

How Widespread?

Usually looters are much fewer in number during a disaster than is generally supposed, but their unscrupulous conduct earns them considerable publicity. In some cases the only incidents of looting are those done by guards that are supposed to protect damaged property. This was the case in the American city of Detroit, where three policemen were arrested for looting a home that was damaged by a tornado. When another tornado left in ruins a town in the central part of the United States,

the only case of looting reported there was committed by two National Guardsmen who were assigned to patrol the area. Of course, the police generally prevent looting instead of doing it, and the fact that the reported number of cases of looting is not great is no doubt due in part to the practice of promptly posting guards in disaster areas.

Looting appears to be more widespread during wartime than in peacetime, because a government is less able to supply armed guards for patrolling ruined buildings during war. This was so in both Great Britain and Germany during World War II. There was looting after nearly every air raid. Investigators of the U. S. Strategic Bombing Survey discovered that persons who ordinarily were law-abiding people had become hardened looters. After losing their own possessions by bombings, they preyed on everyone else.

Revolutions, political uprisings and mass demonstrations also are occasions when ordinarily law-abiding people turn to pillaging the possessions of others. After Generalissimo Rafael Trujillo of the Dominican Republic was assassinated, mobs ransacked homes and stores that belonged to members of the Trujillo family. A Trujillo-owned hardware and appliance store in the capital city was cleaned out, every removable object was carried from homes of the former dictator and his relatives, and a herd of 2,000 prize cattle and pedigreed horses was taken from a ranch owned by a niece of Trujillo. Policemen and soldiers watched the mobs indifferently, and some even took part in the looting. Finally the government ordered the military to put a stop to it. Justifying their actions, the people shouted: "They robbed millions—now it is our turn."

Although these people may have felt justified in pillaging the possessions of that oppressive dictator, their actions were not in harmony with the principles of Christianity, which religion they profess as their faith. Those principles do not teach Christians to rob those who robbed them. The Leader of Christianity, Jesus Christ, commanded Christians: "Continue to love your enemies, to do good to those hating you, to bless those cursing you, to pray for those who do you injury." (Luke 6:27, 28) How can a Christian join with a mob in looting the possessions even of a hated dictator and his relatives and still be obeying this command from Jesus Christ? A real Christian will not permit the popular hatred of a deposed ruler to sweep him into committing unchristian acts.

The feeling of abandonment that accompanies these violent political demonstrations provides a cover for stealing by hardened criminals, but it also causes ordinarily law-abiding people to join these thieves in smashing store windows and looting the stores of merchandise. The mob gives no thought to the injury that it is doing to the unfortunate store owners. In the heat of mob emotionalism respect for property as well as for law and order vanishes. Such lawless actions are not in keeping with Christian principles.

Moral Aspects

Whether looting is done during a political demonstration, during a revolution or during a disaster, it is morally wrong. It is just as wrong to loot the possessions of a rich dictator as it is to loot the possessions of unfortunate disaster victims. In either case, looting is thievery.

Because law enforcement may not be possible during a disaster or because officials might appear to be blind to what is done to their opponents, that does not make pillaging morally right. Some people seem to think it is the thing to do if they believe they can get away with it. When the French and Moslems were clashing in

Algeria, a French radio announcement stated that the security forces would not be responsible for the contents of stores forcibly opened during a country-wide strike by Moslem storekeepers. Some Europeans took this as an invitation to loot. They proceeded to pillage Moslem business establishments until French forces stopped them.

Although public officials might, at times, decline to interfere promptly in acts of looting, they usually do not permit it to go on for very long. They well know that it is like a fire that can spread rapidly, destroying all law and order.

Grinding poverty might be given as a reason why some persons will loot disaster-ruined homes and stores, but not all the poor people become looters when a disaster strikes. Poverty cannot be blamed for looting in countries that are prosperous. Looters there are not desperately poor people. The real reason for looting, therefore, must be more fundamental than poverty itself.

Personal moral standards have much to do with whether a person will engage in looting or not. When these standards are exceedingly low, what is there to restrain one from stealing what belongs to others? Like an uncompassionate brute beast, he thinks nothing of preying upon unfortunate people. By looting he demonstrates his contempt for the good, Christian principle of honesty. He shows that he lacks good moral standards and cannot truthfully claim to be a Christian.

The person who lives up to his profession of the Christian faith would not even entertain the thought of smashing store windows in a flooded area so as to carry off the merchandise in the stores, as was done in the northeastern part of the United States during a disaster in 1955. He would not be swept along with a rioting mob and join them in looting a marketplace of meat and vegetables, as was done in the Cyprus city of Nicosia in 1958. He would not dream of rifling the pockets or handbags of people killed in a plane crash or in a devastating explosion, as has been done in the United States. His moral standards would not permit him to stoop to the despicably degraded practice of looting.

For the person who professes to be Christian, the high moral standards of the Bible must be his personal standards. They require him to show love for his fellowman, doing to others what he would want them to do to him. Since he would want to be helped, not robbed, after an accident or a disaster, he should treat others in the same manner. Christian standards require him to respect honesty, not merely because the political superior authorities can punish him for dishonesty, but because it is right and good. He respects the very principle of honesty and lives by it no matter what circumstances might confront him.

A Christian must make the high moral standards of the Bible so much a part of him that they will not break down during either wartime or peacetime disasters. Whatever the situation might be, he will follow the Scriptural command: "You must love your neighbor as yourself." (Matt. 22: 39) He will not loot the unfortunate.

SAVING LIVES

People took a second look when they noticed a sign on the back of a bus carrying lifeguards to a competition at a New Zealand beach. It read: "We have saved more people than Billy Graham."

FLORAL BEAUTIES of the ARCTIC TUNDRA

By "Awake!" correspondent in Canada

"BARREN LANDS" is the term most frequently applied to the treeless plains of the Arctic regions. In Canada alone there are over one million square miles of such territory. But, if these lands be truly barren, why is it that thousands of caribou and reindeer consider them their favorite pastures? Hundreds of musk oxen never leave these prairies. The Arctic hare and the lowly lemming never run out of food, and millions of migratory birds find ample material to build cozy nests for rearing their young. It is evident, then, that the term "barren" is a misnomer.

True it is, King Winter rules the land supreme for nine months of the year. Then, as far as the eye can see, the Arctic plains, the tundra, are a shimmering sea of whiteness, tinged only by the blueness of the sky. Awe-inspiring is the snowy vastness. The biting cold and the seeming lack of any kind of plant life make the first-time visitor think: 'Is it possible for this land to blossom out in a blaze of living color?'

Erroneously, some have thought that Arctic vegetation consists mainly of mosses and lichens. However, in 1909, Sir Clements Markham published a census of Arctic plants. In this he named 28 species of ferns, 250 varieties of lichen, 332 types of mosses and 762 flowering plants. So when spring suddenly bursts over the land, it is not surprising that these plains become, as one writer described them, "a series of charming little Japanese gardens with tiny trees, tiny flowers, tiny fruits, and gorgeous oriental rugs upon the earth and rocks between." Neither did the Great Gardener, who made all this beauty, stint on His planting. Every rocky crevice, every fragment of soil, as well as the open meadow, quickly becomes a flowery domain of rare beauty. Massed in brilliant array, the whole land simply abounds in color, even surpassing the autumn finery of southern Canada and the northern United States.

Lichens and Mosses

Not to be left out of this colorful display are these lowly forms of plant life that affix themselves to the time-worn surfaces of the rocks and boulders. Traveling through this garden of the north, one can notice these busy little plants at work. At work? Yes; by acid secretions these actually work at dissolving the rocks, so preparing

Cinquefoil

Aster

soil for the growing of other plants in due time.

One type displays itself in leafy, silvery rosettes, anywhere from one inch to several feet in diameter. Lichen colors are often spectacular, as on the sheer cliffs of Aylmer Lake, Northwest Territories. The clear blue waters of the lake contrast beautifully with the golden, silver and lilac-colored overlay. At Etah fjord, in northern Greenland, the steep precipices are set ablaze with the flame lichen in colors of sunset orange and red. Others brighten the landscape like a sprinkling of scarlet snow at the time the tiny red, balloon-like fruiting structures are ready to release their spores. Still another type of this interesting organism reproduces by having miniature silver wine goblets filled with spores awaiting the scattering splash of raindrops.

Do you wonder why the reindeer, caribou and musk oxen choose the Arctic tundra? The large tracts of land completely covered with downy, silver-gray reindeer moss is the answer. This is their food. Other mosses provide soft, plush couches, beautifully upholstered in shades of green and reddish-brown, on the banks of streams and ponds. Natural screens against creatures that might want to disturb their privacy are provided at these watering places by thick growths of shrubs and sedges. To add the final touch, the color scheme of these outdoor boudoirs is much enhanced by the masses of Arctic flowers.

Flowering Plants

Properly, pageantry is introduced by a herald. Just so, the panoply of color that parades across the treeless plains from June through August has a harbinger. The sweet notes of the snow bunting begin to be heard in April, announcing that the icy grip of winter is about to be relaxed. At this time of the year the sun is truly "dominating the day" for almost twenty-four hours. Snow begins to melt in exposed places and around areas where winter winds swept the ground bare. Most of the flowering plants, although drowsy from winter sleep, respond to the increasing heat and light and take in some nourishment. This period of semidormant, prefloral activity continues until the mean temperature rises above the freezing point. This is the command signal for the full pageantry of floral beauty to burst into view!

Leading the procession in the last week of May is the purple saxifrage, whose cheerful little faces stand out like bold sentinels against the retreating snowdrifts. Because it usually inhabits crevices and cracks in the rocks, it received its name from an old Roman idea that the plant itself actually cracked the rock (*saxum* – rock + *frangere* – to break). A few days later the willows put forth their furry catkins. Quickly the diminutive chickweed, with its motif of five, double-petaled white flowers with orange dots framed by a mass of shiny green leaves, spreads itself around like welcoming mats for the cohorts to follow.

June brings forth a veritable explosion of color as the primroses begin their march on the edges of the melting snows. Like resolute yellow-capped soldiers, they press their advantage until every vestige of winter whiteness is routed from the land. The flowery offensive mounts in intensity with the advent of the delicate, roselike, white flowers of the mountain avens. Purple saxifrage is now seen everywhere and even the pink wild rose answers the roll call with, sometimes, two-inch blossoms. Pink carnations vie with clusters of bluebells for prominent positions. The bluish-purple, starlike rays of the aster, encircling a bright-yellow center, stand like armorial ensigns for the advancing host. Dandelions

are strewn underfoot like golden plunder, while the purple virgin's bower takes up special positions along the shores of Hudson Bay. The mustering of these floral armies goes on till it reaches its climax by the end of the month with practically every Arctic plant either in bloom or in leaf.

With the conquest of King Winter complete, the brilliant floral display maintains its triumph in all Arctic lands around the globe during the first two weeks of July. The stocky lousewort and its small, pink, snapdragonlike flowers on a central stalk stand like little monuments to this fact. Now some latecomers begin to put on their own display about the time the mass spectacle becomes subdued. The dainty flowers of the white heather make their appearance just before the arctic poppy rears its graceful blossoms ten inches above the ground. This proud beauty disdains even so much as a glance at its more lowly compatriots as it keeps its pale-yellow corolla always turned to the sun. Not to be outdone, the hardy ice buttercup blooms late in July to beautify gravel uncovered by retreating glaciers. It is a plant that can live in places covered with snow for years at a time. When the snow finally leaves, out come its saucy little flowers none the worse for wear. At this same time the willow herb with its broad leaves bursts into splashes of red on the river deltas. But, look over there! Why is that bog covered with snow? Look again! It is grass with two-inch puffs of silky whiteness affixed to its extremities. Yes, this is the famous arctic cotton grass, which is seen everywhere at this time of year.

These comely denizens of Arctic lands recognize no territorial boundaries made by puny men, but around the globe they flash forth their beauty to the praise of their Creator. Even at Canada's northernmost extremity on Ellesmere Island, the ice-free valleys have amazingly rich plant life, with many flowers. At Lake Hazen, the farthest-north large body of fresh water in the world, 114 species of flowering plants have been identified. Southern Greenland in June and July is brightened with 485 species, while Peary Land in farthest-north Greenland—in fact, the farthest-north land surface in the world—is no desert. Ninety kinds of flowers have been seen there during the short growing season.

The Aftermath

The time for fruit bearing comes in August. Thus the variety of flowers decreases noticeably. However, the landscape is still colorful, although somewhat subdued. Now is the berry time, and berries there are! Found in great quantities, their colors are unmistakable and they are edible for birds, animals and man. Red cranberries vie with yellow cloudberries as to which will be the most noticeable, while the more somber crowberries and the blue bilberries speak of the Arctic autumn as being here. Bears enjoy the bright-red mealy berries of the bearberry shrub, while humans find the yellowish-red fruit of the dwarf raspberry delightful to the taste. Though blueberries are found in every part of Arctic Canada, yet the largest and the sweetest are found on the most northerly coasts of Labrador. Among the profusion of wild fruits, some flowers, real sleepyheads, choose this time to bloom. Unashamed of showing up late, Labrador tea makes itself seen by its round, flat heads of white flowers, which show up in beds sometimes more than an acre in extent. The fragile twinflower, continuing to bloom ever since June, gives a touch of spring to what is now definitely an autumn landscape.

The last days of August arrive and heavy frosts begin. The time has come for plant life to cease its activity for another

winter. Much of the foliage begins to wither, but, as if in a final blaze of defiance against the onward march of winter, the leaves of many plants bring almost as much color as in June. Bearberry leaves turn a flaming red; the dwarf birch takes on a pretty golden-brown hue, while the willows dress themselves in brilliant yellow and, in contrast, the bilberry chooses a deep purple for its winter sleepwear.

The cycle of life of most high-Arctic plants cannot be completed in one year, so they continue to live from year to year. That is why they are called perennials. Some of these flowering plants take many years from the time of germination to their first blossom, certain ones having been known to take as long as ten years or more. Each plant spends the winter in varying steps of progression. In the greatest number of cases, flower buds start developing in spring, a full year at least before bursting into bloom. This explains why Arctic flowers blossom so quickly in springtime. Yes, with the approach of winter sleep they have flower buds completely developed and wrapped in appropriate garments, willing and ready to go to bed under a wintry snow blanket. Then they just wait patiently for the signal three-quarters of a year away that will start the panoply of floral beauty all over again.

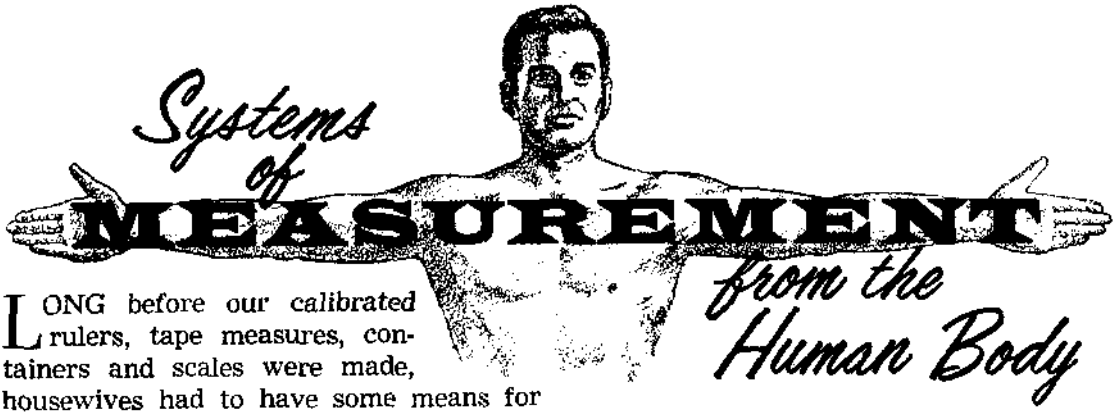
Benefiting from the "Paradise" Book

A WITNESS OF JEHOVAH in Cape Province, South Africa, related this experience: "In my territory, which I had worked several times, I met a man who showed unusual goodwill. I promised to return to bring him the book *From Paradise Lost to Paradise Regained*. When I went to deliver the book, he met me at the gate and eagerly accepted it, showing great interest.

"Next morning when I was preparing to go out in the field ministry, he arrived at my home with his book and told me that he had read almost throughout the night; now he had many questions. After a discussion lasting over an hour, I told him I must go and keep another appointment with a person who was also interested. He requested permission to accompany me, and he listened attentively to all I said at the home where I made a back-call. At the end of the call I told him I was now going farther down the road to do some house-to-house work; again he asked permission to accompany me. He quietly observed all I said and did at the doors. After two hours of door-to-door work we returned home, and he told me that he found it so interesting that he desired to accompany me again the next day.

"Next morning it rained so hard I stayed home, going out only when the rain lessened. I called at his home as I had arranged to do, but he was not at home. After a third attempt I was about to leave when a person next door called out that my friend had gone down the road about two hours ago. I went along, feeling guilty at not having kept our appointment. Imagine, then, how I felt when I found him several blocks farther down the road in a house talking about God's kingdom to a householder with whom he had placed the last of the magazines he had obtained from me the previous day.

"When I apologized for not having called for him at the appointed time on account of the rain, he said he had been a soldier in the army during World War II, and soldiers marched even when it rained; so it had not really hindered him to go out preaching in the rain. Next day it rained again, but this time I was at his house on time and we spent an enjoyable time in the field ministry together. Since then he continued to accompany me, and I am happy to say that he was baptized and is preaching on his own in favorable and unfavorable weather, as a good soldier of Jesus Christ."



LONG before our calibrated rulers, tape measures, containers and scales were made, housewives had to have some means for measuring out flour and other foodstuffs in their homes, men needed a way for measuring their farmland and the timber they cut, and merchants needed a means for measuring grain and other merchandise. The simple methods of measurement that people of early times devised found their inspiration in the human body.

The proportions of the human body gave man a basis for establishing systems of measurement. A basic unit in those systems was the armstretch, the distance from the tip of the middle finger of one hand to the middle finger of the other hand when the arms are outstretched at the sides. One-quarter of this distance is equal to the distance from the elbow to the tip of the middle finger. This latter distance is very close to two handspans, and a handspan is equal to ten finger-widths. These were handy units of measurement that could be used wherever a person happened to be.

Armstretch

In early England the length of the armstretch was 79.20 of our present-day inches, whereas in Egypt it was somewhat smaller—73.64 inches. The length of a person's armstretch is proportionate to his size. This fact made it necessary for the length of an armstretch to be standardized. The length of the armstretch of some noted personage was usually chosen as the standard armstretch. Among the Angles, Saxons and Danes, he might have been a big chieftain. The Egyptians probably used a Pharaoh. The armstretch is still used for roughly measuring cables and cordage.

The sailor in ancient times who wanted to know the depth of shallow water over which he was sailing determined it by dropping a weighted line to the bottom. The line was measured in armstretches of about six feet. Each armstretch was called a fathom, a term still used today among seamen.

The armstretch was a basic part in a larger unit of measure known as the chain. It was equal to ten armstretches measured off on a light rope, with a knot at the end of each armstretch. The term "chain" probably was used because the series of knots marking the armstretches resembled a chain of beads. Today the length of a chain is considered to be sixty-six feet, but in olden times its length varied somewhat, depending on what was accepted as a standard armstretch. When the big armstretch of the Angles and Saxons (79.20) is used for establishing the length of a chain, the sixty-six-foot length is the result.

For measuring the acreage of farmland, the task was simplified by using chain measure. Two persons would grasp the

knotted rope at opposite ends and proceed to measure off the land. A ten-acre field would be ten chainlengths long and ten chainlengths wide. The custom was to plow such a field from end to end, running the furrow the full length of it. Thus a field that was referred to as being a furrow long was ten chainlengths, or about 660 of our feet. This still larger unit of measure became shortened from a furrow-long to furlong. It was equal to a hundred armstretches. Ten times this (1,000 armstretches or fathoms) made up a nautical mile, which today is set at 6,080 feet in Great Britain. When the customary six-foot armstretch of marine measurements is used, a figure very close to this is obtained.

Small Measurements

The distance from the elbow to the tip of the middle finger was called an "ell," which was an old word for arm, meaning the forearm. The people of the Mediterranean area called this distance a cubit. It was about eighteen inches. As might be expected, its exact length varied somewhat. There was also a royal cubit that was a little more than twenty inches.

Two spans, each being about nine inches, equaled one cubit. A span is the distance across both hands at the knuckles when they are laid flat with thumbs against each other. It is also the distance between the tips of the thumb and small finger of one hand when these fingers are spread as far apart as they will go. Whichever method is used for measuring a span, the distance is about the same for a normal person. Two of these spans are close to the distance from your elbow to the tip of the middle finger. Something measured as one cubit plus a span would be about twenty-seven of our inches.

Going farther down the measurement scale of the ancients, we find that a span consisted of two smaller units called "handbreadths." As was mentioned, the distance across both hands when they are laid flat is equal to a span. One handbreadth, therefore, is half a span. The size of hands varies with people, of course, but figuring on the basis of an eighteen-inch cubit, a handbreadth would be four and a half inches. In some cases the system of measurement used a smaller handbreadth of about four inches or one decimeter on the metric scale.

A housewife in early England had a small container for measuring flour and other things used in preparing meals. This box-shaped container was made from light wood and was one handbreadth of about four inches square and one handbreadth deep. It held one cubit handbreadth and was called a "measure-full." Grains were measured on the basis of this unit. For easy calculation, storage bins for grains were constructed with inside measurements being in handbreadths. A peck was equal to eight cubic handbreadths or measures-full. Sixteen pecks of grain was a "hlot," which later came to be called "lot." Whenever you speak of a lot of wheat, you could mean either a large quantity or a specific measurement of sixteen pecks.

An indispensable household tool was a slim, round stick called a "wand." It was cut so that it was precisely ten handbreadths long, with each handbreadth of about four inches indicated on it by a shallow cut. Subdividing the handbreadths were ten indentations in the stick that marked off smaller units of measure called half-fingerwidths.

A fingerwidth is the distance across the middle finger, measured either at the knuckle or at the base of the finger. Five fingerwidths equaled a handbreadth; and ten, a span. The Greeks had a different system. They used a palmwidth of about

three inches, which also has been termed a handbreadth. It was the width of four fingers of the hand, measured across the hand at the base of the fingers. They had one palmwidth equaling four fingerwidths of three-quarters of an inch each. Their cubit equaled twenty-four digits or fingerwidths.

The English housewife used the wand to make the many measurements that are necessary in operating a household at a time when food supplies had to be stored in quantity and clothing had to be made at home. She could even use it for determining how much ale remained in a vat by seeing where the liquid came on the wand when it was used as a dipstick. The housewife knew that she had ten measures-full of ale for every half-fingerwidth on her wand. This was equal to twenty tankards of ale.

A unit of measure that was a little longer than a fingerwidth was called a "nail." It was the distance from the tip of the middle finger to the second joint, or about two and a quarter inches. Sometimes it was measured from the tip of the thumb to the second joint. A longer unit used for roughly measuring cloth was the "finger," a measurement equivalent to about four and one-half inches. It is approximately the length of the middle finger. Some of these small units of measure are still used today.

The Rod

The man of the house needed something longer than a wand for measuring timber and lengths of lumber. For this purpose he used a rod. This was a piece of wood cut to the length of five wands, or about sixteen and one-half of our feet. Like the wand, there were no numbers on it. Ten evenly spaced cuts divided it into ten ells or cubits. These deep cuts were called scores. Each ell was subdivided into twenty thumb-breadths, which were indicated by shallow cuts. A thumb-breadth was the distance measured across the thumb at the base of the nail, which is close to one inch.

The word "score," originally spelled "skor," is Old Norse for notch. Since each notch in the rod represented twenty fingerwidths, the word "score" has as one of its meanings today "a group of twenty." Thus sevenscore and ten meant seven ell marks on the rod plus ten fingerwidths, making a total of 150 fingerwidths.

At times a wooden rod would be unhandy to carry. To overcome this problem a light cord was cut the same length as the rod after knots had been tied to mark off the ten ells. The cord could then be easily carried into the woods for use in measuring timber. It was also handy for determining the amount of firewood a man had stacked up by his house. A pile that was four feet wide, four feet high and about eight feet long had measurements, when added, that just about equaled the length of the cord. He could then say that he had a cord of wood. The cord of wood is officially set in the United States today at 128 cubic feet.

In time the builder's rod underwent a change; the divisions were altered. Instead of 200 thumb-breadths, it was divided into 198 thumb-breadths. A mark for every twelve of them indicated a unit of length called the English foot. Because the thumb-breadth was a twelfth of that new length, it was called an "uncia" (for twelfth). English workmen called it an "unch." Today we speak of it as an inch.

Although the English foot began to be used in England about seven centuries ago, it was not an English idea. It had been used earlier by the Romans and the Greeks. In fact, ancient Babylon is known to have divided a foot measure into twelve equal parts. Basically it was the length of a man's foot, which, of course, varied con-

siderably. In Greece a foot was considered to be nearly one-fifth of a soldier's double step. Five feet equaled a bema-length, the distance of the double step. The foot was also computed to be two-thirds of the Greek cubit of 18.23 of our inches. Sometimes it was considered to be three-fifths of the longer cubit of 20.75 inches. In the Solon system of measurement, a foot was subdivided into four palmwidths, each of which in turn was equal to four finger-widths. Alexander the Great carried this system to the lands he conquered.

The word "mile" comes from the Latin *mille passuum,* meaning 1,000 paces. Like the Greeks, the Roman pace was a double step equal to about five feet. This gave the Romans a mile that was about 280 feet shorter than the mile of 5,280 feet used today.

Weights

Around the fourteenth century English merchants devised a system of weight measurements that used a fundamental unit called a pound. It was subdivided into sixteen smaller units called ounces. The Romans had a somewhat similar arrangement. They called their unit of weight a "pondus," and it too was subdivided into sixteen parts called "uncias." The heaviness of a cubic foot of cool water equaled sixty pondus-weights. The same amount of water in the English system equaled 62½ pounds.

Some Italian cities had a unit of weight somewhat less than the pound and they called it a "libra." One of its smaller units was called an "onzia." The abbreviation for libra (lb.) came to be used to represent the English pound, and the abbreviation for onzia (oz.) was used to represent the English ounce.

The pound was somewhat similar to the old skale-weight used by the people of early England. The measure-full used by them had a capacity of a cubic hand-breadth. The weight of that much cool water established a basic unit of weight for them. It was called a measure-weight. Half of it was equal to a tankard-full of cool water and was called a "skale-weight." At times this skale-weight is referred to as an early pound. Two thousand of them equaled a tun-weight.

When adjusting their pound to this earlier system, the English merchants established a tun-weight at 2,240 pounds. Today this is called a long ton. Among the wine merchants a system was used in which a cubic foot of wine weighed sixty pounds, two and a half pounds less than the same amount of water. Eight barrels of wine equaled 2,000 of these wine-based pounds. This was a tun-weight that was a little lighter than the one used throughout England whose weight was based on the heaviness of a cubic foot of water. It was called a "wine ton" and also a "short ton." A small liquid measure that was one-sixtieth of a cubic foot of wine, called an English pint, had a weight of one pound.

In the various systems of measurement that sprang up in ancient times, there was a certain amount of similarity because of their having been based upon the measurements of the human body. Although these systems had their discrepancies, they met the needs of the many people who used them. From them came some of the units of measurement that are used today. By using the human body as a basis for developing systems of measurement, man has been, as with almost every form of scientific knowledge, instructed by the intelligent designing clearly evident in the things made by the Creator.

What You Should Know About

Epilepsy

OF ALL the ills that afflict mankind, one of the most spectacular is an epileptic seizure. Often without warning and with dramatic suddenness the victim may utter a gutteral cry, contort his face, and fall to the ground unconscious. Momentarily, his entire body is made rigid by a spasm that tightens all his muscles. Then, after a very brief interval, his muscles go into rhythmic contractions, jerking his body around violently. Extreme muscular compression of the salivary glands forces profuse amounts of saliva from the mouth, which, mixed with blood from biting the tongue, often flows forth as a pinkish froth. With his breathing apparatus immobilized by the convulsion, the victim's face turns red and then blue for want of air.

After what may seem an age to anxious onlookers (but actually is only a minute or so) the arms and legs stop flailing, the body relaxes and, as air begins to enter the lungs, natural color returns. Consciousness is quickly recovered, and, in a few minutes, the epileptic is up, fully alive, and often able to resume his normal activity as though nothing happened.

It may be months, weeks, days, or, in a few severe cases, a matter of hours before the next seizure. A record kept on a group of epileptics showed that 392 had less than five such attacks a year, 1,176 had less than fifty of them a year, while only thirty-four had more than a thousand a year. In the interval between the attacks the epileptic is completely normal, generally able to carry on the daily tasks of living as competently as the next person. But, unfortunately, due to centuries-old superstitions and a lack of knowledge as to the nature of the illness many people fearfully shun epileptics, and others treat them as unclean, cursed members of the human race.

Superstitions and Misconceptions

The ancients were well acquainted with epilepsy, the earliest full discussion being written about it by the Greek writer Hippocrates around 400 B.C.E. In fact, it is from the Greeks that we get our word epilepsy; it being drawn from the Greek word meaning seizure.

Although in the past it was generally believed that epilepsy was evidence of demon obsession (the Greeks calling it "the sacred disease" because they thought some god was responsible), the Bible does not support that misconception. At Matthew 4:24 it says that the people brought to Jesus "all those faring badly, distressed with various diseases and torments, demon-possessed and epileptic and paralyzed persons, and he cured them." Note that it says "demon-possessed *and* epileptic," to draw a distinction between the two.

While it is true that the demons were able to produce epileptic symptoms in certain persons, in one instance periodically throwing the victim to the ground and causing him to foam at the mouth, the Bible was not inferring that epilepsy was an illness generally caused by demon obsession. (Matt. 17:14-18; Mark 9:14-29;

Luke 9:37-42) In the same way the Scriptures show that the demons were able to produce the physical defects of blindness and dumbness, but that did not mean that blindness and dumbness were commonly caused by demon obsession. It was the exception rather than the rule. (Matt. 9:32, 33; 12:22) And just as we recognize today that these afflictions have natural or physical causes, so recent studies have proved that epilepsy does also.

Since centuries-old superstitions and misconceptions continue to shroud this unusual illness, it is good that we know something about it.

Source of the Trouble

Hippocrates, the "father of medicine," identified the source of the trouble as a corruption in the brain. "It appears to me," he said, "in no way more divine nor more accursed than other diseases, but like them, has a natural cause from which it originates." Recent studies have supported this conclusion, as Dr. August S. Rose observed: "Modern research has firmly established the importance of focal disturbance in brain function as the basis of epilepsy." Biochemists are now hard at work trying to find the cause of this "corruption" or "disturbance" in the brain.

For a long time it has been known that the brain sends out electrical impulses that are carried by the nerves to activate the whole body. In 1929 a German doctor by the name of Hans Berger invented the electroencephalogram (electric brain record), an instrument that is able to measure these "brain waves." It picks up the electrical pulsations from the scalp, amplifies them a million times, and registers these wave patterns by writing a line on moving paper. It is similar in principle to the electrocardiograph, an instrument that records the electrical currents generated by the heart.

With the help of the electroencephalogram it has been found that epileptic seizures are associated with electrical impulses from the brain that register unusual brain-wave patterns. Dr. John E. Eichenlaub explained: "The electrical tickle which causes epilepsy comes from a slightly deformed or poorly functioning patch of brain substance. . . . As a general rule, however, the abnormal patch is just there. It may look normal in every way, but show up when the electrical actions of its cells are measured. . . . Except for its effects on the rest of the brain when it pours out electrical irritation, the abnormal patch does not cause trouble."

Types of Seizures

There are different types of epilepsy, which, in turn, are associated with different abnormal brain-wave patterns. First, there is the *grand mal,* or big-sickness seizure, which was described in the introduction of this article. Quite different is the *petit mal,* or small-sickness attack. These occur much more frequently—up to hundreds of times a day—but, as a rule, last for only a few seconds. They may consist of a fleeting, almost unnoticeable, loss of consciousness accompanied by some minor unusual muscular activity.

Dr. Howard D. Fabing described a *petit mal* attack experienced by an attractive teen-ager during a visit to his office: "We were chatting when her face suddenly lost its youthful aliveness, her eyes rolled upward, her nose puckered, and she sniffed vigorously, as though trying to define a wayward odor. At the same time her forearms, which were clutching her schoolbooks, made a small upward movement, and her books slid low in her lap. Then her eyes returned to the normal position, the puckering and sniffing stopped. 'Pardon me,' she said smiling, 'What were you saying?' The whole episode had not lasted

more than fifteen seconds. She called it one of her 'blank spells.' "

A third type of epilepsy is called *Jacksonian seizures,* being named after Dr. Hughlings Jackson, who did extensive epileptic research toward the end of the nineteenth and early part of the twentieth century. These attacks are unique in that they affect only one extremity or, at most, one side of the body. During the seizure the patient generally retains consciousness and is thus able to observe the jerking or twitching of the affected part of his body, although he is powerless to stop it. This one-sided type of attack suggested to Jackson that certain sections of the brain controlled specific bodily parts and functions. Recent research has verified this.

The last major type of seizure, *psychomotor attack,* is quite different from other forms of epilepsy, occurring in the mental or emotional realm. In these attacks the patient does not have a convulsion, but, instead, there is a sudden interruption in the stream of consciousness accompanied by a confusion of mind, jumbled speech, and illogical behavior.

Dr. Manfred Sakel, a recently deceased authority on the subject, said of such attacks: "The patient may, in the middle of a conversation in his home, say, 'I would like to go home; it's late,' although he is at home. . . . The patient with a psychomotor seizure may persist in executing the intentions he has uttered and persist to the point of struggling with anyone who may try to prevent him from doing so. . . . After a few minutes, the patient will become calm again and will have no recollection whatever of the incident that has just occurred. He will be perfectly normal and unself-conscious."

Contrary to the general impression, these various types of epilepsy are not rare. Although accurate figures are hard to come by, it is estimated that as many as 1,500,000 persons in the United States, or nearly one out of every hundred, are subject to seizures; the ratio for the rest of the civilized world being about the same. As noted by Dr. Fabing, "the line between the normal and the convulsive state is narrow."

This seems to be especially true of certain individuals who apparently have a predisposition to seizures. Evidently such persons can become epileptic if they are subject to head injuries, certain diseases or extreme emotional disturbances. This is the opinion held by authorities on the subject, as, for example, Dr. Edward M. Bridge, who said: "Electroencephalographic studies show that 10 to 15 percent of the general population show abnormal brain waves of the epileptic type. Theoretically, these individuals constitute a reservoir of susceptibles from which cases of epilepsy and convulsive disorders arise."

Social Stigma

But just because a person may have inherited a predisposition to epilepsy and an accident or sickness triggers the illness, should that one be avoided, treated as an outcast, or viewed as some freakish oddity? Of course not! Yet that is what is happening in many supposedly enlightened societies. As Dr. Joseph W. Stein of Washington, D.C., observed: "You'd think they were still boring holes in skulls to let out the evil spirits. The way people in this country treat epileptics is like something out of ancient history. There is a great need for educating the public."

An evidence of the type of treatment received by epileptics is the fact that some ten states in the United States forbid epileptics to marry and eighteen have sterilization laws applicable to them. And these laws exist even though experts are agreed that the genetic factor in epilepsy is in-

significant. But perhaps the epileptic's greatest problem is in finding employment. For example, one recent survey revealed that 73 percent of the manufacturing firms in one section of the United States would not hire them.

Knowledge of the facts regarding epilepsy is needed to dispel the darkness of superstition and ignorance and to cultivate a proper attitude toward the affliction. As it is, Dr. Pearce Bailey observed: "Epilepsy is the only common disorder where the sufferer is more handicapped by the attitude of society than by his disability." While it is a fact that epilepsy is an abnormal bodily function, are not also the growth of cancerous cells and high blood pressure? So why treat an epileptic with less love and consideration than a cancer victim, or one suffering from hypertension?

Control and Cure

True, a *grand mal* is spectacular and not especially pleasant to watch, but remember that it is painless, at least during the attack, and it is almost never fatal. Bystanders are in no danger, for the epileptic will lie where he falls, and will soon recover. But you can be of assistance during the attack. How so? You can break the victim's fall so that he goes down easily and does not lie against or too near hard or sharp objects. Loosen restrictive clothing, especially the collar and belt. Place some soft, firm object, such as the corner of a magazine or a folded handkerchief, against the back teeth so that he does not bite his tongue, being careful not to put your fingers between his teeth. And you might put a towel or coat under his head and turn his head to one side to allow his saliva to flow out and thus prevent gagging.

Most helpful, however, will be your attitude when he recovers. Plan something encouraging to say. A matter-of-fact attitude, as though the attack was nothing unusual but was only one of the ordinary processes of life, will put the epileptic at ease.

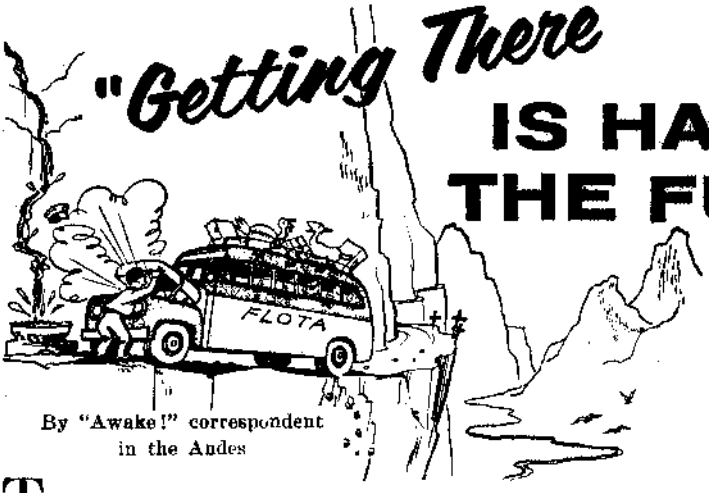
Yes, as with all illnesses, understanding and love will help immeasurably to conquer epilepsy. The prospects have especially brightened in recent years. The medical profession has supplied effective weapons in the form of drugs, which, in many cases, have proved invaluable in controlling seizures. But, as noted by one doctor: "Like the diabetic the patient is controlled rather than cured. He must take his medication daily."

Although the cure for epilepsy has not yet been found, complete victory is in sight. However, not through the efforts of medical research, but by means of the kingdom of God, which is now so close at hand. Under its beneficent rule the King Christ Jesus will again demonstrate his ability to cure epilepsy.

A NATION'S HEALTH

Dr. Herbert Ratner, professor of preventive medicine and public health at Loyola University Medical School, Chicago, observed concerning the health of Americans: "We are flabby, overweight and have a lot of dental caries, fluoridation notwithstanding. Our gastrointestinal system operates like a sputtering gas engine. We can't sleep; we can't get going when we're awake. We have neuroses; we have high blood pressure. Neither our hearts nor our heads last as long as they should. Coronary disease at the peak of life has hit epidemic proportions. Suicide is one of the leading causes of death. We suffer from a plethora of the diseases of civilization."

"Getting There IS HALF THE FUN"



By "Awake!" correspondent in the Andes

THE bus bounced around a sharp curve and came to an abrupt and grinding halt before a tiny cascade of crystalline water that tumbled boisterously into its granite basin at the side of the road. The driver poked expectantly among the contents of a box on the floor to his left and smilingly came up with a retired brake-fluid can. We were going to "water up" again.

He deftly unbuckled the leather strap that seemed to hold the hood and fenders more or less together, and as he lifted the hood with the creak and groan of oil-starved hinges, a sudden burst of steam belched forth, momentarily enveloping him in a cloud of white.

Having traveled many times under similar circumstances, and not at all unaccustomed to these frequent prolongations of one's time en route, I determined to make the best of the situation. After all, "Getting there is half the fun," say the travel posters. So after manipulating my six-foot-two-inch frame into a reasonably comfortable position in a space obviously intended for smaller fare, I relaxed and let my mind wander.

"Away from the heights of these Andes Mountains in lands where there are superhighways and double-decker buses, would they believe it?" I asked myself. Would they, indeed, *could* they, from the innermost regions of their imagination, evoke such an image as the travel conditions in this remote part of the world? But, then, how could they believe? How could they know, unless someone revealed to them a few scenes of twentieth-century travel in a forgotten-century setting?

Now, please, do not get me wrong. We have beautiful "Pullman"-type buses and multilaned highways to compete with almost any other part of the world. The events related here are the exception and by no means the rule. I like to think of them as the condiment and spice that go to make one's travels less a journey and more an adventure.

From the luggage rack, topside, came the gobble of a disgruntled turkey that continued to voice its adverse opinion of the elements that contributed so to its discomposure. I remembered watching them sew him into a burlap ball with only the fore and aft protruding through opposite holes in the bag. Its repeated lament quickened the sympathy of a young goat trussed up at the hoofs with a bit of twine and anchored to a spare wheel. The two wailed together.

Forgetting for the moment our driver and his immediate problem, I concentrated on the scene about me. I have already mentioned the waterfall on our right. On our left was nothing—that is, nothing for the first 1,200 feet straight down! We were perched on a tiny thread of a road, hardly wider than the track of the wheels beneath our coach, looking down upon a vast

expanse of void until one's gaze came to focus on a silver ribbon of mountain stream in the depths below.

Beyond us some fifty paces, three crude wooden crosses, stuck obliquely into the edge of the precipice, marked the scene of a fatal accident—or, at least, the beginning of one. For the accident itself must surely have been consummated somewhere far below, where the vehicle in which they rode carried three people abruptly to their destiny instead of their destination. An involuntary shudder worked its way down my spine as I remembered how narrowly my wife and I, on a previous occasion, had escaped such a fate.

Close Call

It was on the eastern slope of one of the Andean mountains. We had been zigzagging down the face of the mountain in a fairly new bus with some twenty other passengers. Ahead, a series of ruts and mud puddles stretched across the road. In a gallant effort to miss the majority of them, the driver whirled the steering wheel to the right. But while the wheel spun freely in his hands, we continued on our original course, splashing wildly on. Standing upon the brake pedal, the driver finally brought the bus to a wobbly stop, happily still in the middle of the road!

Upon investigation the driver called reassuringly to his passengers that 'it was nothing much.' I decided to see for myself what the "nothing much" was that had almost ushered us from the land of the living. As I stooped to observe the steering mechanism under the front end, I found the wheels to be heading toward opposing points of the compass. The tie rod had lost a nut on one end and had dropped free! I looked out over the edge of the road to our left and down into the gaping jaws of a granite canyon with its rain-swollen river. Had we been executing one of the innumerable hairpin turns at that instant would have been a simple matter of th left wheel not knowing what the right wheel was doing, and, quite probably, we all would have fallen into the ditch.

My thoughts were interrupted by a sudden pounding up front. Our driver was now trying to hammer the leaking radiator in an attempt to close the hole somewhat. As though on cue, a man to my right (whom I judged to be deaf) fell to eloquent snoring. The turkey came in two beats later, followed by the goat—a grotesque "anvil chorus" accompanied by a background of whistling wind. The proximity of the vociferous creatures above my head called to mind a previous traveling companion, which, while not registering any oral complaint, made itself known in quite a different manner.

Surprise Package

On that occasion five of us passengers and the driver were stranded along the Pan-American highway in the middle of a barren desert. We had waited an hour while the driver tried in vain to repair a sheared axle pin on the *colectivo*, an interprovincial passenger car, in which we were traveling. Having exhausted his own resources, he decided to send one of us to the next town to report the matter and send help.

The lot fell upon a small meek fellow in shirt sleeves and a broad-brimmed straw hat. A car soon stopped and the driver shouted last-minute instructions to our little emissary as he sped away.

After two hours had passed we began to suspect the integrity of our absent companion, imagining that he must surely have proceeded to his destination with no further thought of us. But then the driver remembered that he had left a briefcase in the trunk of the car. Obviously he would return for it.

I heard the driver replacing his tools in the trunk of the car when suddenly I was snapped to attention by a frightening yell and the sharp report of his head striking the trunk lid as he withdrew in startled retreat. He stood in the middle of the road, a shaken man, unable to speak coherently. I approached the rear of the car and saw the dilapidated briefcase with a soiled old towel on top at which the driver was pointing an unsteady finger. I saw nothing alarming so I nonchalantly removed the towel from the opened briefcase, only to stare a coiled, beady-eyed boa constrictor square in the face!

COMING IN THE NEXT ISSUE

- *Freedom with Which to Serve God.*
- Angry Students on the March.
- If You Were Going Around the World.
- Life Patterns and Crime Prevention.
- Rice—the Bread of Life.

Imagine putting your hand into an ordinary old briefcase in order to discover its contents without disarranging them (as our driver had done), and instead of finding fruit or clothing as might be expected, you suddenly perceive a cold mass of rippling muscle! Then you share, if in a somewhat milder form, the chilling experience of the man who still stood shuddering in the middle of the road slowly recovering his processes of speech.

When at last our little friend returned with another car to take us on our way, he innocently removed about half the serpent (all of five feet long) from its nest and very tenderly tucked it back again to show us there was no danger at all. But why? Quite simple. He was merely taking it to the capital to be sold.

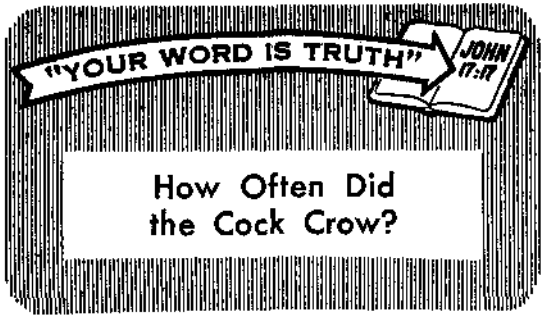
Mountain Traffic Jam

A cloud of dust on the mountainside far below heralded the approach of another vehicle and the reenactment of the nerve-racking mountain traffic jam. This scene is played any number of times in a day's travel—an experience I have not yet grown to treat with the same abandon as the local people do.

The curtain rises on two buses, bumper to bumper, on a typical one-lane mountain road. Both drivers sit glaring at each other, leaning emphatically on their respective horn buttons and each one determined that the other shall be the one to back up —or down—the road to a suitable place where the two buses can pass with a minimum of paint scraping and chromium removal. A sort of immobile game of "chicken," each driver trying to outwait, outstare and out-hornblow the other until the "chicken" finally throws caution to the wind and the bus into reverse and backs up. If he is fortunate, there soon appears a wider spot in the road. He always favors himself with the inside position, making the opponent take the edge-of-the-brink side. I shall never forget the first time our bus took the outside; not at all unlike walking a tightrope over Niagara Falls. But they always seem to make it—except, of course, where otherwise marked by little, weathered wooden crosses!

With a tooth-rattling CRASH! our driver dropped the hood, snatching me from the realm of reminiscence. He secured it again more or less in place with the leather strap and jumped up into the bus as his helper grabbed the crank. Twisting two wires together while pumping madly on the accelerator, he then pressed the starter button while the boy up front went through the motions of cranking, supplying the necessary grunts and groans that facilitate such operations. The motor caught and we lunged ahead.

It takes nerve to travel like this; but, believe me, these people have it. To them, getting there is half the fun.



How Often Did the Cock Crow?

AMONG the incidents in the life of Jesus as recorded by the four Gospel writers that have come up for discussion is the number of times the cock crowed after Peter had denied his Master three times. According to Matthew, Jesus had said: "Truly I say to you, On this night, before a cock crows, you will disown me three times." Consistent therewith, after Peter had denied his Master the third time, Matthew records: "And immediately a cock crowed. And Peter called to mind the saying Jesus spoke, namely: 'Before a cock crows, you will disown me three times.' "—Matt. 26:34, 74, 75.

The Gospels of Luke and John read quite similarly to Matthew, but Mark relates that Jesus said: "Truly I say to you, You today, yes, this night, before a cock crows twice, even you will disown me three times." Mark makes the same point in recording what afterward happened: "Immediately a cock crowed a second time; and Peter recalled the saying that Jesus spoke to him: 'Before a cock crows twice, you will disown me three times.' " —Mark 14:30, 72.

Before considering this apparent discrepancy it seems well to note first what is meant by the "cockcrowing." According to one Bible commentator: "It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35, alludes to this division of time. The last two watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight." —*Emphatic Diaglott,* page 109.

Is this a reasonable explanation of the cockcrowing to which Jesus referred? No, it does not seem to be. The natural impulse of Jesus' apostles who heard his words on that evening, as well as that of the reader of Matthew 26:34, would be to take Jesus' words in a literal sense as applying to actual cockcrowing and not to a symbolical one, especially since the apostle Matthew here was writing particularly for the benefit of Jews. Of interest in this connection is what H. Z. Morton has to say in his book *In the Steps of the Master,* on pages 73 and 74, telling what he heard as he sat on the Mount of Olives:

"There was a large boulder in a barley field. I sat on it and listened to the chorus of cock crowing that surrounds Jerusalem in the dawn. . . . 'Verily I say unto thee, "That this night before the cock crows, thou shalt deny me thrice," said Jesus.' This remark and its sequel is one that must rest on Peter's own record. It . . . however, . . . has . . . been suggested that when Jesus mentioned the crowing of the cock He did not mean the common barnyard sound, but the time signal, the *gallicinium,* or cock crowing made at intervals by the Roman guard from the ramparts of the castle of Antonia. . . .

"It is true that the Midrash and the Mishnah tell us that as long as the Temple stood the breeding and keeping of fowls in

Jerusalem were forbidden because, by scratching up the ground they spread Levitical uncleanness. Therefore, argue some critics, Jesus could not have meant cock crow when He said cock crow. I think it is much easier to believe that the law was not observed and that in spite of the priests, cocks crowed in the dawn around Jerusalem as they do today. It is rather curious, too, if there were no cock crowing in the time of Christ, that, when mourning over Jerusalem, Jesus should have said: 'How often would I have gathered thy children together, even as a hen gathers her chickens under her wings.' "

Coming now to the question of how often the cock had crowed by the time Peter denied his Master three times, the solution is not as difficult as it seems. Time and again one Gospel writer tells of one man when another tells of two. This does not mean that they contradict each other but simply that the one is more explicit than the other. An example of this is that of the apostle Matthew, who tells of two demoniacs and two blind men, whereas both Mark and Luke tell of only one. Compare Matthew 8:28 with Mark 5:2 and Luke 8:27; Matthew 20:30 with Mark 10:46 and Luke 18:35.

Thus the *Imperial Bible Dictionary* states: "The difficulty that, according to three evangelists, the Lord Jesus announced the threefold sin of Peter before the cock should crow, while according to Mark it was predicted and occurred before the cock crew *twice,* is easily met. Mark's is doubtless the more exact account, for the precise always explains the more general." M'Clintock & Strong's *Cyclopædia* comments in a similar vein: "But Mark, who wrote under Peter's inspection, more accurately records *the very words,* mentions the two cock-crowings."

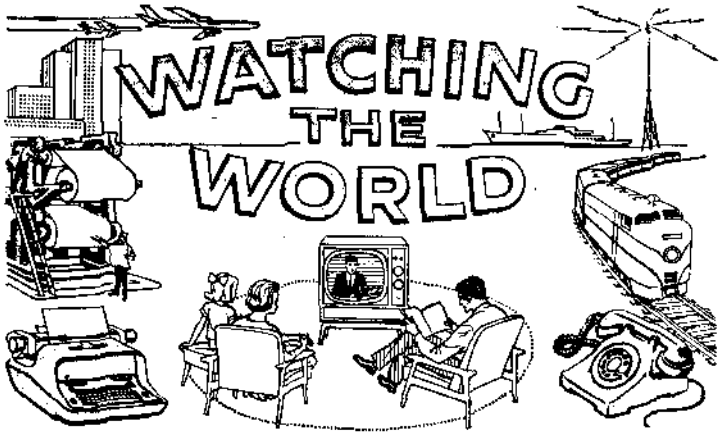
Even more to the point is what the modern *International Standard Bible Encyclopædia* has to say on the subject: "The cock is several times mentioned in the [New Testament] and always with reference to its habit of crowing in Eastern countries with such regularity as to be almost clocklike. The first full salute comes almost to the minute at half-past eleven, the second at half-past one, and the third at dawn. So uniformly do the cocks keep time and proclaim these periods of night that we find cock-crowing mentioned as a regular division of time: 'Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning.' (Mark 13:35) [*AS*]

"Jesus had these same periods in mind when he warned Peter that he would betray him. Matthew 26:34; Luke 22:34; John 13:38, give almost identical wording of the warning. But in all his writing Mark was more explicit, more given to exact detail. Remembering the divisions of night as the cocks kept them," he mentioned the cock crowing twice.

Much to the same effect the *Encyclopedia of Bible Life* states: "We ourselves have been awakened by the shrill crowing of conceited Jerusalem cocks . . . 'Cock-crowing time' is as definite a moment here as 'early candle-lighting time' among Pennsylvania Mennonite farmers."

Of course, all the foregoing does not mean that cocks do not crow at irregular intervals during the night according to circumstances and conditions, but Jesus must have been referring to some periodic cock-crowing rather than to this irregular cock-crowing.

So there is no need to construe Jesus' words to refer to a symbolic cockcrowing because Jewish tradition forbade chickens to be kept in Jerusalem, and there is no basis for imputing a contradiction to the Gospel accounts merely because some tell of one and others of two cockcrowings.



"Profoundly Disturbing"

◈ New Zealand's Auckland was so oversupplied with fish that merchants were limiting the quantities they would take from commercial fishermen. This situation, said H. C. Dixon, the national secretary of the Freedom from Hunger Campaign committee, was "profoundly disturbing." The Auckland *Star*, February 26, quoted Dixon as saying: "Only 1 per cent of the world's food comes from the sea which covers Two-thirds of the earth's surface. Yet fish is one of the richest sources of protein from which children in many underdeveloped countries are in desperate need." Dixon referred to the state of world trade as "absurd and sinful," because fish supplies are being limited while some 3,600 people in the world die of hunger every hour. "We have glut and limitation of production," he said, "in the midst of a present and worsening world hunger."

Quake Shakes Greece

◈ An Associated Press dispatch, published March 12, stated that as a result of three strong earth tremors thirty-seven houses and a monastery were buried under tons of earth in Tarana. People fled their homes just before huge boulders from a nearby mountain rolled down, crushing their houses to bits.

No. 1 Economic Problem

◈ In a message to the U.S. Congress, President J. F. Kennedy called unemployment America's No. 1 problem. The unemployment rate for the last five years has been 5.5 percent of the labor force. Last February it rose to 6.1 percent. He said that last year 1,000,000,000 workdays were lost due to unemployment—that is "equivalent to shutting down the entire country with no production, no services and no pay for over three weeks." Unless something is done to enliven the economy, the country could fall into a serious recession, he said. Over in London, England, the police battled 6,000 jobless in an attack on the Parliament Houses. For the first time in modern history demonstrators almost forced their way into the Parliament building. Demonstrators from economically depressed areas shouted for the ouster of the present Conservative government. Unemployment in Britain rose to 878,356, or 3.9 percent, in mid-February, the highest total since 1947.

Pledges in Costa Rica

◈ A published Associated Press report, March 19, said that security officials called U.S. President Kennedy's welcome in San José, Costa Rica, the greatest in Costa Rica's history. Kennedy met with six Latin-American presidents for three days. The presidents vowed "fierce and unyielding resistance" to the spread of what they termed "foreign tyranny" in the Western Hemisphere.

Bali in Tears

◈ Mount Agung, which towers 10,003 feet above the northeast shoreline of the beautiful Indonesian-owned island of Bali, erupted (March 17), burying some villages in lava. A Reuter's report from Denpasar, Bali (March 24), said that at least 1,500 people have died and some 50,000 are reported homeless as a result of the eruption. Other reports on the disaster show even higher figures.

Typhoid Epidemic

◈ All tourists were warned by Swiss authorities to stay away from the world-famed ski resort area of Zermatt, Switzerland, because of a typhoid epidemic. An Associated Press report (March 24) stated that the typhoid epidemic had claimed two lives and that about 300 persons had been affected. About 200 American tourists were believed to have been exposed to the disease.

Smoking and Tobacco

◈ A survey published in the Canadian *Journal of Public Health* said that high school students who smoked "rated badly in organized sports and very badly academically." The Ottawa *Citizen* (Canada), quoting the *Journal*, said that the Calgary health department questioned 7,682 Calgary high school students and found that 83.7 percent of the honor students never smoked, whereas the highest percentage of smoking students, 35.5 percent, had a "D" rating.

Despite adverse reports about tobacco smoking, the *Bache Market Letter*, March 13, from New York's Wall Street, says: "We feel that the political strength of the tobacco farmers and the industry itself, as

well as the loss of potential tax revenues, may be sufficient reason to expect no drastic governmental action."

Needless Surgery

◈ A survey released last year by the Columbia University School of Public Health and Administrative Medicine on care received by Teamsters Union members and their families claimed the following, according to *Good Housekeeping* for February, 1963: "Twenty of 60 hysterectomies (removal of the uterus) in the cases studied were considered *unjustified*, and the question on the advisability of the operation was raised in another 10 percent. In seven out of 13 Caesarean sections (birth of a baby by abdominal operation) questions were raised about the operation's necessity. . . . In one instance, 80 percent of the appendixes removed by one Michigan surgeon were normal. It was learned he was deliberately diagnosing menstrual pain in young girls as appendicitis. A surgeon in Indiana was cited for unnecessary operations. In a 10-year period, he had performed 16,104 major operations, an average of 5.2 a day, six days a week." So when surgery is recommended, it may prove wise to check with more than one doctor, if possible. In fact, some surgeons encourage their patients to do just that.

Precious Water

◈ Water is needed for almost everything man consumes or uses. It takes 65,000 gallons of water to produce a ton of steel, 30,000 gallons to produce a ton of pulp. It takes some 300 gallons of water to produce 2½ pounds of bread and 2,300 gallons to produce a pound of beef. At the present rate, it is estimated, the water supply in North America will care for 230,000,000 people without having to lower the standard of living. That population figure will be reached within fifteen years. Will the North American attitude change toward this precious resource? Expert water conservationists hope so, for this challenge will soon have to be met.

Church Discipline Lacking

◈ Professor Franklin H. Littell of Chicago Theological Seminary raised the question of internal church discipline. He asserted that Protestant denominations have virtually abandoned membership standards and are "incapable of maintaining the most elementary internal discipline." Excommunications among Roman Catholics for disobedience of moral teachings are also rare these days. The breakdown of church discipline is not confined strictly to race relations, as some would have you think. The Shamokin *News-Dispatch* (Pa.), February 16, says that Professor Glenn Hinson of the Southern Baptist Seminary at Louisville, Kentucky, observed recently that "churches are not even cracking down on such blatant acts of immorality as adultery and drunkenness." Hinson reportedly stated that many Christians today seem to feel that there is something "distasteful, almost uncivilized" about telling people they must live up to the church's moral standards or get out. He then referred them to apostle Paul's blistering letter to the Corinthians on the subject. "We know that discipline is needed," said Hinson. "The question is: Dare we take the risk?"

Devil Worship in America

◈ Gary Palm, staff writer for the St. Paul, Minnesota, *Sunday Pioneer Press*, tells that Minneapolis police "averted the formation of a Twin Cities cult whose sole purpose was to worship the devil and the powers of darkness." The report asserts: "Such devil cults, patterned after those which existed in the 17th and 18th centuries, have risen in recent years in other American cities. At present they are strong in many parts of Europe and England. In black temples they perform devil rituals and the Black Mass." The cults' goals were "to expose the various Christian religions, to legally destroy all Christian institutions, and to serve the devil." At services members were to see "demon worship, sex-symbolism, communication with the devil and the ritual demon dance to inspire evilness." For $1 one received an admittance card to the services and could send for more information.

Death and Life Reports

◈ For the first time in history the U.S. life-expectancy figure has risen over the 70 mark. It is now 70.2 years. The U.S. Public Health Service has also reported that five out of the ten leading causes of death have dropped significantly in the last year. However, there has been a 20-percent increase in the last ten years in deaths due to arteriosclerotic heart disease. Almost all other forms of heart disease showed a downward trend. The cancer death rate is ten times what it was ten years ago. Lung cancer alone is expected to kill some 41,000 persons in 1963 in the U.S.; some 35,500 men and 5,500 women.

Lung Cancer

◈ Dr. Theodore H. Noehren of Buffalo, New York, said that there is an increase in the number of women who are getting lung cancer. The relative increase between 1942 and 1961 was reportedly 124.8 percent in women and 72.2 percent in men. Dr. Noehren stated that "cigarette smoking is commonly associated with bronchogenic carcinoma, the most common type of lung cancer."

$28,300 Rest Room

◈ Why must a public toilet cost $28,300? Simply because the ladies and gentlemen who use it often are not "ladies and gentlemen." The San Diego (California) *Union* said that many San Diegans were puzzled why a rest room like the La Jolla's Windansea Beach rest room should cost $28,300. A comfortable home can be built for half the price. The answer given was that public rest rooms must be vandal-proof. City architect Dan Salerno said: "We are forced to build these public rest rooms to withstand vandalism of the most senseless kind—and it costs more." Lavatories are of heavy cast iron, shower heads have tamper-proof bolts, lighting fixtures have double protection against breakage, showers are activated by buttons since shower handles would be torn off within a few days or perhaps before the building could be completed. The rest room is made of concrete block construction because some people have a habit of stripping lumber from wooden structures.

The Suez Canal

◈ *Arab News and Views*, February, 1963, reports that the United Arab Republic paid off the final installment of $11,400,000 to shareholders of the Suez Canal Company on January 1. Last year 18,518 ships traveled through the canal, 370 more than the previous year. In 1962 revenue from the canal totaled $149,500,000, or 55 percent above 1955. Future plans include making Suez Canal a two-way canal for its entire 102-mile length, with radar installed at both ends.

Teen-Age Promiscuity

◈ A British consultant venereologist stated that more and more teen-agers regard premarital sex relations as normal. "Many of the adolescents I deal with look upon sexual intercourse as a personal right, a pleasure that must not be denied them," he said. "Before the war there was a deep sense of guilt among the few young patients, mostly boys. Now in some circles you're regarded as a 'square' if you're a virgin. And the reaction of some at being told they must not have intercourse during treatment is that this is asking too much." Many young girls do not realize that gonorrhea can cause sterility in women and is now a disease much more common than syphilis, paralysis and insanity and can be passed on to an unborn child.

A LOT

IN A LITTLE

—that's what Tracts say!

Tracts carry the thought in convenient form. They say much more in less space. They are enlightening and inexpensive. Get some today.

200 for 1/8; 500 for 2/10; 1,000 for 5/-
(for Australia, 200 for 2/6; 500 for 4/6; 1,000 for 8/-)
(for South Africa, 200 for 20c; 500 for 40c; 1,000 for 75c)

TITLES

- ☐ 1. What Do Jehovah's Witnesses Believe?
- ☐ 2. Hell-Fire—Bible Truth or Pagan Scare?
- ☐ 3. Jehovah's Witnesses, Communists or Christians?
- ☐ 4. "Awake from Sleep!"
- ☐ 5. Hope for the Dead
- ☐ 6. The Trinity—Divine Mystery or Pagan Myth?
- ☐ 7. How Valuable Is the Bible?
- ☐ 8. Life in a New World
- ☐ 9. The Sign of Christ's Presence
- ☐ 10. Man's Only Hope for Peace
- ☐ 11. Which Is the Right Religion?
- ☐ 12. Do You Believe in Evolution or the Bible?

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me {200 / 500 / 1.000} of the tracts checked. I am enclosing {1/8 for 200; / 2/10 for 500; / 5/- for 1.000;}

(for Australia, 2/6 for 200; 4/6 for 500; 8/- for 1,000; for South Africa, 20c for 200; 40c for 500; 75c for 1,000).

Name .....

Street and Number or Route and Box .....

Post Town .....

Postal District No. ..... County .....

FAITH OFTEN SUFFERS WHY?

Why do many persons lose faith when other losses come? Is their interest in God purely selfish? Or can it be in many instances simply because they do not know why these things occur? Many sincere people turn away from God in critical moments because they really do not know God's purposes. Some believe disaster is an "act of God" and cannot understand why God should make them suffer. Why *do* these things happen? And why are they on the increase today? Would you like the answer from God's Word, the Bible? You will find it, and many other answers too, in the book *"Let God Be True."* This hardbound book of 320 pages covers twenty-six subjects of vital interest to sincere readers of the Bible. After you have read just the table of contents you will want to read the entire book! Build a strong faith through accurate knowledge of God. Send today for your copy of

"Let God Be True"

It is only 3/6 (for Australia, 4/-; for South Africa, 35c)

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the book *"Let God Be True."* I am enclosing 3/6 (for Australia, 4/-; for South Africa, 35c). For mailing the coupon I am to receive free the hope-inspiring booklet *"Look! I Am Making All Things New."*

Name
Post
Town .....

Street and Number
or Route and Box .....
Postal
District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

Awake!

Freedom with Which to Serve God

Angry Students on the March

If You Were Going Around the World

Life Patterns and Crime Prevention

MAY 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our *times must be unfettered* by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. *This journal's viewpoint is not narrow, but is international. It is* read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting *sure hope for the establishment* of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNORR, *President* GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Are You Making Progress? 3
Freedom with Which to Serve God 5
Angry Students on the March 8
If You Were Going Around the World 12
Life Patterns and Crime Prevention 17
Proverbs of Diplomats 20
Bitumen—It's Everywhere! 21
Rice—the Bread of Life 24
Lightweights 25
Telling the Good News to an Old Friend 26
"Your Word Is Truth"
Resurrection—for Whom? 27
Watching the World 29

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, May 22, 1963 | Number 10

Are You Making PROGRESS?

A FEW decades ago there was a manager of a large printing plant who had a favorite slogan, "Better and more books!" He also was fond of pointing out that "better" came first, and only then "more" books. Obviously he was interested in progress on the part of his men.

The ability to make progress is one of the qualities that sets man far above the brute creation. As William George, of "Single Tax" fame, so well observes: "Between the lowest savages of whom we know and the highest animals there is an irreconcilable difference—a difference not merely of degree, but of kind. . . . Man, no matter how low on the scale of humanity, has never yet been found destitute of one thing of which no animal shows the slightest trace, a clearly recognizable something, which gives him the power of improvement—which makes him the progressive animal. . . . The dog of civilization is not a whit more accomplished or intelligent than the dog of the wandering savage," and that in spite of "all the ages he has been the associate of improving man." —*Progress and Poverty.*

Not only is man endowed with the ability to make progress, but upon him rests a threefold obligation as a steward to make progress: He owes this to himself, he owes it to his fellowman and, above all, he owes it to his Maker, Jehovah God. Life and its gifts are a trust. For man to carry out his very first mandate, given him in Eden, to become many and fill the earth, to subdue it and to exercise dominion over the lower animals, required of him that he make progress, did it not?—Gen. 1:28; Luke 12:48.

Grownups take for granted that children keep on making progress until they mature physically, mentally and, it is hoped, emotionally (the question of religious maturity entering into the minds of comparatively few). As the apostle Paul observed: "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." —1 Cor. 13:11.

But what about you grownups? Are you making progress in your vocation? Do you take a real interest in your work? Are you observant? Does it ever occur to you that some improvement might be made in the way things are being done, and do you know how to go about getting your points across? Or have you gotten into a rut? Especially if yours is a profession, such as doctor, nurse, schoolteacher, lawyer or librarian, it is imperative that you keep

making progress—of course, not doing so at the expense of your spirituality. For you to stand still would be to go backward, for your profession is always progressing.

What about you fathers and husbands? Are you making progress as family heads? Are you meeting the challenge that your role presents by letting imagination, consideration and understanding make you ever better husbands and fathers? Do you keep in touch with your teen-age children, or are they rapidly becoming strangers to you? Are you becoming ever more skilled in balancing firmness with love, discipline with kindness and understanding?—Eph. 5:28; 6:4.

What about you housewives and mothers? Are you content to serve the same dishes the same way year in, year out? Why not be awake to opportunities to improve or at least vary the taste or flavor of foods by spices, herbs or aromatics and furnish your family with a pleasant surprise? This can make for better digestion, did you know that? And what about giving thought to making dishes ever more nourishing, more wholesome? What about your relations with your husband and children? As the years go by, do you become, in addition to a more prudent housekeeper, a more tactful and sympathetic wife, a more understanding mother?—Prov. 31:10-31.

How about the field of religion, in which field all, old and young alike, should be concerned with making progress? Are you content with just going to church on Sundays? Is that the extent of your religious instruction and activity? Remember, Jesus said that "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." To make progress you must feed on God's Word regularly, yes, daily.—Matt. 4:4.

Have you ever given thought to whether your own religious organization is making progress? While God's Word, the Bible, is complete, infallible and not subject to improvement, there is room for progress in man's understanding of it. That is why it is written: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established."—Prov. 4:18.

There is progress to be made, not only in knowledge and understanding of the truths found in the Bible, but also in cultivating Christian qualities. Are you making progress in obeying the two great commandments: "You must love Jehovah your God with all your heart and all your soul and all your vital force," and, "You must love your fellow as yourself"? Is your appreciation of your Creator growing? Are you manifesting ever more empathy in dealing with your neighbor? Are you making progress in controlling yourself under stress and in manifesting forgiveness to those who may irritate, offend or even sin against you?—Deut. 6:5; Lev. 19:18.

Nor may it be overlooked that each dedicated Christian minister preaching the good news of God's kingdom should be making progress in his ministry. There is progress to be made in acquiring accurate knowledge, in study habits, in ability to give a reason for one's hope to anyone that demands it and in overcoming objections. Have you progressed to where you are no longer merely thinking of your own ministry but are concerned with helping others?—1 Pet. 3:15; 1 Cor. 10:24.

Yes, regardless of who you are or what you may be doing, by all means seek to make progress. Take an interest in your work. Then, instead of your tasks becoming boring, they will be full of interest, satisfying, happifying. So accept the challenge and make progress, for your own well-being and that of those about you.

FREEDOM with which to Serve God

It is not only in Communist lands that freedom of worship is restricted. Consider other factors that restrain people from serving God.

MAN'S age-long fight for freedom has not broken the shackles that bind him. The same restraints that enslaved men of past generations unduly restrict the freedom of many people today. Especially is this true with respect to man's service to God.

Behind the Iron Curtain and in other dictatorial lands freedom of worship is often restricted by unjust laws that are enforced by a police state. For example, under the pressure of religious persecution a party belonging to a Protestant religious sect traveled to Moscow earlier this year and sought asylum at the United States embassy. When they were turned away, and the Russians came to take them, one cried: "I do not want to go back! They will arrest me and shoot me! . . . We ask all brothers and sisters who believe in God: Help us! Help us!"* The Christian activity of Jehovah's witnesses, too, is banned in Russia.

Such treatment is reminiscent of Hitler's efforts to stamp out the uncompromising worship of Jehovah's witnesses when he rose to power thirty years ago. On October 7, 1934, he swore: "This brood will be exterminated in Germany."† Yet, despite his concentration camps and brutal persecution, Jehovah's witnesses survived, while Hitler and his party were exterminated. None of their efforts could stop Jehovah's witnesses from serving God. They continued to preach in spite of prison bonds and remained steadfast, faithful to Scriptural principles.

But it is not only in dictatorial lands that there is a danger of having one's freedom to serve God restricted. Many persons are not free to serve God today because they do not have an accurate knowledge of the Bible and, therefore, are blinded by false religious teachings. Such ones need to study to learn the truth, as Jesus said: "You will know the truth, and the truth will set you free."—John 8:32.

Superstition and Fear

Because of these false religious ideas millions of persons need to be set free from superstition and fear. For instance, many fear the spirits or souls of the departed dead. They believe the dead are immortal, and will harm the living if they are not appeased. So afraid are they of the deceased that certain natives in the South Pacific reportedly tie the hands of the dead

* *Time* magazine, January 11, 1963, p. 31.

† Taken from a sworn account by Karl R. A. Wittig, who, in 1934, was a German government worker who was present when Hitler made this statement. On November 13, 1947, this account was signed before a notary public in Frankfort on the Main.

"together and pull out their nails; this is for fear that the corpse may scratch its way out of the grave and become a vampire."* In South American countries people will regularly set out food and drink upon the graves to appease the souls of the departed dead.

Many similar practices are carried on by people throughout the world. Their beliefs regarding the dead cause them to live in constant fear of doing anything that will bring upon themselves the displeasure of the departed souls. Similarly, in some places in Africa the witch doctor is believed to have supernatural powers, and people are afraid to do anything contrary to his wish. As a result, they are afraid to examine the truths in the Bible that can set them free from their fears and superstitions.

Since it is believed that the soul is immortal, in many countries people are gripped by the fear that performing or failing to perform certain activities will mean eternal torment of their souls after death. For example, *The Encyclopedia Americana* reports that in Turkey some view it as an unpardonable sin to step on a piece of bread or to leave it lying on the ground. Such a crime "dooms the offender to the third hell, where he is perpetually gored by an ox that has but a single horn, and that in the center of his forehead."†

Fear of torment after death terrorizes millions of people and restricts their freedom to serve God. This is true even in supposedly enlightened societies where the religions of Christendom have adopted the immortality of the soul and hell of torment doctrines. Due to these enslaving teachings many are as fearful of displeasing their priests as people in other societies are of being cursed by the witch doctor. Believing the priest has special powers to help the souls of the deceased, they regularly pay over money to have prayers said in behalf of the departed dead. And when the priest discourages them from learning the truth contained in the Bible, they are afraid to disobey him.

But from where do these teachings that sponsor such superstitious fears come? Certainly not from the Bible, for nowhere does it teach that man has an immortal soul, but it plainly says: "The soul that is sinning—it itself will die." (Ezek. 18:4) Rather than teach conscious torment for the dead, the Bible says of them: "But as for the dead, they are conscious of nothing at all." (Eccl. 9:5) Only those who listen to the Bible and make their minds over in harmony with its teachings can gain the freedom from superstitious falsehood that is needed in order to serve God acceptably.

Materialistic Entanglements

Not only do false religious teachings enslave people, but also various materialistic interests often entangle them so that they are not free to serve God. As Jesus warned would happen to some, they are led astray by "the deceptive power of riches," and are weighed down by "anxieties over livelihood."—Matt. 13:22; Luke 21:34, *NW* footnote, 1950 Edition.

Whenever such ones are invited to discuss the precious truths contained in God's Word or to go out and share these with others, they are too busy. They may have a beautiful home and many of the other conveniences of modern living, but these absorb all their time. They become so wrapped up in enjoying these material things and working to pay for them, they lose sight of their dependence upon God and the need to take time to study his Word and to serve him. The "pleasures of this life" crowd out the hope of life in God's new world.—Luke 8:14; 2 Pet. 3:13.

* *The Encyclopedia Americana* (1956 edition), Vol. 26, p. 41.
† 1956 Edition, Vol. 26, p. 45.

These entangling materialistic desires often take root before one realizes it. One may simply wish to raise his standard of living a little to correspond with that of an acquaintance. But the acquiring of a few modern comforts whets the appetite for more. Soon more and more time is spent working to pay for a more comfortable way of life, and less and less time is found to spend with the family and to consider spiritual matters. Eventually, due to overwork and anxiety over meeting rising expenses, one is so entangled he is no longer free to serve God. He is weighed down by "anxieties over livelihood."

Do you find that happening to you? If so, it is not a situation to consider lightly. Freedom to serve God is a treasure to be guarded closely. It is a dangerous thing to allow oneself to sink into debt or in some other way become obligated so that one's freedom to serve God is unduly restricted. It is a situation demanding immediate action so as to extricate oneself from such restrictive obligations. The need to make speed in freeing oneself from such circumstances is emphasized in Proverbs chapter six. There God shows how dangerous it is for anyone to bind himself as a security for someone else, particularly for a stranger.

"My son, if you have gone surety for your fellow man, if you have given your handshake even to the stranger, if you have been ensnared by the sayings of your mouth, if you have been caught by the sayings of your mouth, take this action then, my son, and deliver yourself, for you have come into the palm of your fellow man: Go humble yourself and storm your fellow man with importunities. Do not give any sleep to your eyes, nor any slumber to your beaming eyes. Deliver yourself like a gazelle from the hand and like a bird from the hand of the birdcatcher."—Prov. 6:1-5.

Thus God's Word emphasizes the dangerous position of one who has allowed himself to be cajoled into going security for another when it is not in behalf of the interests of God's service. By agreeing to be responsible for the conduct, debts or obligations of another, a person is taking the risk of endangering his own freedom to serve God, as well as jeopardizing the use of his financial resources in behalf of Jehovah's service. One who has made such a mutual agreement, as represented by the handshake, should make all speed possible to extricate himself from this entangling snare. He should try to have the arrangement canceled, even if it means pleading with the one for whom he became surety. With all jealousy one should guard his freedom to serve God.

Free to Serve God

Almighty God opened the way for all men to gain freedom from sin and death by providing his Son Jesus as a ransom sacrifice. However, the only way to avail oneself of this merciful provision for salvation is to break free from the entangling restrictions of this present system of things and to devote oneself to God's service. But how can one make this break for freedom?

Jesus said that "the truth will set you free." Thus if anyone really wants to be free he must diligently study the Bible in order to gain an accurate knowledge of the truths it contains. But one must also live the truth, putting God's service first and everything else secondary. A person who does this will never be enslaved to superstition and fear, nor will he be entangled by materialistic interests. He will be free to serve God.

ANGRY STUDENTS ON THE MARCH

WHEN two thousand Burmese students staged a wild demonstration in July, 1962, during which they wrecked college and dormitory property and burned cars, Burmese troops had to be called to restore order. The painful result was the death of fifteen persons and the wounding of twenty-seven. Two months later in neighboring India students sparked a riot in Calcutta. The crowds swelled to thousands and they burned thirteen streetcars. A few days later students clashed with police in East Pakistan in a mass demonstration to protest educational reforms made by the government. During 1962 there were also student riots in Portugal, Spain, Egypt and the United States. The one in the United States was so bad that government troops had to be called to preserve peace in the university town of Oxford, Mississippi.

Why is it that students the world over often march through city streets instead of peacefully studying in their classrooms? What do they hope to gain by creating an uproar? Are their actions planned or are they spontaneous? What should the individual student consider when he sees such demonstrations building up? What is the viewpoint of the Christian student on these matters?

Korean students felt that the government under Syngman Rhee had become exceedingly corrupt, oppressive, and had flagrantly rigged the 1960 elections. By the thousands they marched through Korean cities demanding fair elections. A number of police stations were destroyed. Fire hoses were turned on the students, clouds of tear gas swept over them and police guns were fired at them. Casualties were high, with 183 dead and 6,259 injured.

Support from the army finally helped the students to win their objectives. The National Assembly unanimously passed a resolution that called for new elections, a new constitution and Rhee's resignation. Until order could be reestablished the students ran the police stations and directed traffic. It appeared that their demonstration had been spontaneous, a popular expression of resentment against injustice and corruption in government.

Inspired by the success of the Korean students, Turkish students demonstrated against what they felt was oppressive rule by the Menderes government. For a month they rioted in Istanbul, Ankara and Ismir, despite shootings by the police that wounded and killed a number of them. As the students of Korea demanded the resigna-

tion of Rhee, so Turkish students shouted for Menderes to resign.

The student protests failed to sweep the general public into the demonstrations, but they did pave the way for a take-over of the government by the Turkish armed forces. With lightning swiftness navy, army and air units took possession of all key points without the shedding of blood. The Menderes government was finished.

In Latin-American countries as well, students take a keen interest in political affairs and are quick to make their views public by demonstrations that often become violent. In Colombia in 1957 they contributed to forcing President Pinilla to flee the country.

In recent years a great number of students have been killed in Venezuela because of their violent political activity. When Dictator Marcos Jiménes was overthrown in 1958, students contributed to it. By the thousands they marched through the streets of Caracas. During the ensuing revolt more than three hundred persons were killed and one thousand wounded. In 1960 leftist students put on a five-day anti-government riot in which fifteen persons were killed.

There have been other apparent reasons aside from politics that have caused students to demonstrate their anger. Latin-American students have gone on strike against professors they disliked, against particular examinations, and against specific policies relating to the universities. Students in Chile rioted in 1957 because bus fares were raised. They attacked government buildings and burned automobiles. Forty to seventy persons were killed and hundreds were wounded. In the same year Brazilian students rioted for several days in Rio de Janeiro to protest an increase in streetcar fares.

The reason given for the 1962 riots in Burma was that the students considered dormitory regulations to be oppressive. In India the student riot was started after a college student was turned over to the police when he was discovered in the wrong section of a train with a third-class ticket. The riot that occurred at Oxford, Mississippi, in the United States, erupted when efforts were made to enroll a colored man in the white university there. In Portugal the student demonstrations were touched off by a ban placed on student celebrations.

Japanese students put on a wild demonstration in 1960 to protest against Japan and the United States renewing a mutual defense treaty. They fought the police with sticks and stones and set fire to seventeen police trucks. Tokyo's hospitals treated 270 students and 600 policemen for injuries.

Points to Ponder

Without doubt in many instances there have been gross injustices that have motivated students to riot. Their actions appeared to be justified. However, it would be dangerous to conclude that all student uprisings are of such a nature. There are other elements involved that the student would do well to consider before getting enmeshed in the mobs.

Where the demonstration is spontaneous, as many seem to be, does the average student who finds himself involved know all the facts concerning the issue? How many who are spectators, or merely curious, and get swept along with the crowd have had time to make a calm analysis of the situation? Would there be time to ask one of those participating about the background and intentions of the group? There is little likelihood of getting all the answers to these questions when a mob is already on the move. While the demonstration may appear justified on the surface, it might be otherwise if all the facts were known. Where emotion has begun to run riot, it is

difficult to obtain rational answers to one's inquiries.

Another very serious danger is that of getting swept up into a student demonstration that seems innocent enough on the surface, whose motives appear to be honest and justified, but which demonstration is being manipulated and used by radical, Communist or other elements whose motives are not at all pure. By succumbing to the mob fever, which is so easily aroused in any mass demonstration, students can unwittingly become the tools of right-wing or left-wing radicals who do not embrace their ideals. Unknowingly, these sincere students will actually assist such radical elements to destroy an established government and to pave the way for a government that is fashioned according to the warped views of those extremists. In the Japanese riots a left-wing student organization, called Zengakuren, was the core of the demonstration that soon involved many more people than just this leftist element.

Another very serious aspect for the student to consider is that frequently these demonstrations lead to something the student had not anticipated when he first went along with the group. What was intended to be a peaceful demonstration can quickly turn into a disaster. Harsh words can turn into shoves, followed by fists, which could lead to retaliation by bullets. All of a sudden a student can find himself in a street where blood is being spilled, when that may have been the farthest thing from his mind when he started.

Consider, too, the results. While it is true that student demonstrations have, at times, stimulated military men to overthrow oppressive rulers, they have often failed to achieve student objectives. This was the case in Hungary, where over two thousand persons lost their lives in what reportedly started out to be a peaceful demonstration by students. Even when a bad government is overthrown, the students cannot be certain that the new government will be an improvement. The injustices and oppressions to which they objected can, in time, return and even intensify. Did the Bosnian student who lit the fuse to World War I improve the situation for his cause? To the contrary, it eventually resulted in the loss of millions of the flower of humankind.

Consider Youthful Immaturity

The immaturity of the students must be considered also. This immaturity is clearly evident in their readiness to demonstrate wildly against such things as a raise in bus fares, new dormitory regulations, examinations, governmental decisions, and so forth. Resorting to public disorder as a way to make known their displeasure or their opinions is not the course of mature thinking. Such impetuousness causes needless injuries, property damage and deaths. The death of just one student is a very expensive price to pay for protesting a raise in bus fares. When students want to make known their views on a matter that concerns them, they can do it in a peaceful and mature manner rather than resorting to the emotional display of an unreasoning mob.

Mob action is the path of anarchy and not the path of law and order. It is not the way for students to learn how to be law-abiding citizens who have respect for the property and rights of others. When they surge through a city as an emotional mob, setting streetcars ablaze, overturning police cars and destroying public buildings, they are injuring the common people, whose tax money paid for such things. When they destroy private property, they harm innocent people. Such vandalism puts them in the class of undisciplined delinquents.

This latter point is to be taken into consideration. Not all student mobs have as their foundation a righteous or just cause. Some of these riots are only expressions of youthful rebellion against any established authority. It is part of youth's rebellion in many parts of the world against parent, school and government. This can be seen in the fact that the greatest increase in the crime rates of most countries is among those under the age of twenty-one. Yes, many riots find their roots in unrighteous hatred for minorities, disrespect for established authorities and a youthful rebellious spirit against the world.

The Christian Student's View

The hazards of indulging with others in student riots are, therefore, far greater than any immediate benefits to be derived. Many students, after participating in such riots, have apologized and expressed their dismay at having been caught up and used in something they had not anticipated. How, then, will the Christian student view these matters?

The Christian student will acknowledge that there are many injustices in the world. However, he will also acknowledge that it is impossible for him to make a wrong world right. He will realize, as the Bible writer John said, that "the whole world is lying in the power of the wicked one." (1 John 5:19) He knows, as the apostle Paul showed, that Satan is the "god of this system of things." (2 Cor. 4:4) He also knows that this system of things will not change for the better, for "wicked men and impostors will advance from bad to worse, misleading and being misled."—2 Tim. 3:13.

The Christian student will appreciate, therefore, that not riots, but God's kingdom will bring about the permanent remedy for unjust conditions that arouse the indignation of the student. God promises that "the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) So the Christian student will look forward eagerly to God's new world, where the causes for such riots will be a thing of the past, never to be experienced again.

No, demonstrations are not for students that profess to be Christians. Lawless rioting is not the way of Christianity. It is not the way to "seek peace and pursue it," as the Scriptures instruct. It is just as wrong for students to try to force their will upon their superiors by acts of violence as it is for children to try to force their will upon their parents by flying into tantrums. As Christian children obediently subject themselves to their parents, so Christian students should subject themselves to worldly authorities who exercise rule over them. When the Christian student sees a mob developing, he will get off the street as quickly as possible, avoiding the temptation to see what is happening, as he may quickly be sucked into the demonstration.—1 Pet. 3:11; 2:13, 14; Rom. 13:1, 2; Prov. 26:17.

With firm faith in God's promises to bring justice, peace and righteous rule to mankind by means of his kingdom, Christians need never be numbered among the angry students who go on the march.

IF YOU WERE GOING AROUND THE WORLD

IN THE 1870's French novelist Jules Verne sent Phileas Fogg around the world in eighty hectic days, that fictional traveler pushing on by steamship, train, elephant and sled. In 1963 you can travel around the world by jet aircraft and see a great deal in far less than eighty days. Many travelers take five or six weeks. But sixty or eighty days does afford one a better opportunity to benefit from a costly around-the-world trip. If you were making such a trip, what countries would you visit?

Much would depend on the time you had available; in any event you would need to be very selective, both as to countries and as to what you would see in the countries. You would need to consider your special interests. Do you prefer scenery? Are you interested in works of art? Are you interested in historic sites? Or is your interest religion and the Bible?

Supposing you are specially interested in religion and the Bible, what would you see as you go around the world and what would you learn as you talk with people?

If we start our tour from New York city, we will learn about the so-called religious revival in the United States; and we can see many fashionable churches that are likely to be overflowing on Sunday morning. At many New York hotels we can see on display a variety of church programs, resembling theater programs, outlining the church events of the week. The Sunday program itself may require a page and a half; there will be notes as to what time and day the "Business and Professional Women's Club" meets, as well as the youth group and other clubs. The program may give you the impression that churches in America are more like social clubs than places to learn about the Bible. Despite overflowing churches, you will likely hear comments, many from the clergy themselves, about the shallowness of the religious revival and the grip materialism has on the people.

Religion in Europe

From New York you can jet your way to London, England. After beholding overflowing churches in the United States, you may be surprised at the churches in England, because of the virtual emptiness of most of them. Though every inhabitant of England, in the absence of evidence to the contrary, is assumed to be a member of the Church of England, members will tell you that less than 13 percent of adults go to church. Some say it is less than 10 percent. You will notice, then, a general apathy in the field of religion, despite imposing cathedrals, such as St. Paul's.

Before leaving England you will likely go to the British Museum, where you can see the famed Alexandrine and Sinaitic Bible manuscripts. You can also see a clay cylinder mentioning Belshazzar, a king that critics of the Bible for many years said was a myth. (Dan. 5:1) There is also part of one of the sculptured pillars that once belonged to the ancient wonder of the world, the temple of Artemis, mentioned in the Bible. (Acts 19:23-28) Many oth-

er things here will also interest Bible students.*

From England we will go to Paris, France. Here you will note that the Catholic church is dominant and is represented by such cathedrals as Notre Dame. Here, as in other Catholic churches, you do not notice worshipers with Bible in hands; in fact, if you talk with the people of France you will get the view that the Bible is a Protestant book, something of which to beware; hence most of the French people do not accept the Bible as the Authority for Christians. You will learn also that the great majority of people are nominally Catholic, but that in the big cities only about one-tenth of the population go to church.

Taking a side trip to Scandinavia, we could go to Denmark. Here you may be shocked to observe that, though 97 percent of the people are affiliated with the Church of Denmark (Lutheran), less than 3 percent attend church, and these are not regular. Talking with Danes, you will realize that in general they do not regard the Bible seriously. Going on to Stockholm, Sweden, you will find a similar situation. You will notice that the vast masses of people have forsaken the Lutheran State Church, attending only during great festivals. The Swedes, too, are not very religious, the church having failed to meet the challenge of materialism and to turn the people to God.

Traveling south to West Germany, we find two large religious systems, the Evangelical (Protestant) and the Catholic, over 96 percent of the people belonging to one or the other group. In Bavaria there is a larger Catholic population; Munich, for instance, is 80 percent Catholic, that Bavarian city being named for the monks who founded it during the Middle Ages. Munich may remind you of Hitler's beer hall putsch and that the Nazi party was formed in Germany's most Catholic state, Bavaria.

Realizing that it was in Germany that the Reformation got its start when Martin Luther nailed his ninety-five points of protest to the door of the Palace Church in Wittenberg, you may wonder, Where is the spirit of the Reformation today? For you will note that thousands of Protestants are virtually atheists, that people say fewer are attending church now than in the days of Hitler. You will learn that only about 5 percent of the people are regular churchgoers. If you ask why, you may be told that it is not just Germany—in Europe generally this is not an "age of faith."

From Germany we will travel to Rome, Italy. Here we can visit some of the catacombs, the Colosseum where Christians were thrown to the lions, the Roman Forum and the Arch of Titus. On this arch is a large panel depicting a triumphal procession of Roman soldiers carrying off the table of showbread, trumpets and the seven-branched lampstand from the temple in Jerusalem—especially interesting to us because it is the earliest representation in existence and the most authentic example of the seven-branched lampstand.

Also of interest is a visit to the Vatican, St. Peter's Square and the Basilica. At the Vatican Museum one can see a page of the famous Vatican Manuscript No. 1209, as well as a copy of the famed Gutenberg Bible.

Looking at religion today in Italy, you will find this land, though overwhelmingly Catholic, in a state of general religious apathy. You will learn that few support the Church wholeheartedly; the vast majority go to church only occasionally. You will observe many priests and nuns, sometimes seeing them go from house to house, not with Bible in hand, to teach it, but to collect money. You may be surprised to learn that many Italians have never seen

* See "The British Museum and the Holy Bible," Awake! of July 8, 1961.

the inside of a Bible, and that more than one-third of Italian voters have sided with anti-Catholic communistic elements, despite threats of excommunication by priests.

As you are ready to board the plane to Greece, you will probably leave Italy with the conviction that, whether in northern or Latin-European countries, regular churchgoing does not appeal to the majority.

Arriving in Athens, you will soon see the Greek Orthodox priests, with bushy beards, long black robes with flowing sleeves and cloth hats with brim on top. Looking at the churches, the worshipers, the way they cross themselves and use images, you will probably find it difficult to tell much difference between Greek Orthodoxy and Roman Catholicism. Few houses, you will note, are without icons or religious images; and the buses of Athens are not without their protective "holy" medal.

While in Athens, you will be interested in the place where the apostle Paul gave his speech before the Athenian Supreme Court about the futility of worshiping images, "something sculptured by the art and contrivance of man." (Acts 17:29) So we will visit the Areopagus (Mars Hill), the little hill at the foot of the great Acropolis. Crowning the Acropolis are the remains of the Parthenon, temple to the goddess Athena, the tutelary deity of the ancient city of Athens—just one of many pagan temples Paul saw at Athens.

But if the apostle Paul were to preach in Athens today, the Greek Orthodox clergy would have him thrown into prison or put out of the country, because they do not tolerate any "proselytism." The Greek Orthodox Church rules, and clergy and police suppress any "proselyting." Jehovah's witnesses in Greece will tell you how often they have been imprisoned merely for preaching the good news of God's kingdom.

The Holy Land

We will make our next stop in Jordan, for it is in Jordan that the larger portion of the old city of Jerusalem is located. Here we will see the city's most conspicuous landmark, the Mount of Olives, where Jesus spent many hours with his apostles and from where he ascended to heaven. From the top of the Mount of Olives we have a fine view of the Jordan valley and part of the Dead Sea, and quite close, you will notice, is the village of Bethany, where Mary, Martha and Lazarus lived. The Mount of Olives is separated from the plateau of Jerusalem by the deep, narrow cleft of the three-mile-long Kidron Valley, which bounds the east slope of the city. Surrounding Jerusalem on the west and south is the Valley of Hinnom or Gehenna.

Prominent in Jerusalem is the Dome of the Rock, a Moslem shrine, believed to be standing on the site where Abraham was to sacrifice his son and where Solomon built the glorious temple to Jehovah. Yes, you will note that Jordan is predominantly Moslem, about 80 percent of the population professing Mohammedanism or Islam. The Moslem mosques are houses of prayer in which no images are allowed. You may be reminded of Mohammed, who started Islam because he was disturbed by the idolatrous practices of the people about him. You may also be reminded how each Moslem has the duty to make at least one pilgrimage to the sacred city of Mecca, to do religious acts toward the Kaaba stone, including kissing it seven times. You will also learn that Moslem worshipers use a rosary of ninety-nine beads.

Situated by nearly every location of Bible fame are shrines and monasteries, and priests, nuns and monks of many orders are seen almost as frequently as the white-turbaned sheiks of the Moslems. Many persons lament the commercialized atmosphere.

The Christian does well to keep in mind that, according to the findings of archeologists, traditional sites of Calvary and the tomb of Christ's burial and resurrection, now included inside the "Church of the Holy Sepulcher" deep within the city, were outside the city in Jesus' day, and hence those generally shown to tourists could not be the true locations. Though Calvary cannot be identified with certainty today, a more likely location is the so-called "Gordon's Calvary."* As to any claims that Jesus walked this or that street, and so forth, it is also well to keep in mind that Jerusalem was razed by the Romans A.D. 70. It was largely in ruins even in 130 (A.D.), when the Roman emperor Hadrian visited the city and began its reconstruction.

From Jordan we will stop next at Lebanon, the famed mountain land where King Solomon got the cedars for his temple. Here one can visit the remaining cedars of Lebanon and see the mountains so often mentioned in the Bible, as well as the snowcapped Mount Hermon.

Lebanon is unusual to the visitor because it is an Arab state without Islam as its state religion. About half the people profess Christianity; the other half, Islam. Both the professed Christians and Moslems are divided into many sects; in fact, perhaps few other places are so divided religiously as Lebanon.

Land of Hinduism

On now to India. Those used to seeing cows in a pasture or in a barn may be surprised to see cows walking about the main streets, even sidewalks, of a city in India. You will need to realize that the reason for this is religious, the cow being a sacred animal to the Hindus; and India is about 85 percent Hindu. You will find it interesting to visit one of the Hindu temples. Stopping at New Delhi, we can visit Birla Temple, where the gods of the Hindus are on display, including the Hindu trinity of Brahma, Vishnu and Siva. You will note on the right side of the main entrance to the temple words written in Sanscrit, Hindi and English: "He who is known as Vishnu [Preserver] is verily Rudra [Destroyer], and he who is Rudra is Brahma [Creator], one entity functioning as three gods." The visitor will probably reflect how amazingly like the trinity creed of Christendom this is, even in regard to the expressions used in trying to define it. You will also note that this temple is adorned with the swastika, made the symbol of Hitler's Nazism. If you pick up the temple guidebook you will read under "Swastika":

> "This (Swastika) symbol is most sacred and ancient. At least for more than the last 8,000 years, it has been the mark of Aryan (Hindu) civilisation and culture. This symbol signifies an implied prayer for success, accomplishment and perfection, in every walk of life, under the guidance of the Almighty. It is found not only in India, but in the Buddhist and other foreign countries."

At the Hindu temple you will see temple worshipers fold their hands in prayer and bow to images just as Roman Catholics do before their images in their churches.

The Buddhist Lands

Our next stop is Rangoon, Burma. Here you behold the huge Golden Pagoda that rises above the city, reminding you that Buddhism is the religion of about 85 percent of Burma's people. The temple's huge golden spire rises 326 feet into the air, the glittering crown being studded with precious stones valued at a half million dollars or more. It is the highest Buddhist shrine in the world, and it is visited annually by thousands of pilgrims.

In Bangkok, Thailand, we also note that Buddhism permeates almost every phase of activity in the country. Here you see many huge walled enclosures called wats,

* *The Watchtower*, August 1, 1948, pp. 236-238.

which contain the Buddhist temples and dormitories of the student priests. Families will make journeys requiring several days' travel to pray at the famed wats, such as the Temple of the Emerald Buddha. Just as hundreds of Buddhist temples dominate Bangkok's skyline, so do hundreds of saffron-robed Buddhist priests dominate its streets.

We stop next at Hong Kong, where Buddhism is the religion of the majority of the vast Chinese population. We hear now and then the banging of ceremonial firecrackers, for this is the method the Chinese have long used to placate their gods. At the door of most homes incense sticks are burning; but if you talk with these Buddhists it is most unlikely that they will be able to explain the teachings of their religion.

In South Korea and in Japan we see more of Buddhism, but in Japan we also find Shinto. You will observe that many Japanese adhere to more than one religion. Many pray before their household Shinto shrine and also before their family Buddhist altar. Services at Shinto shrines and Buddhist temples, many Japanese admit, are regarded as routine functions rather than as expressions of real faith.

At Nara, Japan, we visit a Buddhist temple with a colossal image of Buddha. Its right hand is raised in an attitude of blessing, much as the Catholic pope raises his hand in blessing his flock. Visiting Kyoto, we come to the chief seat of Buddhism in Japan. In the hall of Kwannon, you see the "goddess of mercy," with 1,001 images of the same goddess; there are also huge replicas of the 108-bead rosary used by the Buddhists (who borrowed the rosary from the Hindus). As you board the plane for Hawaii and then back to the mainland United States, where this world tour started, you may well reflect that Buddhist temples and shrines bear a great resemblance to Roman Catholic places of worship. They are equipped with altar, sacred images, candles, bells, rosaries and incense.

Your trip around the world will have impressed you, then, with the many similarities between religion in both Christendom and in heathendom—there being widespread apathy, ignorance of one's religion, lack of faith and use of images and idols. You will understand better why it is written of the apostle Paul, when he visited ancient Athens, that "his spirit within him came to be irritated at beholding that the city was full of idols."—Acts 17:16.

Not many, of course, can make such an enlightening world trip; but during 1963 several hundred Christians will go around the world, doing so as delegates to the around-the-world convention of Jehovah's witnesses. They will make this trip with their main interests always in mind, God's Word, the Bible, and the true religion based upon it. The delegates on this world convention tour will benefit not just themselves, but they will also make time to call on the homes of local people, to tell them, whether Hindu, Buddhist, Shinto or nominally Christian, of God's kingdom. This series of conventions begins in Milwaukee, Wisconsin, June 30–July 7, then to Yankee Stadium, New York, and on around the world, ending in Pasadena, California, September 1-8.

A visit to many countries, thus viewed from one's special interest, can be a rewarding experience, a source of lasting benefit for the traveler and to all who hear about his trip around the world.

COMING IN THE NEXT ISSUE

Religion in the Modern World.
The Population "Explosion."
Uncle Sam's Skyrocketing Budget.
Marvel of the Living Cell.

Life Patterns AND CRIME PREVENTION

By AwakeCorrespondent in the Philippine Islands

"THE menace of crime has grown so critical, increasing as it does, year after year, . . . that experienced law-enforcement officers say that, unless something occurs to arrest this process, the day will come when we will have to resort to some means outside the normal instruments of the law to protect ourselves."

This startling observation, made by a prominent lawyer, was not of some primitive, savage, uncultured society, but of one of the most advanced countries in the world!

True, crime is not a new contribution to the tragic history of fallen men. But that the criminal inclination of men's minds has become so prevalent in this period of time is cause for serious reflection. From all continents and nations the story is the same—a shocking increase in lawlessness and a sickening disregard for established authority.

A report in *Science News Letter* states: "Crime has increased beyond expected proportions in the underdeveloped countries of the Middle East, the Far East, Asia, South Africa and parts of Latin America." An earlier issue of the same publication said: "Soviet Russia's crime rate has been rising since World War II." Of the United States, the director of the Federal Bureau of Investigation said: "The massive avalanche of crime sweeping our nation is a shocking disgrace and a broad indictment of the American people." *U.S. News and World Report* declared: "It requires no great effort to establish that disrespect for law is widespread, is alarming, and is steadily growing worse. Crime is up, all over the nation . . . It is increasing five times the rate of increase in the population." In Canada the Deputy Commissioner of the Royal Canadian Mounted Police stated: "Crime has been with us since Cain and Abel, but today we are seeing its expression in forms of violence and seemingly wanton cruelty that are shocking even to policemen like myself."

In almost every country persons below twenty-one years of age make up an unusually large proportion of those committing crimes. The Scottish *Daily Express* recently stated: "Of all the boys in England and Wales who are now 14 years, no less than one in five will be convicted before they are 21 of one or more of the crimes of theft, sex offences, disorder, violence, and drink." In all countries mature observers are becoming increasingly

alarmed at this accelerating rate of criminal activity among the young.

It has been said that the main reason for the rise in crime is the existence of economic insecurity and outright poverty. But that does not appear to be the entire answer. Bearing this out are the lower crime rates found in some rural areas of the Philippine Islands, where many families are compelled to subsist on two meals a day, eating rice and fish. Yet, the incidence of criminal acts is much lower than in other areas of the Philippines where there is an abundance. At best, poverty is only a contributing factor.

Why is it that crime is comparatively low in some of these rural Philippine areas? Are there more police forces there? On the contrary, there are fewer. Are there bigger and better social agencies in these less developed areas? On the contrary, there are none. What, then, is the advantage?

Life Patterns Significant

With the end of World War II life in the Philippine barrio, or village community, resumed old patterns. Close family ties were reestablished. The father once again took his young sons in tow and began teaching them the family occupation. The father takes time to explain things to the boys, telling them stories of his own childhood, stories related to the work at hand, the community in which they live, stories about relatives living in other provinces or lands. Christian fathers never fail to include Bible accounts of creation, Noah and the flood, David, Jesus and the activities of Christians past, present and future.

The mother does her share in keeping the family unit solid and happy. She teaches her daughters cooking, sewing, weaving, gardening, housecleaning and how to take care of the younger children. In a land where the average family numbers six children, respect for parents and older brothers and sisters is essential for orderliness and is inculcated early in life.

One factor that is a significant part of peaceable rural family life is that material rewards for work done by the children are few and far between. Children are taught to do things for the sake of the work itself and for what is accomplished and not because they will be paid for it. Most often the reward is a kind word of appreciation, a commendation for a job well done, or a warm, affectionate hug.

In the evenings the father and his sons return from the fields or the workshop, the schoolchildren are home and the family enjoys its evening reunion. There are no television sets with banging guns, slamming bodies and twisted minds, but there is wholesome family association.

This does not mean that the barrio is free of problems. It has its share. But crime does not usually reach the proportions of other areas. However, in the last few years a certain uneasiness has begun to settle over the provinces. Visiting friends and relatives from the cities display the material comforts they possess and create the impression that their barrio cousins are missing out on life. This has caused some frustration and drinking in excess.

It is true that there are greater job opportunities in the city. But here the close family unity of the provinces is frequently broken when mother, father, sister and brother all have jobs in different fields of work at different places. In the place of the spirit of cooperation prevalent in the provinces, the spirit of competition comes to the fore. The desire to make a name for oneself often becomes an obsession and gives birth to corrupt activities and vio-

lence. The same has been found true in Africa, the Middle East, South America and other parts of Asia. Natives who migrate to newly industrialized areas become rootless and confused without the security of the close-knit family arrangement.

Parental Responsibility

While parents cannot bear all the responsibility for the delinquency of young ones, it is agreed by almost all authorities in the field that parental control is at the root of the problem. Not that the parents are necessarily criminals themselves, but it is their attitude toward their young that permits the growth of tendencies that explode in criminal acts later on.

An example of this was seen recently when a score of American youngsters wrecked the interior of an apartment in a lodging house during the course of an all-night party. The owner of the property sent letters to twenty of the parents involved asking them to come and see for themselves the extent of the damage. Only three parents responded! A newspaper reporting the incident said: "The other 17 just did not care what their sons or daughters had done. . . . The most shocking thing uncovered by this shameful incident is not the senseless damage done to the apartment or the larceny for which two boys were convicted; it is the evidence of a lack of concern and responsibility on the part of such a large group of parents. Is there any doubt about where some of the kids learn their contempt for authority and for the rights of others?"

Where parental control is properly exercised, delinquency is effectively checked. The experience of the Philippine barrio is one example. Another is the absence of juvenile crime in many Chinese communities in the Western world, where children of Chinese parents are taught respect for their elders.

No Substitute for Right Example

In ancient Israel juvenile delinquency was kept to a minimum, and never did it appear as a major social problem. There must be a reason for this. Bible history shows that close family life and fellowship between parents and children were major factors in keeping delinquency down. Children were taught their parents' occupations and were in the company of the parents as they learned. In this way David learned the art of shepherding and was skilled at it when only ten years old.

Close, constant fellowship is implied when the Israelites were told: "These words I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deut. 6:6, 7) Here it is seen that parents were to teach and their children were to listen and learn. No limitation as to time or place was put on this instruction. Respect for God and for the sanctity of the home was instilled early with love and discipline.—Prov. 13: 24; 29:15.

In the days of ancient Israel, parents were governed by righteous laws of God. Their love and appreciation for God and his laws transcended even the closest family ties. Their first loyalty was to God, and they strongly felt the responsibility for maintaining the peace and orderliness of the community in which they lived. Parents did not try to cover over the sins of their children and thus encourage delinquency. Instead, if the children were incorrigible, the parents reported them to the city elders and suitable justice was administered.

Of course, this system depended on the parents' living wholesome, upright and unspotted lives themselves. The very fact that parents reported their own offspring to the

authorities underscores their sense of righteousness, responsibility and indignation at lawlessness.

It is noteworthy, however, that when the Israelites left off serving God and began practicing what God condemned, their children followed right along and even surpassed their own parents in wickedness. "They acted worse than their forefathers!" —Jer. 7:26.

What Is Needed

Love, discipline and a sense of responsibility are the missing ingredients. Mutual family interests should dominate the lives of both parents and children, if not at secular work, then in periods when work and school are over for the day or week.

Honest parents will examine themselves and their own course of conduct. It does no good for father to speak in abusive and foul language and tell Junior not to use abusive and foul language. Neither will it mean anything to shout at the child when instructing it about mildness of temper. What will the young one think when you tell him never to lie after he heard the whopper you told the neighbor that morning? "Smoking is not good for you," said one father to his twelve-year-old son, as a cigarette dangled from father's lips! What is needed is love and discipline of the young, true. But what must precede it is self-discipline and a sense of responsibility on the part of the parent.

New standards of easy virtue and delinquency have replaced the old in our times. But still newer standards are needed. The newer standards are based on the oldest, God's Holy Word, the Bible. It is wrong thinking that produces wrong works. Conversely, it is fine thinking that produces fine works.

The works of wrong thinking prevail upon the earth today and they are "fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these."—Gal. 5:19-21.

Fine thinking, based on God's Word, on the other hand, produces the fruitage of God's holy spirit, which is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) Parents who are interested in the lives of *their children, as well as their own lives,* will view this counsel with the seriousness it deserves. Not that they will remake this old world, for that will not happen, but they will remake their own lives and the lives of their young ones to be pleasing to God. When God's time arrives for smashing this delinquent world, those who have worked to apply godly principles will be spared its fate.—Ps. 37:9-11.

Living is a superlative experience. Being endowed with the ability to generate life certainly should be viewed with reverence, joy and a keen sense of responsibility. When parents appreciate childbearing as the God-given privilege it is, then and only then will both parents and neighbors agree that "the fruitage of the belly is a reward." —Ps. 127:3.

Proverbs of Diplomats

◆ For the last twenty-five years Victor S. M. de Guinzbourg, executive officer of the United Nations military staff committee, has been collecting *proverbs from diplomats in his spare time. These have recently* been published in the book *Wit and Wisdom of the United Nations.* Three samples: "Lie—but don't overdo it" (Russian). "Kill one—a murderer; kill thousands—a hero" (Indian). "The only way you can unite with the tiger is inside the tiger" (Chinese).

Bitumen —It's Everywhere!

By "Awake!" correspondent in Trinidad

FROM a papyrus basket along the Nile River of ancient Egypt to the modern giant airport runways, from the ark of Noah's day to today's super eight-lane throughways, from the Hanging Gardens of Babylon to the roofs of twentieth-century skyscrapers, from the historic mummies of Egypt to the taming of the mighty Mississippi River—what is it that is common to all of these, ancient and modern? Bitumen, a most useful and versatile substance. Sir Walter Raleigh, who visited Trinidad in 1595, used this wonderful "ooze" in caulking his boats and later described it in his diary as "most excellent good."

The use of bitumen as a cement has a long and checkered history. Perhaps the oldest recorded application of this unique material is found in the Bible at the sixth chapter of Genesis when Noah was directed to build an ark. To make the seams of it waterproof, Noah was instructed to "cover it inside and outside with tar." (Gen. 6:14) Corroborating this account is the Babylonian Epic of Gilgamesh, which describes the caulking operations of the ark builder in these words: "6 sars of bitumen I poured over its outside; 3 sars of bitumen I poured over its interior." It is obvious that the practical value of bitumen was recognized even before the great Flood of 2370-2369 B.C.E.

Post-Flood Usage

Following the Flood, as people began to multiply, they settled down in the Mesopotamian Valley. This valley was strewn with local deposits of bitumen, and it was soon put to use. The Elamites, Chaldeans, Sumerians and Assyrians all employed this adaptable substance either as a building cement or for caulking their boats that navigated the Euphrates and Tigris Rivers. The more ingenious and resourceful Babylonian constructors of the al-Ubaid period used bitumen in paving of inlaid or tessellated design. Into a foundation of bitumen they embedded tiny pieces of ornamental stone of a rich azure blue color called lapis lazuli, "the sapphire of the ancients." The result was beautiful. And when the Hanging Gardens of Babylon, one of the seven wonders of the ancient world, were being constructed, the floors were rendered waterproof by a layer of asphalt covered with lead sheets, which prevented the water from seeping through and damaging the luxurious apartments below.

The Akkadians and the Assyrians did a thriving business in digging bitumen from the shallow deposits in the valley. One of the Assyrian annals iden-

tifies Hit on the Euphrates River as one of these mining centers. Hit was formerly called *Ihi* or *Ihidakia,* which means "Fountain of Pitch" or "Bitumen Spring." It was probably from Hit that bitumen was exported to Egypt and elsewhere.

Like the valley dwellers, the Egyptians used bitumen in sealing their boats. The papyrus basket in which Pharaoh's daughter found the babe Moses was impregnated with a coating of bitumen to make it watertight. (Ex. 2:3) The Egyptians also used bitumen in the preparation of mummies, as is apparent from the origin of the word "mummy." It is derived from the Persian word *mumiai,* which means "asphalt." Asphalt was also used by the Babylonians and the Assyrians for toilets, drains, cisterns, silos, basements and even coffins.

The Mesopotamian Valley was not the only source of bitumen at that time. Abundant deposits were found by the Dead Sea in Palestine. It was for this reason that the Greeks and Romans called it "Lake Asphaltitis." Concentrated in the Valley of Siddim at the southern tip of the Dead Sea were multitudes of bitumen pits. These pits were so numerous that they materially affected the outcome of the battle described in the fourteenth chapter of Genesis between the four kings of the Babylonian region and the five kings of the Low Plain of Siddim. The Biblical account concludes: "Now the Low Plain of Siddim was pits upon pits of bitumen; and the kings of Sodom and Gomorrah took to flight and went falling into them, and those who remained fled to the mountainous region."—Gen. 14:1-10.

Trinidad's "Pitch Lake"

Then, as now, crude or natural asphalt was processed. Natural asphalt or asphalt-impregnated rock can be found in many places but generally in tropical or subtropical countries. Small deposits of rock asphalt are found in Switzerland, eastern Scotland, Alsace in France and Iraq, the ancient Mesopotamia of the Bible. The Tar Pools of Southern California and the Bermudez Lake in Venezuela are valuable sources of this highly useful substance. Probably the best-known and most celebrated deposit of natural asphalt is Pitch Lake on the Caribbean island of Trinidad. Located in the oil-field area in the southern part of the island, the village on the shores of the "lake" is fittingly called La Bréa, which is Spanish for "pitch."

Mention of the word "lake" calls to mind swimming, fishing or sailing a boat. But no difficulty would be experienced if you set out to walk across Pitch Lake, which covers an area of about a hundred acres. Only in the center, known as the "mother of the lake," is it a little softer underfoot. Any attempt to discover its actual depth here has been unsuccessful. Some believe it to be bottomless, while others estimate the crater of the lake to be nearly three hundred feet deep. Contrary to the belief that its supply of bituminous asphalt is inexhaustible, old records of the lake area show it has decreased over the years, from 123 acres in 1906. To the casual observer the lake is desolate and motionless. Nonetheless, it is in a constant, complex state of motion. Trenches left by mechanical ditchdiggers gradually fill up as more plastic material is pushed to the surface by underground pressure. The new surface soon hardens on exposure to sun and air.

Where did this lake come from? That is a good question that has provoked no small discussion. One scientific theory widely advanced is that faults in the earth's crust in the distant past permitted masses of crude petroleum and gases to mingle with a mud stream or mud volcano. Pressure of the gases caused a churning action that converted the mass into asphalt in time.

With the combining forces of oxidation and evaporation a residue hardened into the surface of the lake, as seen today. A sample of crude asphalt contains about 40 percent asphalt or bitumen, with the balance being gas, oil and silty clay. It is estimated that over seven and a half million tons have been removed from Pitch Lake in Trinidad, with the largest consumption in one year at 150,000 tons.

A Modern Wonder Material

The modern applications of this ancient material are so many they stagger the imagination. Its remarkable versatility is attested to by *The Modern Wonder Book of Knowledge,* which asserts that bitumen is used in the manufacture of about 200,000 products!

About 70 percent of all refined natural asphalt and bituminous rock asphalt is used in road paving. But just around your own home it may be surprising the variety of ways this unobtrusive substance has entered your life unnoticed. Perhaps it is in the dampproofing used on the walls of your basement to keep it dry or the pretty tiles on the floors of your kitchen and bathroom. All-weather protection may be given your new home by bituminous shingles. Where rust and corrosion can set in around the home there are a variety of bituminous paints and varnishes and acid-resisting coatings to protect and keep the beauty of your home. Transporting frozen foods and ice cream from store to home is rendered safe by moistureproof wrapping papers and double-walled bags impregnated with asphalt.

Aside from the blacktop asphalt driveway that may be at the side of your house, have you noticed the undersurfaces of a new car? Undercoating of bituminous asphalt helps protect many new cars from corroding salts used on the roads during winter months to melt snow and ice. Many modern homes have their own swimming pools. Chances are that mastic asphalt cement was used somewhere in their construction. Have you a valuable fruit tree that needs patching up? Tree surgeons often resort to asphalt to assist in the tree's recovery.

Industrial applications of asphalt have been common for many decades. Giving protection overhead and underfoot, it has been a highly successful roofing and flooring material in modern skyscrapers as well as in modest industrial plants. Did you know that one of the mightiest rivers in the world has been subdued by this pliable compound? Left to itself the mighty Mississippi would eat tons and tons of earth and much-needed topsoil at the bends where the flow is heaviest. Heavy "mattresses" impregnated with asphalt are laid against certain parts of the banks along the river to prevent erosion. Asphalt was also used extensively in the construction of the Victoria Embankment on the Thames River in London. This mile-and-a-quarter embankment was surfaced with asphalt in 1912 and is still strong.

In these and literally hundreds of other ways mankind has benefited and will continue to benefit from bitumen. Indeed, this wonderful "ooze" is here, there and everywhere! True, it may not be found in its crude state in every part of the earth, but in one form or another it *has* spread earthwide. Bitumen is an unqualified bounty from the wise Creator, Jehovah, who caused it to be placed in the ground to be used for the convenience and comfort of man.

RICE —The Bread of Life

By "Awake!" correspondent in Burma

THE "daily bread" of the vast majority of persons in Asiatic countries is rice. In fact, in most of their languages the word for cooked rice is the same as for a meal; so when mother wants the family to come to dinner she simply calls, "Eat rice." Unlike Western lands where the diet is often quite varied, rice is the principal food at every regular meal, and among the poor it is often the only food on the table. For these people rice is indeed the bread of life.

This raises the question as to its food value. Since the health and happiness of one's family may depend on the quality of the rice being eaten, this is something that all rice eaters should want to investigate carefully. Two families may have identical diets, the staple food of each being rice from the same field. Yet one family may be healthy, vigorous and happy, while the other suffers from malnutrition and disease. For what reason? Simply because of the way their rice is processed. Therefore, a brief description as to how rice is obtained will be of interest.

Planting and Harvesting

Asia produces about 95 percent of the world crop of rice, which amounts to well over 100 million tons annually. The rice is first sown in small nursery plots. Some weeks later it is transplanted by hand in the fields. Although such transplanting requires much extra work, it increases the yield many times. Since rice requires an abundance of water, it is the ideal crop for countries such as Burma, where the monsoon rains drench the earth almost daily from May to October.

After the rains the ground dries and every able-bodied villager shares in the harvest. Although a small start has been made in mechanical harvesting, by far the greater part of the crop is cut by the same methods used along the Nile River when Moses was a prince in Egypt some 3,500 years ago. Each reaper uses a long-handled sickle and cuts a handful of stalks at each stroke.

Threshing and Milling

These cut stalks of about eight inches are then bundled up and taken to the threshing floor. There they are trampled by a pair of oxen tethered to a central post. Later the threshed grain is adroitly winnowed by hand in the gentle breezes, the wind carrying away the chaff and the grain dropping to a mat.

After threshing and winnowing, the individual grains of rice are still bound in their husks or hulls. Since these hulls are valueless as food and are unpalatable, they must be removed before the rice can be eaten. In the old days the womenfolk would pound the day's needs in large wooden mortars. This pounding removed the hulls, but was ineffective in completely removing the outer coats of the rice grains. Rice milled in this primitive way does not have an attractive glistening-white appearance; it is referred to as unpolished rice. However, since it is these outer layers that contain most of the nutriment, unpolished rice provides the valuable vitamins, minerals and other food elements necessary for health.

Today, however, it is the general practice for people to take their paddy (rice in the hull after threshing) to the nearest mill. These small mills not only hull the rice but polish it to a very fine finish. Regarding this practice, one authority on rice, D. H. Grist, observes: "Medical authorities have therefore urged the discouragement of these machines because the highly-polished rice produced in these mills further increases the incidence of beri-beri and other deficiency diseases in areas and amongst a class of people at present relatively free from such ailments. The smallholder, however, will not remain content with antiquated and slow methods of milling. This fact must be recognized and other ways found to protect him against the ill-effects of modern milling."

Meeting the Problem

In order to cope with the problem, undermilling processes have been developed that retain much of the rice's nutritional value. But just as there are many in the Western Hemisphere who prefer bread that is white, so there are many in the East who prefer rice that is highly polished. Lord Dunsany reports that after he spoke at King's College, London, about the folly of polishing rice till all the nutriment was extracted from it, a student from the Orient approached and asked if he knew that unpolished rice was "brown and dirty." Lord Dunsany asked him if he knew what beri-beri was, and received the answer: "Certainly I do. Many members of my family suffer from it." The irony of the situation is that beri-beri patients are cured by supplying them with the very vitamins that have been removed from highly milled rice.

Parboiling is also effective in preserving the food value of rice. In this process paddy rice is soaked in water three or four days, after which it is put under low steam pressure for a short period. Although this process may give the rice a yellowish color and distinctive flavor, it is claimed that about 80 percent of the rice's vitamin content is forced into the kernel, so that the vitamins are not lost in milling. There are also methods of artificially enriching rice after it has been milled.

In preparing the rice for eating, the housewife should exercise care in washing and cooking it. One authority observed that "drastic washing of rice and discarding the cooking water will nullify any improvements in the nutritive value of rice previous to household preparation." And D. H. Grist, in his authoritative book *Rice*, said: "Washing and cooking are essential, but rice relatively free of impurities would necessitate less vigorous and extensive washing and a consequent saving of calories and nutrients; cooking is essential, and here well-directed propaganda is desirable to ensure that rice is cooked in the minimum quantity of water in order to conserve the nutrients."

Since rice is not a perfect food, not in itself supplying all the food elements necessary for healthful life, it is important to supplement the diet with some green vegetables or fish from time to time. When such supplements are not available in quantity, as is the case with millions of persons, it is vital that their "daily rice" be of the highest nutritional quality possible. It can mean the difference between a healthy, vigorous and happy family and one that suffers from malnutrition and disease.

LIGHTWEIGHTS

It takes more than 80,000 fleas to weigh an ounce.—*National Geographic School Bulletin*, January 1, 1962.

TELLING THE GOOD NEWS TO AN OLD FRIEND

THE following experience is related by one of Jehovah's witnesses: "Oftentimes it is more difficult to speak about Bible truth to those who have been our friends in the old world than to speak of the truth from house to house. Such were my fears as I once again, through my secular employment, came into close contact with a fellow musician who had been a good friend for several years before his moving to Sun Valley, Idaho. This was five years prior to my declaring myself one of Jehovah's witnesses. We had never spoken of spiritual matters during our former association. The tragic circumstances that brought him back to Cincinnati made me even more obligated to speak to him concerning the wonderful truth about Jehovah God and his divine purpose.

"Bill's family included three girls and a boy. The boy, Bill, Jr., was the center of Bill's life. He was developing into a ski champion. In September, 1961, Bill, Jr., was killed in a fall from his father's truck. This tragedy resulted in their coming to Cincinnati and our working together once again at a local hotel.

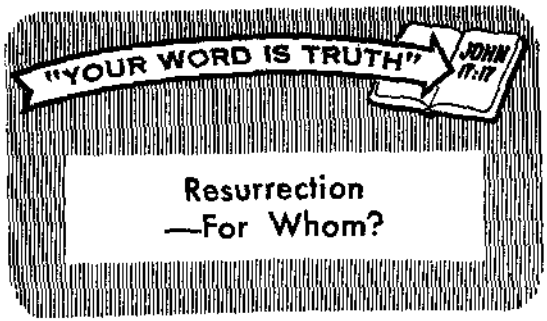
"During the first month of our playing together his spirits were often very low, yet I never was able to carry through on my opportunities to witness to him. Finally, late in February, after work (around 1:30 a.m.) Bill started talking politics. He said, 'In 50 years this whole world will be communistic and there is nothing we can do about it.' I told him that in 50 years there would be a great change in government here on the earth, but that it would not be communistic. He thought that this was a strange statement; so I invited him to stop for coffee, and I would explain further my reasons for making such a statement. We stopped at an all-night sandwich shop, and it was five in the morning before we left. When Bill saw that I was using the Bible as the basis for our discussion, he promptly stopped me for one question.

"'Did God take my boy from me?' I assured him that God had not. He then told me that almost every clergyman in Sun Valley had told him God had done this and that if that was what I had to offer we could simply end our discussion.

"The next week we began to study in the book *'Let God Be True.'* After two studies Bill and his family decided to return to Sun Valley and begin anew. Our studies had helped him to make this decision. We were able to have ten studies before they left. During one of our early ones, Bill showed me an article from his hometown paper which told of the circuit servant's visit and included the name of the presiding minister in Hailey, Idaho. I wrote to him and he called on Bill the very first Sunday he returned home. The study was resumed immediately. I was certainly thrilled when I received my first letter six weeks later and read these words:

"'There is a terrible shortage here. There are only five Witnesses. There is a lot to be done, and I am anxious to carry my share of it. The territory to be covered is so large that it appalls you to think about it. I could never express my gratitude to you for bringing me into the truth. I am a different person. The problems we feared would wait for us here have not materialized. I have felt depressed only twice, and then only because I want him here to share the immediate future. But I recalled that the few remaining years are only a breath of the lifetime I will have. The days here have been serene, my life with my family comfortable and close. Every day finds me more confident in the knowledge that these feelings will grow. Each time I pick up a newspaper or hear the radio, things leap at me to fortify my faith. How do you go about thanking a man for that? The only way I can think of is the feeling you must have in knowing that you have brought the truth to one who will soon carry it to others.'

"I am thankful that Jehovah gave me the courage to witness incidentally to Bill and that I was able to show him, through the Bible, the hope Jehovah holds forth for him to be united with his son. I pray that the joy I have had in receiving this letter will only be exceeded by the joy I hope to have when some day soon I receive another letter telling me that we have a new dedicated and baptized brother in Sun Valley, Idaho."



Resurrection —For Whom?

JESUS CHRIST, the Son of God, once said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear [my] voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." The apostle Paul testified to the same truth: "There is going to be a resurrection of both the righteous and the unrighteous." —John 5:28, 29; Acts 24:15.

What a comforting hope these prophetic promises present to those who have lost loved ones! Jehovah God has made provision for the dead to be restored to the land of the living. The basis for that hope is the ransom sacrifice of Jesus, even as we read: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." Yes, "there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." Because of Christ's ransom will be fulfilled the prophecy: "From the hand of Sheol I shall redeem them; from death I shall recover them. Where are your stings, O Death? Where is your destructiveness, O Sheol?"—Matt. 20:28; 1 Tim. 2:5, 6; Hos. 13:14.

That resurrection will take place by means of God's kingdom for which Christians have long prayed and concerning which Paul testified: "[God] has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead." Because others besides Jesus will also be raised from the dead, Jesus Christ is spoken of as only "the first fruits of those who have fallen asleep in death."—Acts 17:31; 1 Cor. 15:20.

However, it would be well to note that Jesus did not say that all that ever died, all that might be said to be in their graves, will be resurrected, although that is the way some translations read. Why not? Because God has a certain purpose in resurrecting the dead, namely, to give them the opportunity to prove themselves worthy of the benefits of Christ's ransom and gain everlasting life, even as we read: "When there are judgments from [God] for the earth, righteousness is what the inhabitants of the productive land will certainly learn."—Isa. 26:9.

That is why the incorrigibly wicked will not experience a resurrection; there would be no point in bringing them back, for they, having gone to the point of no return as to wickedness, would not be amenable to God's righteous judgments. So we read: "You have rebuked nations, you have destroyed the wicked one. Their name you have wiped out to time indefinite, even forever." "All the wicked ones [Jehovah] will annihilate."—Ps. 9:5; 145:20.

Consistent with the foregoing, Jesus did not say that all in the graves, all who had ever died, would be resurrected, but that all in the *mnemeion* would be. The English word "memory" comes from this Greek root, which is why the *New World Translation* reads that all in the "memorial tombs" will come forth to a resurrection. In other words, only those in the memory of God will do so. As we read at Proverbs 10:7: "The remembrance of the righteous one is due for a blessing, but the very name

of the wicked ones will rot." This is in keeping with the fact that God held out no hope for sinner Adam but said to him: "Dust you are and to dust you will return." Adam was perfect. He sinned willfully, without excuse.—Gen. 3:19.

Then is God going to distinguish between the unrighteous "who practiced vile things" and those who really were wicked? Absolutely! Sinners who deliberately took a selfish course, who consistently went against the light of their conscience, in sinning either against their Maker or against their fellowman, will not be brought forth in the resurrection. In this connection it is well to note that both the English word "vile" and the Greek word it translates, *phaúlos*, have a wide variety of meanings, not only that of being morally bad, but also, in fact, primarily, being of small account, insignificant, of little worth.

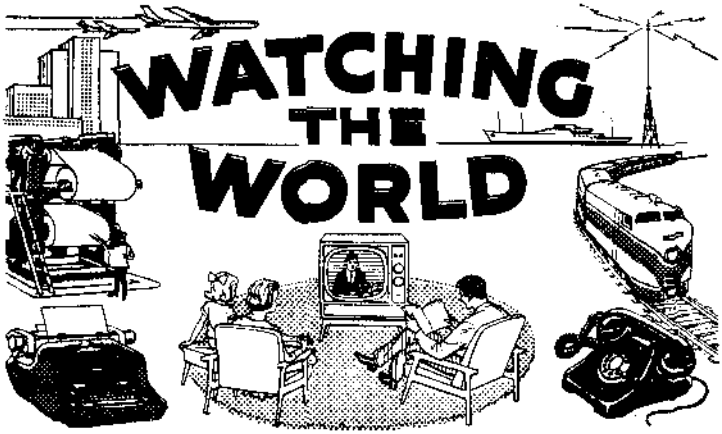
To illustrate: False worship and religious persecution are vile things in the eyes of God. But they can be engaged in in all sincerity and good conscience and therefore be forgiven, even as they were in the case of Saul the persecutor who became Paul the apostle. But those who continue to engage in religious practices that God condemns even after they know them to be out of harmony with God's Word, or who persecute others that they know are doing God's will, or who hide truths that expose their own errors will not be resurrected. —Matt. 23:33; John 8:44; 1 Tim. 1:12, 13.

That heeding or failing to heed the voice of one's conscience will have a bearing on one's destiny even apart from knowledge of God is apparent from the Scriptures: "Whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused. This will be in the day when God through Christ Jesus judges the secret things of mankind, according to the good news I declare."—Rom. 2:14-16.

What about the unrighteous persons today who practice vile things? Can they with impunity repeatedly reject or turn a deaf ear to the good news of God's kingdom being brought to them by Jehovah's servants? By such a course of action they would be putting themselves in the class of those who are "marked in their conscience as with a branding iron." We cannot escape it: "God is not one to be mocked. For whatever a man is sowing, this he will also reap."—1 Tim. 4:2; Gal. 6:7.

For one thing, fulfillment of Bible prophecy shows that Armageddon is rapidly approaching, and God's Word shows that all who perish at the hand of God at such a time cannot hope for a resurrection. Thus those who perished when Sodom and Gomorrah were destroyed "are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." All, therefore, who have not fled this modern Sodom and Gomorrah, this wicked system of things, and taken their stand for Jehovah God and his kingdom by the time Armageddon strikes will be destroyed without the hope of a resurrection.—Jude 7.

Thus in the answer to our question, "Resurrection—for whom?" we see magnified God's justice and love. There will not be a resurrection for the willfully, deliberately, incorrigibly wicked, those without the slightest spark remaining of conscience or love of righteousness. But there will be a resurrection for all who, upon a resurrection, would be amenable to God's righteous requirements and who have not deliberately abused God's mercy in this present life.



Firm for Freedom

◈ The New York *Post*, April 5, published a report from Bennington, Vermont (U.S.), that said: "The girls of the Bennington HS junior class have voted unanimously not to participate in the American Legion Auxiliary's Girls State program because of a religious restriction aimed at Jehovah's Witnesses. In another development, the Bennington Council of Churches adopted a resolution asking public schools not to participate in the program until the religious requirement is lifted. The Girls State brochure says in part that 'we are a patriotic organization and therefore do not accept girls with religious affiliations contrary to our principles of Americanism.' Officials of the project, which acquaints girls with the processes of government, said the religious clause refers to Jehovah's Witnesses. . . . The local high school juniors said yesterday they decided the religious qualification clause was contrary to the principles of Americanism. Girls State is held each June for high school juniors. Principal Paul Kirsch, who forwarded the student resolution to the Legion Auxiliary, said: 'We are indeed proud of our junior girls.' " Yes, they showed real appreciation of what freedom means.

Unemployment Down

◈ When only 2 or 3 percent of the laboring class are out of work, full employment is said to have been reached. In New Zealand this would represent 18,000 to 27,000 persons. But at the end of January the New Zealand *Herald* reported that there were only 909 people unemployed, or one person out of every 2,775.

Concubines in Hong Kong

◈ A published Reuter's report, March 4, stated that legalized concubinage is still practiced in the British colony of Hong Kong. "The concubine system in force here has roots in the Confucian school of thought that a man must have children —and the more the better— to propagate his line. Children, too, are supposed to help him in this world and . . . in the next. . . . It is estimated that at present more than one-third of the colony's Chinese married men have concubines, as distinct from mistresses, and many of the leading Chinese citizens here have four or five concubines, sometimes all living in the same house." Chinese Christians, however, do not carry on the practice. They practice monogomy.

Plastic Flats

◈ The Russians are experimenting with plastic housebuilding. A five-story apartment house with a ferro-concrete shell has most of its interior made of synthetic material. Just recently, it is reported, sixty Russian families moved into one of these apartments. Floors, walls, ceilings and built-in cabinets are mostly plastic. Bathtubs, washbasins and kitchen tabletops are of plastic. There are ten such apartments under construction in Moscow. If they prove efficient, more will be built.

Atom Sub Lost

◈ The U.S. nuclear-powered submarine Thresher was reported lost April 10 in 8,400 feet of water in the Atlantic Ocean. There were 129 men aboard. Rescue operations were said to be "absolutely out of the question." This is the U.S. Navy's worst peacetime submarine disaster.

Diamonds Beneath the Sea

◈ Off southeast Africa a new diamond find has been made where diamonds never have been found before, namely, on the bottom of the sea. Now special tugs and barges are sucking up diamond-bearing gravel from the sea bottom. Marine Diamond company is averaging one carat per ton of sand and gravel moved. Other mines generally average one carat for every fifteen tons moved. Nearly all the 70,000 stones found so far have proved to be of gem quality. The largest find is an 11-carat diamond.

Fight Against Tuberculosis

◈ *Medical World News*, March 15, says that there were "more than 10,000 deaths from tuberculosis, and 90,000 new cases were diagnosed" in France in 1960. The French government has a program under way against TB. The country is out to eradicate the disease.

A Budding Romance

◈ Early March was the first time in history when a pope of the Roman Catholic Church

received a Russian Communist leader. The Communist was Premier Khrushchev's son-in-law, *Izvestia's* Editor Aleksei Adzhubei; the pope was John XXIII. *Time*, March 15, commented: "The warming relationship between Rome and Moscow has lately been a sort of Father Alphonse–Comrade Gaston act. Last September the Vatican invited Russian Orthodox observers to the Ecumenical Council. Last month the Soviet Union released Ukrainian Archbishop Josyf Slipyi from his long years in prison. And last week Editor Adzhubei, clearly working under orders from on high, showed up in Rome." A "confirmed atheist, Adzhubei bowed his head when John gave his blessing. Some eighteen minutes were spent alone with John and his interpreter. There is talk that Nikita himself is about to call on the pope. Adzhubei said in effect, Why not? 'The Pope does not bite.'"

Boxing Counted Out

◈ Davey Moore, dethroned featherweight boxing champion, died on March 25 from brain injuries sustained in his title fight with Cuban Sugar Ramos. Thereafter, three Ohio state representatives moved to outlaw professional boxing in Ohio, Moore's home state. The representatives in a joint statement said: "Due to the unfortunate death of one of Ohio's outstanding athletes, we feel that professional boxing should come to a halt. The Ohio Legislature has seen fit to outlaw dog fights, bear fights and cockfights. The least they could do is the same for humans."

Electric Blankets

◈ People who own electric blankets were urged by a British Standards Institution spokesman to treat them "with a certain amount of respect." According to London's *Daily Telegraph and Morning Post*, February 1, a survey published in the journal of the *Fire Protection Association* shows that "more than 7,000 fires were caused by electric blankets" last year in Britain. Folding of blankets was given as the main cause of fires. The resultant creasing of the heating element can cause a short circuit or broken element. Most of the sixty-one people injured, two of whom died, slept with the blanket switched on—not a wise thing to do.

Italian Women

◈ Early this year Parliament in Rome approved a law that opened the way for an Italian woman to become a judge, an ambassador or even a Cabinet minister—if she is qualified. Up to this time regulations forbade women in Italy from public administration. The law was reported to have been published in the official gazette on March 6.

Sheer Horror

◈ U.S. Secretary of Defense Robert S. McNamara foresees a world of sheer horror, with nearly 300,000,000 deaths, if ever a full-scale nuclear war were to erupt. His blunt and terrifying picture, published by the Philadelphia (Pa.) *Inquirer*, March 14, was contained in a transcript of previously secret testimony on U.S. defenses released March 13 by the House Armed Services Committee. In event of a third world war, McNamara said, "it is entirely possible—as a matter of fact I think probable—that the fatalities in Western Europe would approach 90 million, the fatalities in the United States would approach 100 million and the fatalities in the Soviet Union would approach 100 million."

Snake Bites Snake

◈ Someone once said that a snake is immune to its own venom. The theory is false. A snake in the Philadelphia Zoo (U.S.), on March 13, bit itself in the back and was found dead. The Philadelphia (Pa.) *Inquirer*, March 14, after reporting the item, quipped: 'The remaining question is, Are humans immune to their own venom? Who will put that theory to the test?'

"Dollar Instead of the Cross"

◈ Episcopalian minister Malcolm Boyd, now a chaplain at Wayne State University, Detroit (U.S.), told the National Council of Churches that church members worry too much about altar decorations while allowing "the modern city to become an image of hell." Boyd said: "The churches have become a part of the dehumanizing process in the city. They are over-organized . . . and too often follow the dollar instead of the cross." —Indianapolis (Ind.) *News*, February 15, 1963.

Hot Line

◈ Nuclear war by miscalculation is so great a threat that a "hot line" has been proposed between Moscow and Washington. At the disarmament conference in Geneva, Switzerland, April 5, chief delegate Semyon K. Tsarapkin of the Soviet Union officially accepted the idea. The hot line will be either a direct telegraph or Teletype link between Premier Khrushchev and U.S. president Kennedy.

Twenty Lashes

◈ The Delaware Supreme Court (U.S.) ruled on April 3 that use of the lash was not "cruel and inhuman." It allows public whipping for criminals. Among the crimes punishable by flogging are wife beating and tampering with a bill in the legislature.

Moonshine Attraction

◈ The Associated Press reported, March 25, that "a Latvian court has fined a priest and a deacon on charges of supplying churchgoers free moonshine vodka from an il-

legal still in the church belfry." The Russian Orthodox priest, Sergie Mikstin, said that they were "trying to boost lagging church attendance."

Payments Go Begging

◈ Peace-keeping costs money, but many U.N. member nations are slow about paying. U.N. payments in arrears total more than $121,000,000. Forty-eight U.N. members have paid nothing on their bills for the Congo operation. One nation owes the U.N. nearly $50,000,000.

Lightning Fires

◈ A recent Canadian forestry department analysis report stated that lightning was a big factor in the disastrous forest fire season that struck Canada in 1961. According to the Halifax *Chronicle Herald* (Can.), March 16, "there were 8,655 forest fires which destroyed 9,313,479 acres at an estimated loss of $67,000,000. All the figures are record highs. The 1962 loss was little more than half."

Crime Concern

◈ The Scottish prison population is the highest in forty years, so says the *Daily Telegraph and Morning Post*, February 22, 1963. In 1949 there were 1,900 prisoners, but in 1963 the number is 3,000. Ross (Lab., Kilmarnock) voiced this criticism: "We have been making it easier to bet and for young people to get alcoholic liquor, and creating an atmosphere of materialistic selfishness that runs counter to what we need to do for raising the tone of the nation." Obviously, what man needs to study is, not the moon, but what God has to say in the Bible about meeting our obligations to him and to our fellowmen.

Creation Story

◈ A published United Press International report says Lutheran minister Dr. John D. Newpher, pastor of Christ Church, Oreland, Pa. (U.S.), advised Lutheran parents and Sunday-school teachers that young children should consult a good encyclopedia and not the Bible to learn how the earth was created. "We should never teach these [creation] Stories . . . as literally true," he was reported to have said. The Genesis account of creation, Newpher reportedly said, is a religious truth in parable form, but certainly not scientifically accurate. "We should never feel that we must defend Genesis 1 and 2 on scientific grounds," he declared. Now, where did he get that idea? It certainly was not from Jesus Christ, for he said: "[God's] word is truth."—John 17:17.

DO YOU FEAR what others think?

. . . or do you allow God's Word to direct your actions?

Men not only contradict God, they contradict one another. How can they be reliable guides—unless their words are based on God's words? But how can you know whether they are or not? By going directly to God's Word as your source of authority. Search for yourself and let God be true! Obtain the book that has already helped millions. Send for and read

"LET GOD BE TRUE"

It is only 3/6 (for Australia, 4/-; for South Africa, 35c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the book *"Let God Be True."* For mailing the coupon I am to receive free the booklet *God's Way Is Love.* I am enclosing 3/6 (for Australia, 4/-; for South Africa, 35c).

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

How Firm Is Your FAITH?

Jesus died for his faith. So did the apostles James and Paul and many of the prophets before them.

Paul wrote about the faith of such men in his letter called Hebrews, an encouraging message to faithful Jews of his day. In the eleventh and twelfth chapters he mentions many of these examples by name, calling them "witnesses" because of their faithful course.

Jehovah's witnesses of modern times have already established a permanent record of the benefits of following such a course. Their determination to serve God in spite of the bitter opposition they have received has left an indelible mark because their faith has been an encouragement to the many thousands who have joined them in further acts of faith. Read this record. See what has prompted the opposition and what has made possible the strength of faith that has so successfully withstood it. Send for

Jehovah's Witnesses in the Divine Purpose

This book is a documented history of Jehovah's witnesses in modern times. It is a book that everyone who is interested in the survival of true worship in this atheistic world will read with pleasure and profit. It is a hardbound book of 320 pages, with charts and illustrations. It is only 7/- (for Australia, 8/10; for South Africa, 70c). Send today.

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the book *Jehovah's Witnesses in the Divine Purpose*. I am enclosing 7/- (for Australia, 8/10; for South Africa, 70c).

Name .....
Post Town .....
Street and Number or Route and Box .....
Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y

Awake!

Religion in the Modern World

The Population Explosion

Uncle Sam's Skyrocketing Budget

Marvel of the Living Cell

JUNE 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNORR, *President* GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages: **Semimonthly**—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. **Monthly**—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 631 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Plow Before You Sow	3
Religion in the Modern World	5
Starting in Milwaukee—Then New York	8
The Population Explosion	9
A Tea-drinking World	12
Uncle Sam's Skyrocketing Budget	13
Marvel of the Living Cell	16
Save That Soil	20
A Storm of Earth Tremors	23
Steel in Ancient Greece	23
Culture Bridge Under Construction	24
"Your Word Is Truth"	
Harmonizing the Resurrection Accounts	27
Watching the World	29

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, June 8, 1963 | Number 11

PLOW BEFORE YOU SOW

EVERY farmer and gardener knows that for his seed to sprout and thrive he must first prepare the soil. But this truth is not always appreciated in a figurative sense.

For example, have you ever been disappointed as to realizing a certain objective or goal because the one to whom you presented the matter did not respond? Perhaps it was because you did not "plow" before you "sowed." That is, you may have failed to "soften up," as it were, neglected to prepare adequately those whom you had hoped to influence.

Yes, plow before you sow. The great Creator, Jehovah God, does, both literally and figuratively. He "plowed" this earth for six long days before he "sowed" man upon it. He also did this in a figurative sense some nineteen centuries ago. He first sent John the Baptist preaching repentance and forgiveness of sins so as to make ready a people for Jehovah, even as had been foretold. Only then did He send his Son, the Messiah, to his chosen people. —Gen. 1:1-28; Luke 1:17.

To plow before you sow is the wise thing to do. In fact, in this respect it might be said that the children of this world are wiser than the children of light. They scheme and plot and plan to prepare the soil so that they might realize their objectives. The Communists are especially adept at this. So are the corrupt capitalists who first give gifts to government officials before asking a favor of them, or who provide all manner of lavish entertainment for customers, even to the extent of night cruises with high-priced prostitutes, before broaching the subject of a sale or a contract. They understand the principle but pervert its use.—Luke 16:8.

A Scriptural example of one who employed this principle for ulterior ends is Absalom the son of King David who was famed throughout all Israel for his beauty, and who was ambitious to replace his father as king of Israel. Because of his beauty he was popular, but he did not content himself with this asset. No, he did some "plowing" to prepare the way. By a long-range scheme he built himself up in the minds of the people as a glamorous ruler and champion of the oppressed, thus "stealing the hearts of the men of Israel." No wonder his insurrection came so close to being a success!—2 Sam. 15:1-6.

But the Scriptures also contain examples of faithful servants of God following this principle of plowing before sowing. One such was Jacob, when faced with the prospect of meeting his brother Esau, who at

one time had schemed to kill him. By means of a most generous gift sent in advance, consisting of camels, asses, cattle, goats and sheep, Jacob softened the heart of his brother for the encounter.—Gen. 32: 13-15.

Another Scriptural example is that of Queen Esther. When Mordecai advised her of the plot to kill all the Jews, she carefully planned her strategy. She went in to the king only after she had fasted for days, and doubtless also prayed, and she was attired in her loveliest. When asked what her request was, she did not at once make it known. No, she proceeded to "plow" further, preparing her emperor husband by two banquets for the shock of the news she had for him. She was rewarded for her practical wisdom. Ahasuerus responded exactly as she hoped, if not exceeding her expectations.—Esther 5:1-8; 7:1-6.

When the prophet Nathan was commissioned by Jehovah God to rebuke King David for his great sin, did Nathan upon entering the king's presence at once proceed to rebuke David? No, Nathan first "plowed." He prepared the heart of David, softened it by means of an illustration that awakened in him a sense of justice and of righteous indignation. Only then did Nathan "sow," saying: "You yourself are the man!"—2 Sam. 12:1-15.

Yes, it is not enough that we mean well, that we have a pure motive or that our cause is a good one; we must also use practical wisdom. We must have empathy, ability to sense how the other person would feel if we presented our matter without proper preparation. This is especially imperative when we wish to obtain a favor or have an unpleasant mission to perform. Jacob's course was in keeping with the advice or observation of King Solomon: "A man's gift will make a large opening for him, and it will lead him even before great people."—Prov. 18:16.

Womenfolk in general are more likely to appreciate this fact than are men. They will prepare a fine meal and make themselves look their loveliest, all to put their husbands in a favorable frame of mind before asking them for a new hat, new dress or some new home furnishings. It should not be beneath the dignity of husbands to use like wisdom when wishing favors from their wives.—1 Pet. 3:7.

A romantic young man may propose marriage in vain, even though he may be deserving and have the best of intentions, if he does not first "plow." A little empathy, however, will help him to appreciate that he needs to prepare the object of his affections by demonstrating his desirability, his good intentions, his constancy and his ability to make her happy before asking her to share her life with him.

This principle of plowing before sowing also applies to the Christian ministry, whether one is delivering a sermon from the public platform or on the doorstep of a householder. A presentable appearance, a friendly smile, a kind voice, remarks that will elicit agreement, are all judicious "plowing" before the "sowing" of what may seem new or strange. The apostle Paul gave a good example of this when addressing the Athenian philosophers on Mars Hill. He began with statements with which they were in agreement, even quoting one of their poets before mentioning Jesus and the resurrection, which were two very controversial subjects. As a result "some men joined themselves to him and became believers."—Acts 17:22-34.

Yes, in dealing with others, when endeavoring to influence them to your way of thinking, regardless of the nature of your project, take a lesson from the farmer, the gardener, yes, from the Great Creator himself; plow before you sow. Wisely employ the principle, but do not pervert it. Be sure your motive is right.

RELIGION

IN THE MODERN WORLD

How does God view the world's many religions? What is the religion of the Bible?

THERE are many different viewpoints on religion in this modern world. Some think religion is just for the zealot. Others regard religion as something to be called into play only when performing the rites connected with births, weddings, funerals and the veneration of ancestors. Still others believe that favor is imparted through repetitious religious ceremonies. Many look upon religion as something nationalistic, and think it should be left that way, with Hinduism for the Indians, Confucianism for the Chinese, Shinto for the Japanese, Christianity for Europe and the Americas, and so forth. When we consider these many viewpoints, we must acknowledge that religion in this modern world is in a very confused state indeed.

However, true religion is for all mankind. It exalts the one true God and Creator of all living things. Moreover, it can be a blessing to all men on earth in improving their daily life and uniting them in the worship of the Great Creator of this wonderful earth and its rich provisions for man's enjoyment. The true religion, rather than mystify mankind and tie him down to superstition, provides him instead with a clear explanation of the world about him, shows him that there is real purpose in living, and fills him with zest to live a life of usefulness and thankfulness to the Creator who gave him life.

A Remarkable Book

There is one remarkable book that tells us of this true religion. It is the oldest book on earth, the first part having been written about 3,500 years ago. It has been translated in whole or in part into 1,181 different languages to date. It has made a tremendous impact wherever it has been read, and it has influenced the lives of humankind more than the sum total of all the other books ever written. More than two and a half billion copies have been distributed throughout the earth. You know that book well and more than likely you have one in your own home. It is the book of the Christian religion, the Bible.

This does not mean that all so-called Christians are necessarily Bible Christians. Many people and nations today call themselves "Christian," but they have used the Bible as a screen behind which to carry out campaigns of war and oppression. The Bible clearly shows that true Christians must not get involved in the wars of clans or of nations. Yet it is a remarkable fact that both World War I and World War II started as conflicts between rival "Christian" nations.

Further, any nation that busies itself in building nuclear armaments cannot rightly call itself a Christian nation. Why is this so? It is because the will of mankind's Creator for his people for this present time is expressed in the words of the prophet Isaiah, chapter two, verse four, as follows: "And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." What nation on earth today is fulfilling the words of this prophecy? Certainly not the leading nations of Christendom, nor the nations of the Communist bloc. It is only true Christians, nonsectarian Christians who believe and practice the Bible, who are fulfilling these words. The remarkable thing is that these true Christians are now identifying themselves in great numbers, and separating themselves from the false Christians of warlike Christendom. Moreover, multitudes of people in the non-Christian countries are also studying the Bible today, and are identifying themselves with the true Christians worldwide.

An International Religion

These Bible Christians are known as Jehovah's witnesses, because they testify concerning the supremacy and purposes of Jehovah, the Creator-God of the Bible. One can meet them all over the world, wherever he travels, in Europe, the Americas, Africa, and throughout the Orient.

The international scope of this Bible religion was demonstrated at an assembly of Jehovah's witnesses in Hamburg, Germany, during 1961. This was attended by 88,338 persons from 53 different nations! In the Philippines, 36,829 of Jehovah's witnesses called at the homes during 1962 as teachers of the Bible. In the United States of America during that year there were 286,908 doing the same work. The record of their activity throughout the earth for the year 1962 showed 989,192 preachers bringing comfort to people in their homes in 189 different lands! In twelve of these countries (nine of which are Communist) 102,490 of these Christian ministers carried on underground preaching activity in constant danger of their freedom and lives.

Nonsectarian Religion of the Bible

What is this religion that makes these Bible Christians preach so zealously throughout the earth? What is its appeal that has caused it to be spoken of as the fastest-growing international religion on earth today?

It is the nonsectarian religion that the Bible alone teaches. It incorporates the sound counsel of the Bible that reaches right down to the everyday problems of single and married persons, the problems of the family, the problems of young and old. It is the religion that shows how to live a moral life in a world that is fast losing moral values. It is the religion that shows how to educate young ones, and how to guard them from delinquency. It is the religion that has united Eskimo, African, white man and Oriental in one grand worldwide brotherhood, in which each one of Jehovah's witnesses lives at peace with each other one, refuses to bear arms against his fellows, thinks the same, believes the same, and has the same purpose in life. Ask Jehovah's witnesses in any nation of earth today how the prophecies concerning God's kingdom are being fulfilled, and in the language of any of those nations you will receive exactly the same reply.

Bible Prophecy

This touches, too, on another remarkable feature of the religion of the Bible—its prophecy. In fact, the unerring fulfillment of Bible prophecy provides one of the

strongest proofs that the Creator, Jehovah, is the author of the Bible.

For example, the remarkable prophecy of Revelation, chapter seventeen, foretold the rise and fall of the League of Nations, to be followed by the rise and (now impending) fall of the United Nations. The prophecy in the book of Daniel, chapter eleven, foretold the current power struggle between the king of the north (the Communist powers) and the king of the south (the democratic powers) and its outcome. In the third chapter of his second letter to Timothy, the apostle Paul described in advance the moral breakdown that is plaguing the present world society. In the books of Matthew (chapters 24 and 25), Mark (chapter 13) and Luke (chapter 21), Jesus Christ himself prophesied with great accuracy the catastrophes that have hit this earth since 1914 (A.D.). These prophecies show the terrible destruction shortly to come upon this wicked world, and particularly upon hypocritical Christendom, for its disobedience to Jehovah, the God of the Bible.

COMING IN THE NEXT ISSUE

- Follow Godly Principles in Child Training.
- Latin America Worries the Catholic Church.
- The Challenge of the Blind.
- Earth's Sculptor—Ice or Water?

Peace and Life

However, Bible prophecy does not end with foretelling destruction for the wicked. It goes on to describe the most glorious era of peace and happy living for the meek, obedient peoples of earth under God's kingdom. As Psalm 37:11 states: "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace." In fact, the very theme of the Bible is this kingdom of the Creator-God, Jehovah. That is why Jesus urged all who want life to "keep on, then, seeking first the kingdom." (Matt. 6:33) God's appointed king, Christ Jesus, will lift mankind up to mental, moral and bodily perfection, and will impart everlasting life so that all may live to enjoy the beautiful, delightful things of earth for all eternity. This king will even bring dead ones forth from their graves, just as he demonstrated he could do while on earth. As Jesus said: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all."—John 11:25, 26.

The prophecies of the Bible foretell all these things. Moreover, they tell us what the force is that will unite all mankind in peaceful harmony. That force is the spirit, or invisible active force, that emanates from God, by which he created all the vast universe in its harmony. It is this same spirit that now unites those who diligently study His Word of instruction, the Bible, and brings them into a global New World society and into a oneness of worship in the Bible religion. In God's new world of peace none of the hundreds of divisive sectarian religions of mankind will exist. They will not survive the end of this world. Their superstitions and ceremonies will die with them. Instead, there will be one religion that unites all mankind in the practical worship of the supreme God, Jehovah. "In unity I shall set them, like a flock in the pen." (Mic. 2:12) This worship will fill the lives of men on earth with joyful purpose for eternity to come.

True, there are many conflicting religions in the modern world. But only the Bible religion holds the truthful promise for peace, unity and enduring love among all mankind.

Starting in Milwaukee - Then New York

"THE Around-the-World Assembly of Jehovah's Witnesses is very important to everyone alive today," recently declared N. H. Knorr, president of the Watch Tower Society. The occasion was a special meeting at Yankee Stadium on April 20, at which there were 8,972 witnesses of Jehovah from the New York city area. They had come to learn what work must be done in preparation for the great "Everlasting Good News" Assembly of Jehovah's Witnesses, which assembly will move from city to city, traveling around the world.

The Society's president delivered a thrilling talk to those privileged to attend on that bright Saturday afternoon. As he enlarged on the scope and significance of this assembly, those present could see that, as he put it, "this assembly is the most important thing in our lives this year."

Originally this Around-the-World Assembly was to have begun in New York city, he showed; but when the facilities at the Polo Grounds could not be obtained, it was obvious that Yankee Stadium could not accommodate the tens of thousands of persons planning to attend this assembly. As a result the Around-the-World Assembly will start in the city of Milwaukee, Wisconsin, and then move to New York. Already in Milwaukee, on April 13, he disclosed, the Witnesses in that area had gathered together for an enthusiastic meeting to prepare for the assembly, which starts there June 30 at the Milwaukee County Stadium.

The assembly in Milwaukee will run for eight days, finishing on July 7. Then on July 7, while the assembly in Milwaukee is still on, the eight-day assembly in New York begins. While the assembly in New York is concluding on July 14, the assembly in London will begin, at the Rugby Union Ground, Twickenham; it will run for eight days, concluding July 21.

The Around-the-World Assembly will then move to many other cities, the length of the assembly varying from four to eight days. As the assembly moves around the world it will stop at twenty-four different cities! Talks will be given in scores of languages. English will be the main language at the assemblies in the United States, at Melbourne, Australia (August 16-20), at Auckland, New Zealand (August 21-25) and at Honolulu, Hawaii (August 28–September 1). After circling the globe in ten weeks, the assembly concludes September 1-8, at the Rose Bowl in Pasadena, California.

President Knorr stressed that the Society is putting forth every effort to make this assembly the greatest witness given God's kingdom thus far. What benefits it will bring to people conscious of their spiritual needs! He explained that it would be a grand source of spiritual food, education and help for Christians to progress to maturity.

While the Around-the-World Assembly is of vital importance to all witnesses of Jehovah, the Society's president stressed how important it is also for persons of goodwill to attend one of these assemblies as it moves around the world. All persons conscious of their spiritual need are invited, he said, and Jehovah's witnesses will want to encourage them to attend even if they are able to attend only one day. But, if possible, he urged that they spend at least the concluding weekend at the assembly, so as not to miss the heart-cheering public lecture "When God Is King over All the Earth."

The Society's president then discussed the work that must be done to prepare for the assembly. Foremost among the needs are rooms, and the Witnesses in the New York city area were encouraged to put forth diligent efforts to obtain rooms in private homes, so that all persons attending will have suitable accommodations.

The time now being spent in many cities throughout the world to obtain rooming accommodations, he showed, is time well spent. For one thing, the assembly will be a real blessing to the city where it is held. Taking New York as an example, he showed that when there was an eight-day assembly there in 1953, there were 39 congregations and 5,475 Witnesses. In 1958, when another eight-day assembly was held, there were 73 congregations and 9,230 Witnesses. Now in 1963, he pointed out, the March report showed 134 congregations with 14,022 Witnesses. The assemblies in New York have been a fine aid to increase, helping many persons learn about God's kingdom.

With many good reasons, then, the Society's president declared: "Let us be ready for the grandest international assembly ever held by Jehovah's witnesses." As it moves around the world, be ready to attend.

The Population EXPLOSION

MORE than a century and a half ago Thomas Malthus, the English political economist, stated that unless famine or war intervened to diminish the population, the means of sustaining life would eventually prove inadequate.

About a half century later Charles Darwin said of man's reproduction: "At this rate in less than a thousand years, there would literally not be standing-room for his progeny."

Have these fears been realized by the passage of time? What is the situation today? Is there reason to call the increase of the human race in our time an "explosion"? Should there be cause for concern about the future?

The Facts

The situation today is accurately described by Dr. H. F. Dorn, a biometric research specialist. Commenting on statistics released by the United Nations, he stated: "The rate of growth of the world's population is now estimated to be about 2 percent per year, sufficient to double the world's population every 35 years. It requires only very simple arithmetic to show that a continuation of this rate of growth for even ten or fifteen decades would result in an increase in population that would make the globe resemble an anthill." This increase, he adds, "would result in a population of 50 billion [50,000,000,000] persons in another 150 years."—The New York *Times*, June 3, 1962.

Within the past two centuries mankind has entered a period of unprecedented population growth. The last few decades have seen the most spectacular increase. It took the world thousands of years to reach a population of one thousand million in 1830. The next thousand million took only one hundred years. The third thousand million took only thirty years! The population of the world as of 1962 was over 3,100,000,000, and its growth was the fastest in history. Many had previously estimated that the three-thousand-million mark (3,000,000,000) would not be reached until the year 2000. It reached that number almost forty years ahead of schedule! At present, more than 50,000,000 people are added to the world's population each year, about 150,000 persons a day!

Of these, almost two-thirds are undernourished or near starvation, lack proper clothing and are inadequately housed. The current growth rate of about 2 percent, doubling the population in the next thirty-five years, means that food, shelter and clothing would have to be provided for more than 6,000,000,000 people by the year 2000.

The long-range prospects are viewed even more pessimistically by some. An article in the July 23, 1962, issue of *Newsweek* stated that at the present rate of increase, in six hundred years only one square yard of land area would remain for each person! Little wonder that Julian Huxley, former UNESCO director, said:

"The gravest problem of our time, certainly more serious in the long perspective than war or peace, is the population situation."

This rapid expansion has even placed many species of animal life in jeopardy. As population pressures cause the cultivation of new territories, wildlife is gradually being exterminated. Even in Africa animals such as the rhinoceros and lion are in danger of being wiped out.

Distribution Problems

One of the principal problems of the earth's population situation today is that people are not evenly distributed over the surface of the globe. When we consider the ten largest countries of the earth this point becomes clear.

Country	*Population (Approx.)*	*Persons Per Sq. Mile*
1. Communist China	717,000,000	189
2. India	448,000,000	354
3. U.S.S.R.	221,000,000	25
4. United States	187,000,000	52
5. Indonesia	97,000,000	168
6. Pakistan	97,000,000	265
7. Japan	95,000,000	673
8. Brazil	75,000,000	22
9. West Germany	55,000,000	577
10. United Kingdom	53,000,000	562

Contrast the population of 22 persons per square mile in Brazil with the 673 persons in Japan for the same land area. If the world's three billion or more people were equally distributed over the 50-60 million square miles of earth's land surface, each person would be provided with about 12.5 acres of land. However, because of climate and terrain only 3.7 acres per person are cultivable. By the year 2000, with the world's population doubled, the cultivable area would decrease to 1.8 acres per person. On this land, the world's food production would have to be trebled by the turn of the century if there is to be any improvement at all in the diet of mankind.

Many efforts are being exerted to accomplish at least a measure of relief for distressed areas. Several United Nations agencies are directing their efforts toward alleviating the situation. Underdeveloped nations are struggling to industrialize so their food production can be expanded quickly through mechanization. Modern methods of refrigeration and transportation are being adopted to distribute what food supplies are available to the more densely populated areas.

Desert Areas Utilized

Among man's efforts to acquire more productivity from the earth are his attempts to utilize some of the arid and semiarid regions that make up approximately one-seventh of the earth's land surface. Even though these areas were at one time considered useless and an enemy of man, it is now recognized that much of this land contains a wealth of fertile soil, which, if properly irrigated, can produce abundant vegetation.

One huge reclamation project is the building of the Aswan High Dam on the Nile River in Egypt. When completed, this will make available for cultivation over two million additional acres of soil. Other large projects are under way in the Soviet Union, where plans are being worked out to dam the Don, the Volga and the Amu Darya Rivers as well as others, with the goal of watering millions of hitherto dry acres. Also, the United Nations' Food and Agriculture Organization plans to reclaim more millions of acres in its Mediterranean Development Project.

A striking example of what can be done is seen in Israel. Since 1948 over 300,000 acres have been reclaimed through irrigation by developing wells and by better uti-

lizing limited surface waters. Already this area is exporting some farm produce, and this in the face of a population "explosion."

This illustrates what can be accomplished when the forces of necessity, technology and the possibility of economic advantage combine to stimulate governments and agencies to action. However, many of these formerly unproductive areas are not opened up until all other possible solutions have been exhausted. But in spite of the negative viewpoint in years gone by, today these vast areas are gradually being utilized to provide food for more of earth's inhabitants.

Harvesting the Seas

The seas and oceans are additional valuable sources of food and water for earth's increasing population. These vast water areas cover about three-fourths of the earth's surface and can provide much more food and water than they have in the past. Some have estimated that, acre for acre, the seas are potentially as productive, if not more so, than the land. Man's scientific and technical advances are at last putting him in position to farm the vast wealth of food supplies in the seas.

Aware of the possibility of farming the seas, United States president Kennedy, in 1961, asked Congress for twice the amount of money previously allotted to spend on ocean research. He said: "Knowledge of the oceans is more than a matter of curiosity. Our very survival may hinge on it."

The International Geophysical Year in 1958 had much to do with man's increased interest and knowledge of the sea areas. This united effort of scientists from sixty-six nations served as a springboard to develop new ways to harvest the enormous wealth of the seas. Ideas from oceanographers are being considered that, if successful, would greatly increase the yield of the fishing industry in many parts of the world.

At present man acquires only 1 to 2 percent of his food from the seas. Imagine the large numbers of men, women and children that could be fed if time, effort and money would be spent to develop but a small part of this potential! Regarding this feeding of the earth's future population from the seas, *Life's Nature Library—The Sea,* stated: "Man will have to start farming the sea as he has for so long farmed the land."

Economic Barriers

The responsibility for the world's malnutrition cannot always be charged to the earth's inability to produce, because very often it is due to the world's economic structure. In many parts of the earth the food is available, but due to unemployment, insufficient income, high prices and other hardship factors people are unable to purchase the necessary food.

In some instances food is destroyed or held in storage warehouses in order to keep prices high. Well known is the fact that in some places, such as in the United States, there is a surplus of food, but because of international politics this food is not always used to feed undernourished people. Not to be overlooked is the barrier of religion in some countries. In India cattle are considered sacred, and therefore this meat is not utilized to feed the hungry.

Consider, too, the fantastic sums spent on armaments. The world total spent annually is about $120,000,000,000, more than the total income of all the underdeveloped nations! Fifty million people are in uniform or are producing for those in uniform! What an increase in the food supply there would be if this money and manpower were diverted into productive channels! Dams could be built to conserve

existing water supplies and research could be expanded to desalt ocean water so that fresh water could be made available cheaply for drinking and irrigation.

Finally, a very serious drawback to current plans for increasing food production is that population growth tends to cancel out economic growth, especially in those countries where the problem is already critical. A case in point is Egypt. The Aswan High Dam is expected to raise agricultural production about 45 percent. It will take ten years to complete the irrigation canals. At that point, the Egyptian population will have increased enough to absorb almost all the additional food production made possible by the dam. The net effect will be that it will have added little visible improvement to the lot of the average Egyptian.

In these underdeveloped countries the situation is made more serious as facilities for proper sanitation and medical care improve. As a result, infant and adult mortality rates are cut down, adding further to the already high rate of increase in population.

A Permanent Remedy

At present man's efforts at increasing food production seem to be bearing some fruit. However, the hard fact remains that within a few generations problems with the "exploding" population would be staggering. The outlook for future centuries is grim indeed from a human standpoint.

Men's minds are consulted to help solve this problem, but too often God's mind on this matter is ignored. Surely the Creator of man must have an answer to this population problem. God's guidebook for humankind provides this answer. At Genesis 1:28 we read that God blessed the first human pair and said to them: "Be fruitful and become many and fill the earth and subdue it." The word "fill" is significant. It helps us to understand that it has never been God's purpose to *overflow* the earth with people, but to *fill* it. In God's new world, those who survive the end of this old world will multiply until the earth is comfortably populated. With earth filled to suit God's purpose, he will then cause the multiplying of the human race to cease. God gave man fertility, the power of reproduction. He can just as easily control it or eliminate it altogether in his own due time.

Thus, while it is proper for man to use his God-given abilities to utilize earth's food resources to the full, he should not let this obscure his vision of the future. He should look forward to God's new world for the permanent solution to this problem. At that glorious time the Creator and Provider will pour down showers of blessings on the earth, and no more will men have to concern themselves with a population "explosion."

A Tea-drinking World

● Every day throughout the world more than 800 million cups of tea are drunk. The people of Great Britain are credited with drinking nearly half of all the tea brewed, each person averaging about 1,800 cups a year. It seems that the tea-drinking habit began in Britain sometime in the eighteenth century, and as far back as 1767 "tea breaks" were causing loss of time among employees who would "come and go to the tea table." Some drink it hot, others like it cold, but Tibetans have it their own way. They add a piece of rancid ox butter to each cup.

UNCLE SAM'S

SAYINGS of American statesman Benjamin Franklin, as published in *Poor Richard's Almanack* about 1750, had a great deal to do with forming in the minds of early Americans ideas on borrowing money and having debts. Franklin taught: "He that goes a borrowing goes a sorrowing." "Rather go to bed supperless than run in debt for a breakfast." "It is hard for an empty sack to stand upright."

In those early days teachers never quite tired of preaching the doctrine that thrift is always a good thing. But today a new generation of alleged financial experts have appeared who seem to be telling the American people that thriftiness may not be a good thing for America anymore; that, in fact, it might be downright dangerous for the country; that it may even lead to a recession or a depression.

Therefore, it is not surprising that the president of the United States, John F. Kennedy, should, on the birthday of this "apostle of thrift," Benjamin Franklin, send to the American Congress the biggest budget any American has seen in war or peace.

The outlay for the next fiscal year, beginning July 1, is more than the United States government spent in the first 140 years of its existence. It equals the total production of Great Britain, Australia and New Zealand combined. It amounts to about half the total production of goods and services turned out by the six countries in Europe's Common Market. It is more than twice as much as the people in the United States spend in any single year on new cars, furniture, washing machines and other household goods. It is about thirty times the sum that was spent in the fiscal year 1930, ten times the total spent in 1940, and it even tops the total of $98,300,000,000 that was spent in the 1945 fiscal year, the peak of World War II. The 1964 budget is up $4,500,000,000 from the current fiscal year, to the grand gargantuan sum of $98,800,000,000, and this is just an estimate. Add to this figure what will be spent for Social Security programs and other federal projects not included in the budget, and the incredible sum of $122,500,000,000 looms before your eyes.

Not only did Kennedy announce the budget on January 17, but he also made known a thumping fiscal 1964 deficit of $11,900,000,000 based on the budget. He let it be understood that the government plans deliberately to run in debt until 1967, during the very period in which he proposes cuts in the income-tax rate. Even without a penny's cut in taxes, his proposed deficit would be some $9,200,000,000. Old Ben Franklin would shake his head in disbelief if he could see these figures.

When the budget was announced, Democrats and Republicans alike in Washington sent up a howl. It was called everything from "wasteful" to "ridiculous." Missouri's Democratic Representative Clarence Cannon, chairman of the House Appropriations Committee, termed the budget "monstrous," and said that 'over the past nine years the government's budget makers have underestimated the red ink by a net total of $37,500,000,000.' Virginia Demo-

crat Harry F. Byrd, chairman of the Senate Finance Committee, predicted that the actual deficit would run to $14,000,000,000, instead of the $11,900,000,000 deficit predicted by the president. Republican Senator Everett Dirksen called the budget "incredible." And his fellow Republicans denounced it as "radical," "morally wrong," "a mockery" and "straight from a dreamland of fiscal fantasy." Still "New Frontiersman" President Kennedy labeled the budget "frugal." He said that it represented the "minimum necessary to meet the essential needs."

"The Essential Needs"

The budget calls for more than 70 percent of the $98,800,000,000 total outlay to be spent on defense, space and interest payments on the national debt. These three categories alone total $69,700,000,000, which is up $4,500,000,000 from expenditures in fiscal 1963. Set aside for national defense is $55,400,000,000. This too represents a rise from the current year of $2,400,000,000. The space program, which only six years ago was allotted less than $100,000,000, will now cost some $6,100,000,000. If 6,000,000,000 dollar bills were laid end to end, they would reach to the moon and back, and then some. Agricultural spending will amount to $5,800,000,000. Foreign-aid proposed expenditures will come to a total of $3,750,000,000. Some $3,400,000,000 will be spent on commerce and transportation. The speed-up payment of life-insurance dividends to veterans and other services will total $5,500,000,000 in the new budget. For health, welfare and labor the president means to spend $27,400,000,000 in all, up $1,600,000,000 from this year. But 80 percent of the sum comes from trust funds, such as the social security fund, that are not included in the administrative budget. In addition to all this, state and local governments are clamoring for thousands of millions of dollars.

What are the revenue estimates for fiscal 1964? From where will the money come? The backbone of the government's financial resources in recent years has been individual income taxes, corporation income taxes and excise taxes. The government hopes to reap $45,800,000,000 from individual income taxes; $23,800,000,000 from corporation income taxes, and $10,400,000,000 from excise taxes. From other sources it hopes to collect an additional $6,900,000,000. This all adds up to $86,900,000,000, or some $11,900,000,000 short of the administrative budget. In other words, next year's bill for the "New Frontier" amounts to $528 for each American, or $2,640 per family of five. In 1907 the cost of operating the federal government amounted to $8.91 per citizen, and that seemed extravagant to some. Now it is well over $500. Yet President Kennedy insists that the bigger load is easier to carry than the lighter one was in those bygone days. Even though the average American family of five may not have to pay the more than $2,600 in direct federal taxes, still it is well to keep in mind that state, city and local costs are all additional. These rough approximations show us what a tremendous growing burden government costs are today.

Further, American taxpayers are not fully satisfied that the $98,800,000,000 budget will be enough—and for good reason. Red-ink (deficit) figures on the government's books have had a habit in the past of totaling more than originally forecast. The original budget estimate for Kennedy's first full fiscal year called for a surplus of $1,500,000,000. When the books were closed, instead of a surplus, there was a deficit of $6,400,000,000. For the second full year, Kennedy in January, 1962, estimated a budget surplus of $500,000,-

000. Now he looks, not for a surplus, but for a deficit of $8,800,000,000. Missouri Democrat Clarence Cannon pointed out in January that in the last nine years spending estimates have proved to be $21,000,000,000 too low and revenue estimates $16,000,000,000 too high. In the last nine years spending has been underestimated eight times. Five times deficits have occurred when surpluses have been predicted. In private business an administrator would have been fired a thousand times over if he judged his affairs no better than that. But in big government much is tolerated, often to the detriment of the nation and its people.

As Kennedy Sees It

The president of the United States sees no great harm in the bloating national debt. The government wound up World War II with a debt of $269,400,000,000 in the 1946 fiscal year. That amounted to 132.8 percent of the total production in that year. By June 30, 1963, the debt is expected to reach $303,500,000,000. With the national debt rising, the government's interest payments will leap to $10,100,000,000 in fiscal 1964, up from the current $9,800,000,000. When the approaching fiscal year's books close on June 30, 1964, the budget estimates set the national debt at a record of nearly $316,000,000,000. The national debt is predicted to climb $27,000,000,000 in just three years, a figure that should give pause even to the most enthusiastic proponent of the present Administration's programs.

But the president places the budget in a different light. He compares federal spending with the total amount spent each year on goods and services. Viewed this way, the federal budget does not appear to be a burden on the national economy. For example, this year budget outlays are expected to come to 16.7 percent of the total gross product. In the 1949 fiscal year, with a budget of $39,500,000,000, federal spending amounted to 15.1 percent of the total output. The implication is that today's load is only a fraction heavier than it was in 1949.

Besides, says the president, a giant budget is necessary to get the nation's economy rolling. It has been lagging, with an economic growth rate of only 2.7 percent since 1955, whereas West European nations are experiencing growth rates of 4, 5 and 6 percent. The president's aim is for a 4-percent growth, a figure well below the 5-percent rate of his 1960 campaign.

But the question is, Will the budget get the nation moving? Several predictions were made by the Administration that defense costs would reach a "plateau." The record new expenditures show these assurances were illusions. In the two years that Kennedy has been in office federal spending has gone up almost $12,000,000,000 a year on a budget basis. Yet has there been any perceptible forward movement?

The fact is that the nation's projected growth rate for 1963 will drop from 3.6 to 3 percent. Some 6.1 percent of the nation's labor force is now unemployed, the highest number in fifteen months. The problem is not a small one, and, regardless of campaign promises made by political parties, none have a really satisfying solution.

How much this emphasizes the need for God's Kingdom rule where godly principles will hold sway and where the wealth of the earth will be used to the betterment of mankind and to the glory of God! Costly armaments expenditures will be a thing of the past. Extravagant space programs will be gone. Dishonest use of public funds will have vanished with the old world. It will be a world in which no one will owe his fellow anything but love, and on that debt he will gladly make payments each day. —Isa. 9:6, 7; 11:1-5; Rom. 13:8.

MARVEL OF THE *Living* Cell

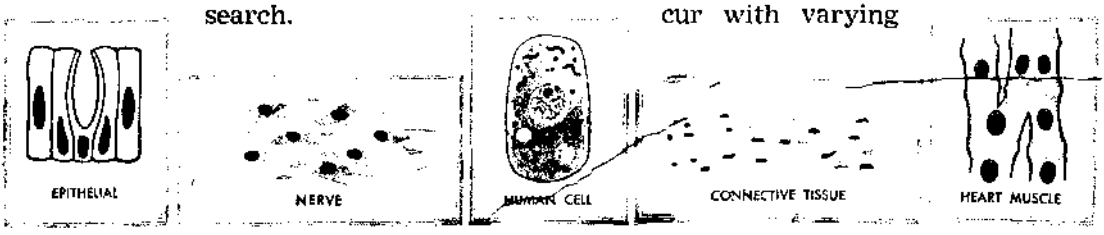
ALL forms of life, whether human, animal, plant, insect or microorganism, have a common basic functional unit called the cell. If we looked at a leaf or a piece of wood or the wing of a housefly under a powerful microscope we would see an intricate network of minute structures. This would also be true of the skin that covers our bodies, of our internal organs, bones, blood and muscle tissues. The difference between all living things is the difference between the characteristics of these subunits called cells.

Regardless of these differences, however, all cells have basic similarities. Although of varying shapes and sizes, each has an outer membrane enclosing an organization of smaller bodies making up the interior, which is called the cytoplasm. All cells have a nucleus at the center, which is responsible for cell division and directs the continuing manufacture of cell parts to maintain function and structure. (Red blood cells are the exception, having no nucleus because new cells are formed in bone marrow.) To carry on these activities, cells employ complicated and efficient assembly-line techniques recently brought to light by scientific research.

Constituents

An insight into the marvelous cell organization requires an understanding of the size, variety and complexity of protein molecules, which are constantly being formed within most cells. Protein is one of the most important constituents of living things. Approximately 70 percent of the human body is water. About half of the remaining 30 percent, which is dry matter, is made up of proteins. It is a primary building block of muscle tissue, bone, cartilage and skin. Enzymes, which are necessary in initiating and perpetuating bodily function through chemical change, are among the most important protein or proteinlike substances.

Protein molecules are formed when simpler substances called amino acids are connected together in long chains having a three-dimensional arrangement. There are some twenty different amino acids, the basic components of which are principally carbon, oxygen, hydrogen and nitrogen atoms. These twenty different building blocks are like an alphabet with twenty letters from which innumerable words can be written. With twenty different subunits that can be drawn from and arranged in any order and occur with varying



frequency, it is difficult to imagine how many different proteins are possible. It is mathematically estimated that there are 2,500,000,000,000,000,000 possible arrangements! If we also consider the many ways in which the amino acid sequences can be coiled and twisted to form a three-dimensional molecule roughly spherical in shape, the possible arrangements become infinite! No wonder protein, the important constituent of cells, plays its part in contributing to the endless variety of the living world.

If cells are so small that powerful microscopes must be used to see them, how small are protein molecules, which make up much of cellular structure? The best way to get an idea of the size of proteins is to compare them with other molecules. One molecule of table sugar has 342 atoms of organic matter making up its structure. The milk protein lactoglobulin has about 42,000 atoms making up the structure of one of its molecules! It is therefore said to have a molecular weight of 42,000. The average protein molecule has a molecular weight of 60,000. This is considered a large molecule, as molecules go.

But this is true only in a relative sense. Actually these protein molecules are fantastically small. The liver cell, for example, can contain more than two million million molecules. Although 98 percent of them are water, this still allows room for 50,000,000,000 protein molecules in just one liver cell. And how big is a liver cell? If liver cells were placed end to end, it would take more than 1,200 of them to extend an inch! Just think of this! Fifty thousand million protein molecules, with an average of 60,000 atoms each, can all fit in a liver cell less than one thousandth of an inch in diameter—and only 2 percent of the total volume of the cell has been used!

How Cells Make Proteins

Proteins in the liver cell, or in any cell for that matter, are formed by the activity of the cell itself. This is called protein synthesis.

To understand this process we must start at the cell nucleus. Here the chromosomes, the agents of heredity, are located. The structure of these chromosomes, recently clarified, has revealed the presence of a chemical compound named deoxyribonucleic acid (abbreviated DNA). This is responsible for directing the synthesis of proteins. DNA's marvelous capacity is based on its chemical composition and structure. It might be compared to a very long chain ladder formed by two side chains and crosspieces similar to a wooden ladder. The two side chains are composed of atomic links making up alternating molecules of a sugar compound and a phosphorous compound. Connected to the sugars and forming the linking crosspieces as rungs on the ladder are four distinct nitrogen compounds called bases. Two are long and two are short. Each crosspiece in the DNA structure is formed by the joining of one long base with one short one. The long bases have been named "adenine" and "guanine," while the short ones are "thymine" and "cytosine." These are abbreviated A, G, T, C. In the DNA molecule A (long base) links only with T (short base) and G (long base) links only with C (short base). The particular sequence of these four base pairs constitutes the code that directs the manufacture of specific proteins making up the hereditary constitution of each cell.

Every one of the estimated sixty million million cells in the human body has the same amount of DNA present in the nucleus (excluding red blood cells, which have no nucleus). Every animal, plant and bacterial cell has its characteristic amount of DNA, and it is always constant

in every cell of a particular organism. The only exceptions are the reproductive cells, which have only half the amount of DNA so that each parent cell can contribute its share of the hereditary characteristics to the offspring.

DNA acts as a blueprint for all the multitudinous forms of life on the earth and in the sea. The different arrangements of base pairs is what dictates that one fertilized reproductive cell becomes a fish, another an onion plant and another a human, each one reproducing after its kind. Once the cells of a particular organism are formed, the DNA pattern inherited by each cell directs the processes to maintain the life of that cell and to produce new cells by division, thereby replacing worn-out cells and contributing substances to the life of the organism of which it is a part.

While it is not possible to observe the appearance of a DNA molecule with a light microscope, advanced techniques using X rays and photographic plates have yielded diffraction patterns that indicate a helical or coiled structure. It is as if we took our chain ladder with its cross-links of base pairs and twisted it, the way we would wring out a wet dishcloth. Appearing only as dark globs under a microscope, these molecules have a molecular weight of one million. If the DNA in just one human cell were unwound and laid end to end, it would extend five feet! And that DNA contains a fantastic number of coded instructions.

But how can the four bases, A, T, C and G spell out all this information? There is strong experimental evidence that now indicates that three consecutive bases make up one signal of the genetic code. This would account for twenty different possible combinations. From a four-letter alphabet we have a twenty-letter alphabet that can spell out an infinite variety of living structures. Amazingly, this coincides with the twenty amino acids that are building blocks for the complicated protein molecules. It is now theorized that a particular combination of three bases stands for a certain amino acid. The sequence of this coded triplet-signal maps out the order of amino acids making up the long protein chains.

But exactly how is this done? In the first place DNA is always in the nucleus and never in the cytoplasm of the cell, where protein synthesis takes place. It is believed that the coils of DNA unwind and the unattached bases attract complementary parts. In this way they are somehow able to construct a very similar molecule called ribonucleic acid or RNA.

RNA, formed in the nucleus, is found throughout the cell's cytoplasm. It is particularly associated with small particles in the cytoplasm that are identified as ribosomes. Attached to the ribosomes, the molecules of RNA serve as templates or jigs, duplicating the master pattern of DNA in the nucleus.

Certain amino acids are lined up at these templates in the order indicated by the RNA bases. But the amino acids must be transported to these sites of protein synthesis. Research evidence indicates that there is another form of RNA that can carry the amino acids to the RNA templates. It is spoken of as "transfer RNA." It is believed there are about twenty different transfer RNA's, one for each amino acid. Once a transfer RNA has picked up its amino acid it takes it to the site of protein synthesis and finds its proper position on the template RNA, where it is linked in a chain with other amino acids similarly transported. In this way a particular protein is built up according to the pattern on the template, which was duplicated by the DNA in the nucleus. Each one of these steps is mediated by a particular enzyme in extremely complicated and rapidly oc-

curring chemical reactions. In a molecule of hemoglobin 150 amino acids are positioned in ninety seconds. An article in *Scientific American* of September, 1961, spoke of this "impressive feat" as "testimony to the efficiency of the protein-synthetic mechanism of the cell." If one is inclined to think that protein synthesis is a simple matter within the cell, it should be noted that it took ten years of work by several researchers to write the first structural formula of a protein—the hormone insulin, a water-soluble protein.

To summarize the activity of the cell in making molecules, we might compare DNA in the nucleus to an architect with master plans. RNA acts as the engineer having a copy of the plans (RNA template) at the building sites (ribosomes in the cytoplasm) and being responsible for carrying the building materials (amino acids) to the right location and positioning them properly to form a completed structure (protein molecule).

How Cells Obtain Energy

It can be appreciated that microscopic cells are factories in themselves, seething with activity and production. All of this requires energy. Where does the cell get the energy to do this, and how does it transform it for its needs?

This energy can be traced back to the sun. Through photosynthesis plant cells can transform energy directly from the sun to a form of chemical energy. Light energy itself cannot be stored as such, so the photosynthetic processes of plant cells bring about the chemical union of a phosphate compound referred to as ATP. The result of this union creates a source of potential energy that might be likened to compressing a coil spring. To tap the energy bound up in the compound, one phosphate group is broken off by the cell's marvelous mechanism. Energy is thereby released to an acceptor molecule, which, in turn, uses it to do its work. It is like releasing the compressed spring. With ATP as its source of usable energy the plant cell proceeds to use carbon dioxide and water plus electrons from chlorophyll to construct the carbohydrate molecule of glucose.

Animal and human cells, instead of getting their energy directly from sunlight, take it from glucose stored in the cells of plants. Each molecule of glucose is taken apart in a complicated step-by-step process that breaks it down to two molecules of lactic acid. Then another involved series of chemical reactions takes place, virtually reversing the procedure used by plant cells in making glucose. In the process thirty-eight molecules of ATP are formed from an original molecule of glucose, representing at least a 55-percent efficiency! This compares favorably with a 30-percent efficiency, considered good by engineering standards in converting the heat of combustion into useful energy.

These power-packed molecules of ATP are formed in special cell bodies. In plant cells they are called chloroplasts, in animal and human cells, mitochondria. Remarking on the amazing efficiency of these cellular powerhouses, a writer in *Scientific American* of September, 1961, said that modern advances in the technology of miniaturization are "still far short of accomplishing the unbelievable miniaturization of complex energy-transducing components that have been perfected . . . in each living cell."

No one except Jehovah God can be credited with designing and creating the marvelous intricacy of living cells, whose final secrets have not yet been revealed! Of this Master Designer an educated man of long ago wrote: "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"—Rom. 11:33.

Save That Soil

By "Awake!" correspondent in Nyasaland

"IF YOU do not treat the soil properly, the soil will punish you," said Dr. Banda, Nyasaland's Minister of Natural Resources and Surveys, to a meeting of farmers and villagers. Not only in Nyasaland, but throughout the world this thought is being expressed by politicians, farmers, scientists and others. Millions of people are suffering from hunger today, and the situation becomes worse as the world population rapidly grows.

The amount of soil available for farm use is not unlimited. The average depth of the world's topsoil is only a few inches. In this topsoil is grown the food for feeding the earth's population of about three billion. To increase food production, hybrid seeds, fertilizers and irrigation are used. Yet these techniques are of no avail if there is no soil in which the crops can grow. In many countries this essential topsoil has already been lost or is being rapidly wasted away by erosion. For example, in Pakistan, where the population is increasing by about one million every year, the land available for farming is said to decline by roughly 100,000 acres each year because of erosion.

Soil erosion is encouraged by the removal of the vegetative cover and leaving the soil unprotected from wind and rain. It has been estimated that it takes at least 400 years of weathering rocks and of gathering and preserving the products of plant decay to make one single inch of rich topsoil. This soil is preserved from the ravages of wind and water by the plant roots that hold the soil and by the litter of leaves and twigs that form countless miniature dams to slow up the running water.

Yet carelessness of man can in just a short time lay it waste. He often encourages soil erosion by upsetting the equilibrium of nature through improper farming methods. By cultivating land suitable only for forest or grass, indiscriminate burning of grass and forest, indiscriminate felling of trees and overgrazing of pastureland, protection is removed from the soil and it becomes exposed to the elements.

In Nyasaland the soil in some places is sandy and therefore highly erodible. When the heavy rains come they wash millions of tons of rich soil into the rivers. The rain strikes the ground with considerable force and, although land that is protected with vegetation will not be seriously affected, great damage occurs on cultivated and unprotected fields. Also, if gardens are opened on steep slopes and crops such as maize are grown there, the land is left open to the assault of the rain. In the past many African farmers cultivated up and down the slope, thus increasing the rate

of run-off and the rate of erosion. Furthermore, certain areas have suffered from overgrazing and uncontrolled burning. It is to try to control erosion and use the land to produce the best it can that the Nyasaland government has spent much time in educating the local people on the proper use of the land.

Not only in Nyasaland but throughout the world erosion is a serious problem. As Theodore Roosevelt once stated: "The conservation of our national resources and their proper use constitute the fundamental problem which underlies almost every other problem of our national life," for "when the soil is gone, men must go, and the process does not take long."

Erosion in Times Past

Erosion has been so serious in some places that fertile areas have become desert regions. Where once large cities stood surrounded by fertile countryside in parts of North Africa and the Middle East, now one sees only desolated places. W. C. Lowdermilk, describing a visit he made to parts of Syria some years ago, reported that he "came upon a region where erosion had done its worst in an area of more than a million acres of rolling limestone country between Hama, Aleppo, and Antioch." French archaeologists found more than a hundred dead cities in this man-made desert.

In Babylon, in the days of Nebuchadnezzar, the land was very productive due to the irrigation canals that he had had dug. Although there was no serious erosion in Babylon itself, yet it became a victim of erosion that occurred many miles away. How could this be? In the hills at the sources of the Tigris and Euphrates Rivers there was heavy soil erosion. The Euphrates carried much of this eroded soil to the plain area where Babylon was situated. Here the slower-moving waters of the river allowed much of this soil or silt to be deposited. As a result the canals used for irrigation became blocked up and rendered useless. Lowdermilk reports that he crossed ninety-eight clogged and abandoned irrigation canals on a single journey of 106 miles in 1939. The banks of all these canals, he reported, were piled with mounds of silt thirty to fifty feet high.

The Tigris and Euphrates Rivers used to enter the Persian Gulf at separate points but so much mud has been carried down the rivers that they now join and discharge into the Gulf nearly a hundred miles away from the point where they discharged in the days of Nebuchadnezzar. In Egypt the Nile once had seven mouths. Now there are only two. Five of them have been blocked by silt.

We do not have to travel far to find another example of erosion. When Joshua led the Israelites into Palestine in 1473 B.C. they entered into a good and spacious land, one "flowing with milk and honey." Today this land is stripped of much of its soil, especially on the steeper hillsides. To the north in Lebanon, there used to be extensive forests of cedars, covering about 2,000 square miles. When King Solomon required timber to build the temple to Jehovah's name at Jerusalem he sent to Lebanon. Today there are only a few trees remaining and much of the soil has been lost through erosion.

Erosion in Modern Times

The carelessness of one or two farmers can cause problems to many others. This particularly occurs with siltation. One example of this comes from China. It was found that at one time one of the tributaries of the Yellow River was carrying 63 percent silt by weight, caused by soil eroded from the poorly farmed hill gardens. As the Yellow River approaches the

delta and levels out, it goes more slowly and so the mud or silt is deposited. Back in the nineteenth century the Chinese constructed dikes up to fifty feet high to contain the river and prevent it from flooding over. Gradually the depositing of the silt caused the river to become higher. In 1852 the river broke over the dikes, completely changed its course and finally discharged into the Gulf of China four hundred miles north of its former outlet.

Many people have heard of the 'Dust Bowl,' which developed in the United States in the 1930's. Millions of acres of ground that never should have been cultivated were plowed. Poor farming methods were used and the land was left unprotected from the wind. The result was that there was soil erosion caused by the wind. Today Americans in the Great Plains region have changed their methods of farming and by such practices as stubble mulching and the planting of shelter belts of trees have succeeded in reducing wind erosion. Much can yet be done to prevent erosion.

Preventing Erosion

A conscientious farmer takes into consideration the type of soil as well as the slope. Soil is classified into eight classes, according to the depth of soil, steepness of the slope, wetness, acidity, drainage and other factors. From this the capability of the soil can be estimated. For proper farming and to get the best results from the soil over a long period, the use to which it is put should never exceed the capability. So one way of preventing soil erosion is to use the land for what it is best suited, also remembering to plow and plant across the slope and not up and down.

A second way to prevent erosion is to plant grass or forest on slopes too steep to be cultivated. In Nyasaland many of the hills have been taken over by the forestry department, and on some of them, such as Mlanje Mountain, 9,843 feet high, Dedza Mountain, the Vipya hills and Zomba Mountain, many acres of coniferous trees have been planted. Besides preventing soil erosion, this also helps to conserve the water, for, instead of its running rapidly off the slopes during the rainy season and leaving the land dry for much of the six-month dry season, the forests hold the water and only allow it to drain off slowly. On these hills people are not allowed to cultivate the land or to cut wood indiscriminately.

The use of fertilizers also controls erosion, and that in two ways. It increases plant growth; hence the soil is better protected. In addition, it increases the crop yield per acre, which means that only the best suited land need be cultivated, while the remainder can remain protected by grass or trees.

Where steep land has to be cultivated, terracing will prevent much soil erosion. There are places in southern France where slopes at a 45-degree angle have been successfully protected in this way. Here in Nyasaland, farmers construct bench terraces, but these are not usually faced with stone. Come with me for a moment and let me introduce you to the tea-growing area at Cholo. There on the hillside you can see tea being grown on terraces. Why, from a distance they look like large green steps leading to the top of the hill. Notice that earth dam in the valley. Do you know that this also aids in preventing soil erosion as well as conserving water? To prevent the rainwater from running rapidly off the steep slopes and taking with it much soil, and also to provide a source of water, many of these dams have been built in Nyasaland. The walls are usually constructed of earth. Good, impermeable clay material is selected for the core. Frequently a road

is constructed over the top of the dam wall, and a spillway is built to allow excess water to escape without damaging the wall.

It is interesting to note that terracing of slopes, although done more extensively now in Africa, is certainly not new to this continent. In Southern Rhodesia, in the Inyanga Mountain area, the sides of hills, at between 4,000 and 5,000 feet above sea level, were terraced in preparing the land for planting crops in the fifteenth to nineteenth centuries by Africans.

Another way of preventing soil erosion is strip-cropping, which is used in many parts of the world. Instead of planting a sloping field with just one crop, different crops are planted in broad strips running across the slope, and this with good success.

There is no question about it: much is being done through research and education to foster farming methods that save the soil. But agricultural education in itself is not enough. Not until men shoulder the responsibility that goes with use of the resources of the earth, not until they are moved by realization of the fact that this earth is a trust given to man by God, will the greed that has brought ruin to so much of the productive land come to an end. —Ps. 24:1; Rev. 11:18.

A STORM OF EARTH TREMORS

◆ Earthquakes come in many degrees of intensity. Not only are there those that topple houses or rattle dishes in the cupboard, but there are others that can be detected only on specially constructed devices. These latter ones are termed microseisms. According to the *Bulletin of the Seismological Society of America* of July, 1962: "On 6 June, 1961, a storm of microseisms with periods of about 27 seconds and a duration of about 8 hours was detected by long period seismographs throughout the world. At Palisades, ultra-sensitive seismographs detected the storm for an interval of about 2 days during which the periods of the waves decreased from about 28 to about 20 seconds. . . . No storm of such widespread proportion has ever before been reported. Even though the sensitivity and the geographical distribution of long period instrumentation, and consequently the ability to detect such a storm, has improved markedly in recent years, this event is so prominent at some stations that it seems unlikely that similar events have been very frequent in the recent past." These microseisms, interestingly, are not merely one or two violent movements of the earth's crust, but are rhythmically occurring earth tremors.

STEEL IN ANCIENT GREECE

◆ Ancient Sparta carved its niche in history with steel tools. In a time when most weapons were made of bronze or iron, an army using steel had a great advantage. Thousands of warriors learned the hard way what steel does to soft iron. Recently a professor of physics tested metal pieces long regarded as iron. He found the bits actually are high-quality steel, stronger even than some modern structural steel. Archaeologists discovered the metal fragments on the site of Sparta, a Greek soldier-state that terrorized the pre-Christian Mediterranean world for nearly three centuries.—*National Geographic School Bulletin*, October 22, 1962.

CULTURE BRIDGE

Under Construction

By "Awake!" correspondent in Guatemala

THE heavily laden gray sedan and blue trailer nosed its way out of the dense Laredo, Texas, traffic and proceeded toward the International Bridge. To the three members of the Brown family the crossing of this huge span over the Rio Grande River represents a big step in their lives. It is not merely that they are leaving the United States and entering another country, no, but they are heading for a new home and a different way of life.

Every year the International Bridge with its gleaming steel columns invites many thousands of tourists to cross south over the border to enjoy the flavor of Latin-American living. Most of these stay for only a few days or weeks and then return. But the Browns are different. They are typical of hundreds of families that every year make a permanent move to another country. They may migrate for a number of reasons. Perhaps new employment beckons them, or they may be a dedicated Christian family with a missionary spirit eager to answer the call being heard in Central and South America.

Those that make the move to a new country are usually beset by mixed feelings —a longing for relatives, friends and familiar places and things that they are leaving behind, but also eager to find out what their new home will be like. Many are prepared to "rough it," and even though their destination may be a flourishing city, in their mind's eye it is unexplored territory. And such it is, for now they are going to discover anew the culture of a foreign country. They will listen to and learn an unfamiliar tongue, and observe and even practice different customs.

A New Culture

A difficult thing to do, you say? Well, let us see, first of all, what this word "culture" means. *Webster's New Collegiate Dictionary* defines it as "the enlightenment and refinement of taste *acquired* by intellectual and aesthetic training." Obviously then, we are not born with a particular culture. Nothing in our genes or skin color forces us to speak English instead of Spanish, or to ride a donkey instead of a rickshaw.

But considering the vast differences in cultures throughout the world, it is reasonable to believe that the Brown family are going to find many broad rivers that separate them from understanding the culture of their new country. We wonder how they will fare. Will they be content to remain on this side and watch the people on the other? Or will they meet the challenge

and cross over to make the ways of their new neighbors their own?

Let us watch little Tommy, or should we say "Toe-mee," as his new darkskinned playmates call him. He speaks no Spanish as yet, but, then, playing football does not require articulate conversation. He is only eight. In a short time he will only vaguely remember his hometown or even his grandparents.

On the other hand, Mrs. Brown is having a more difficult time. How much easier it was to shop "back home"! Where can she buy fresh meat, and how do you ask for thyme in Spanish? She is lonely for conversation and needs good advice.

Father is having difficulties too. True, he has found many advantages in his newfound country. Transportation is inexpensive and convenient. They are living in a comfortable house in the low-rent district, spacious if somewhat humid from the winter rains. But a living must be made, and, although he is a skilled specialist and has a knack for languages, he has made some painful discoveries. For one thing, the Browns are facing a different economic system under which it is too expensive to continue living in the manner to which they are accustomed. Imported American clothes and canned foods cost two or three times as much as "back home."

Yes, they are finding the blueprint a little hard to follow. But with a little more time, the problems begin to fade. Mrs. Brown learns to buy nationally produced articles and finds them to be of good quality. No more buying imported products for her! The same spices that cost fifteen cents a can back home cost only a penny a handful in the street market. She is even beginning to understand the local way of speaking. The other day when Mrs. Lopez exclaimed to her in the street, *"¡Qué gorda está!"* which means, "How fat you are!" she did not take immediate offense. She remembered that this was the Latin way of saying, "How pretty, how healthy you are!" So she smiled and replied graciously, if somewhat vengefully, *"Igualmente."* ("The same to you.")

And what about Tommy? He is speaking plenty of Spanish and is getting along well in school. Now, when the family walk together in the streets and are approached by vendors in the tourist trade, they announce proudly, "We are not tourists, we live here." They already consider themselves adjusted. But so far this change is only superficial. The culture bridge is not yet completed.

Culture Shock

But a family such as the Browns might object: 'Why should we try to adjust ourselves any more than we have? We like things just as they are. We enjoy getting together with our fellow countrymen from back home to talk things over. We can speak a little of the native language, but really we do not understand these people here, or their way of thinking or doing things.'

Ah, such expressions suggest that these persons are suffering from a touch of the not-too-rare disease called "culture shock." The noted anthropologist Kalervo Oberg in his "Papers in Applied Anthropology" stated this on the subject: "We might call culture shock an occupational disease of people who have suddenly been transplanted abroad. . . . First they reject the environment which causes the discomfort . . . Some of the symptoms of culture shock are: excessive washing of the hands, excessive concern over drinking water, food, dishes and bedding; fear of physical contact with attendants or servants; the absent-minded, far-away stare (sometimes called the tropical stare); a feeling of helplessness and a desire for dependence on long-term residents of one's own nationali-

ty . . . excessive fear of being cheated, robbed, or injured, great concern over minor pains and eruptions of the skin; and finally, that terrible longing to be back home . . . and, in general, to talk to people who really make sense."

'But that's not me!' one might say. 'Why, I like it here. I even have close friends among the neighbors.' That is fine. But consider. Are you happy speaking just a little of the language? Can you appreciate a clever anecdote or, even better, relate one in the new tongue? Have you learned some of the local idioms and do you enjoy the pleased looks of others when you ably use one? Can you honestly say you enjoy the company of the native-born as much as that of your own countrymen?

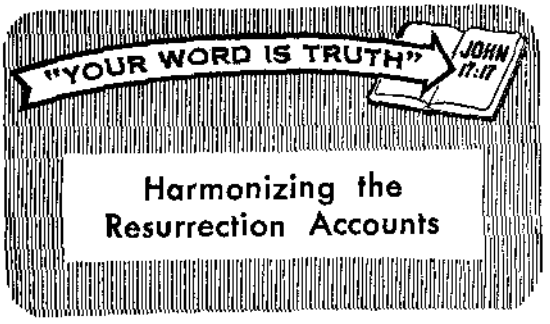
Completing the Bridge

Often the obstacle to bridging completely the gap that separates one from his new neighbors is a disposition developed while growing up in one's native country. It may be an almost unconscious feeling, unrecognized until pinpointed. It is called "ethnocentrism," and is defined as "a habitual disposition to judge foreign peoples or groups by the standards and practices of one's own culture . . . a tendency toward viewing alien cultures with disfavor and a resulting sense of inherent superiority." In other words, it is a nationalistic attitude that says in effect, 'Your way is not good; my way is best.' Needless to say, this way of thinking is offensive, and if this is your trouble you will have to make some adjustments in your bridgebuilding.

But one might object: 'I'm not going to change my identity just because I have changed my address. And I'm certainly not going to go native.' This, however, is not necessary in order to be successful in bridging the gulf that separates one from understanding the culture of his new country; even as Oberg observed: "Understanding the ways of a people is essential but this does not mean that you have to give up your own."

The important thing to remember is that one's native way of doing things is not necessarily always the best. Perhaps where one came from it was, but in a new country with different circumstances another way may be better. Some people have become interested in foreign cultures and, in time, have considered them superior to their own. Then there are the examples of Christian missionaries assigned to foreign lands who have slowly and even unwittingly "gone native" in the sense that they are perfectly happy doing things in a new and different way. They will even do their thinking and sometimes dreaming in their adopted language. What a rich experience!

But what kind of bridgebuilders will the Brown family be? Only time will tell. One thing is sure, they will discover new manners and methods, some acceptable and some not. They will be thrilled, shocked, pleased and impressed. But the best part of it is they are building the bridge because they want to. No one is forcing them to change their way of looking at and doing things. And, if they are like the many families that have moved to other countries to assist their Christian brothers, they do it out of love for their neighbors, whom they sincerely desire to help in the way that leads to life.



WHO were the women who came to Jesus' tomb? How many were there? When did they come? What did they experience? These are questions one may ask when he reads the Bible's four Gospel accounts of what happened on the morning of Jesus' resurrection and observes what may at first seem to be discrepancies. Actually there is no disharmony.

Different accounts of an event, varying considerably as to the amount of detail each records and which details each selects, may still be harmonious. Each writer may epitomize certain events without necessarily relating such to the time or order of these events. Yet each may be correct.

All four Gospel accounts concerning Jesus' resurrection were written to establish the fact of Jesus' resurrection as confirmed by witnesses, and this is emphasized in each account. All agree that it was early morning and that there were several women who approached the tomb. John's account, too, while not naming the others, indicates there were others with Mary Magdalene. (John 20:2) All accounts mention an angelic appearance, though John mentions only the one to Mary, and Luke does not mention the appearance of Jesus this early morning to the women. All four are in agreement in referring to a report by the women to the disciples. Mark's account (16:1-7) implies this and therefore his comment (16:8) to the effect that "they told nobody anything" is understood to mean they did not tell it around publicly while on their way to the disciples.

When did they come to the tomb? As shown in the *New World Translation of the Christian Greek Scriptures,* it was 'after the sabbath' (Matt. 28:1; Mark 16:1) or 'the first day of the week.' (Luke 24:1; John 20:1; see also *An American Translation* and the *Revised Standard Version.*) All agree that it was very early, but Matthew says it was "growing light," Mark records "very early . . . when the sun had risen," Luke says simply "very early," and John writes "there was still darkness." John's note of time may take into consideration that it was still somewhat dark as Mary Magdalene traveled to the location of the tomb. Also, in such hilly country the first gleam of daylight can be observed from some points, though it is quite dark in other places.

Who went to the tomb at that early hour? It appears that it was Mary Magdalene, Mary the mother of James, Salome, Joanna, and perhaps other women, according to Luke 24:10, though all did not necessarily arrive at exactly the same time, so the various Gospel writers speak of different ones as visiting the tomb. John mentions only Mary Magdalene, perhaps because she was the first one who came to report.

Was there one angel or were there two, and were they outside or inside the tomb when they appeared to the women? Matthew mentions that the angel had rolled the stone away and was sitting on it, but does not say that the angel was visible when Mary Magdalene arrived. That she had seen the stone rolled away but says nothing to Peter and John about an angel indicates that perhaps the angel was not visible on the stone when they first arrived. (John 20:1, 2) Perhaps the angel appeared to the other women after Mary Magdalene left and invited them to enter

the tomb, where there was also another angel. Mark and Luke definitely say the women encountered an angel or angels in the tomb, and Matthew does not dispute this. Luke mentions two men in flashing clothes, and John records Mary's encounter, evidently later, with two angels in the tomb (20:12), whereas Matthew and Mark apparently refer only to the one acting as spokesman.

A careful study of the four harmonious accounts suggests the following for the order of occurrence of the events and details:

Mary Magdalene, Mary the mother of James, Salome, Joanna and other women arrive at the tomb early in the morning, though perhaps not all as one group. Nearing the place, they wonder who will roll the stone away from the entrance for them, but as they approach they can see the stone is rolled away and the tomb appears to be empty. (Matt. 28:1; Mark 16:2-4; Luke 24:1, 2; John 20:1) Mary Magdalene immediately rushes off to inform Peter and John.—John 20:2.

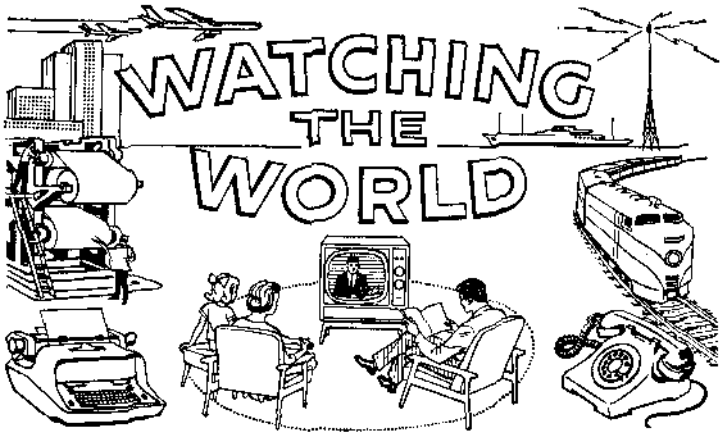
An angel appears to the women remaining, invites them into the tomb, where there is also another angel, and one speaks to them telling them that Jesus has been raised from the dead and to advise the apostles and disciples. Filled with deep emotion and fear, they leave quickly to find the disciples and report to them, but not saying anything to anyone else they might meet on the way.—Matt. 28:5-8; Mark 16:5-8; Luke 24:3-9.

In the meantime Mary Magdalene has come to Peter and John with her breathless report that someone has taken away Jesus' body, and these two rush off to the tomb. They arrive shortly thereafter, eventually both go inside and see the neatly folded bandages and cloth but nothing else, and return to their homes. (John 20:2-10 and perhaps also referred to at Luke 24:12) During this time Jesus appears to the other women, who are on their way into the city, and he tells them to report to his brothers.—Matt. 28:9, 10.

At least by the time Peter and John have left the tomb, Mary Magdalene has arrived again and, weeping in her sorrow, looks inside for herself, and she sees and speaks with the two angels, who have reappeared, and turning around, she sees whom she thinks is the gardener, but who proves to be the resurrected Jesus, and he tells her to report to his brothers. Mary then goes to where the apostles and disciples have been gathered by this time and adds her account to the report of the other women. —John 20:11-18; Luke 24:9, 10.

Because of Mark 16:9, which states that Jesus appeared first to Mary Magdalene, some scholars have suggested that only three women approached the tomb at first and Mary ran to tell Peter and John while the other two, after seeing the one angel appear, ran back to tell the other women who were coming. Then during this time Peter and John arrived and left, and Mary was favored with the appearance of the two angels and of Jesus. Then after she left, the other women arrived and also saw the two angels in the tomb and saw Jesus afterward. However, this part of the Gospel of Mark from verses 9 to 20 is considered by many as not part of the inspired account, since it is not found in the oldest and most reliable manuscripts.

So, while God's holy spirit gave each Gospel writer the freedom to select the detail he wished to use, it insured the inclusion only of truthful and accurate information, all of which emphasizes the all-important fact: Jesus was resurrected! And this was testified to by angels, by Jesus' appearance to the women, and by his later appearances to the disciples.—Matt. 28:16-20; Luke 24:13-52; John 20:19–21:25; Acts 1:1-11; 1 Cor. 15:3-8.



Major Languages

◈ The 1963 *World Almanac*, published by the New York *World Telegram and Sun*, shows that Mandarin (China) is the language spoken by the most people—493,000,000, which is an increase of 12,000,000 in the preceding year. English rates second, with 291,000,000; then Russian, 167,000,000; Hindi, 162,000,000; Spanish, 155,000,000; and German, 120,000,000.

Auto-Mania

◈ Many American youths are said to be suffering from a serious malady called "automania." Judge Douglas F. Young coined the term to signify "an over-obsession with the automobile as a status symbol, as a means of getting someplace in a hurry, as a vehicle for a flight from tensions, or to indulge in a craving to show off." Judge Young said that virtually half of all the youth cases that came before the District Court now involved the theft or the misuse of the automobile. The New York *Times*, April 17, quoted the judge as saying: "I am seriously disturbed by the number of teen-agers in suburbia, particularly here on Long Island, who feel they just can't live without a car and who are stealing cars, or going for joy-rides without permission, or showboating in cars to such an extent their vehicle becomes a deadly weapon," he said. The judge urged more bicycling for adults and youths and said it would be a good idea if everyone did more hiking.

Rains and Cyclones

◈ For three days in mid-April drenching storms literally soaked the islands of Oahu and Kauai of Hawaii. When the skies finally cleared, the damage was officially estimated at $2,180,000. The two islands were declared disaster areas. Eighteen inches of rain fell in six hours, forming a valley lake a mile wide and 15 feet deep. Crop losses were reported to be heavy. Hundreds were driven from their homes by the flooding, and there were lives lost too.

In eastern India two cyclones killed 110 persons. Nearly 500 were injured and about 1,500 houses collapsed in one section alone. Damage is reported to be extensive.

Churches in Politics

◈ As a rule churches are rather shy about admitting any political connections. However, Dr. Benton Johnson, associate professor of sociology at the University of Oregon (U.S.), reportedly stated: "It is entirely possible that when the final history of American capitalism and its supporting political institutions is written, the churches will be found to have played a more important role than most people would now suppose." A survey of Baptist and Methodist clergymen in the state of Oregon, according to the Ashland (Oregon) *Daily Tidings*, March 23, showed that "virtually 100 percent of the Baptist ministers were theologically conservative, while 60 percent of the Methodist pastors were liberal. The overwhelming majority of the theological conservatives of both denominations carried over their religious beliefs into the political area."

An Optical Probe

◈ A device that can measure the thickness of a wet paint job on your wall without touching it, or the thickness of metal removed from an axle while it is still spinning in a lathe is called "an optical probe" by Aerospace engineers. *Aerospace*, the official publication of the Aerospace Industries Association of America, Inc., says the instrument can measure anything from a thickness as small as .0001 of an inch to several feet. Since the object being measured is not touched, it can be red hot or ice cold and still be measured. It can be measured even from a distance of thirty feet.

TV and Violence

◈ The San Francisco *Examiner* (U.S.), April 16, stated that "there is increasing scientific indication that television is helping to produce a generation of young violence worshipers." The *Examiner* quotes Dr. Fredric Wertham, psychiatrist, as saying: "We are raising a generation of violence-worshipers. Mass media have helped to create and foster the belief that brutality is an expedient regulator in all social relationships." Certain television programs that picture acts of violence—killing, beating, sexual assaults and

so forth—are the sort of "mass media" communication that *has much to do with the* current and increasing violence and unorthodox sexuality of this country's youths, the report says. It is not true that only the "emotionally disturbed" children are affected badly; all children are impressionable, said Dr. Wertham.

Signs in the Stars

◈ The *Associated Press*, March 11, from Pasadena, California (U.S.), reported: "Four explosions in faraway stars have been observed in one week, the most ever noted in such a short time span, astronomers at Mt. Wilson and Palomar observatories say. Only 126 of these explosions, called supernova, have been recorded since 1885. A supernova is an explosion of stars or gas with the brightness of perhaps a thousand million suns."

The Sleep Mask

◈ It has been an ambition of many to cram a night's rest into a couple of hours of sleep. *The Sunday Pictorial*, a British newspaper, March 6, says the Russians have developed the sleep mask. The mask sends "a rhythmic pattern of electrical impulses through the brain. This puts the sleeper into a state exactly like a very deep sleep." With it on, a person can cat nap for a couple of hours and wake up feeling as good as having slept for eight hours, it is claimed. With this they hope to cut down on the time people spend sleeping.

Drunken Elephants

◈ When elephants get drunk they behave somewhat like inebriated humans do. The London *Sunday Express*, February 24, reported the following: "Herds of drunken elephants are terrorising the foothill areas of Tezpur, North-East India. The elephants got drunk on rice beer left behind in stills by Chinese troops who invaded the area. This week the elephants—which cannot be shot under Indian laws unless they are declared 'rogues' —trampled four villagers to death. . . . Elephants are no longer captured for sale in the area because their market value has slumped. Once they cost £300 each, but now they sell for under £100. And each elephant costs about £600 a year to feed."

Not for the Birds

◈ "More than half the birds in Britain," said Anthony Smith, *Daily Telegraph* science correspondent, "are believed to have died during the winter. Experts are convinced it has been the worst winter for the birds in living memory." The effect of the cold weather *on the birds was termed* "catastrophic." Several million birds have been kept alive by being fed in gardens and at back doors. As for their value, a study of bird diet revealed the following: "One killdeer had the remains of 300 mosquito larvae; a nighthawk had destroyed 340 grasshoppers, 52 bugs, three beetles, two wasps and a spider; a starling had eaten some 300 kinds of insects; a pheasant had dined on 8,000 chickweed seeds, and a morning dove had gathered 700. Hawks and owls eat a large number of rats, mice and moles and thus help to keep the rodent population in check."

Murder on Saturday

◈ A "Study of Murder" for 1962, published by New York city's Police Commissioner Michael Murphy, reveals that more murders in New York are committed on Saturday than on any other day. In most of the 508 murders committed *the crime resulted from "arguments."*

Highway Accidents

◈ U.S. motorists in 1962 raced down their way to a new and tragic death record that for the first time exceeded 40,000 fatalities, according to a report issued by The Travelers Insurance Companies. U.S. highway deaths *in 1962* totaled 40,500, a 7-percent increase over 1961. The report also reveals a 9-percent jump in the number of injured in 1962 compared with 1961. In all, 3,345,000 men, women and children were hurt in auto accidents last year. The speedster still ranks as the Number One *Killer on the road. Nearly* 13,000 people were killed and more than 1,145,000 were injured as a direct result of speeding violations. Almost 35 percent of the drivers involved in fatal accidents were under 25 or over 65 years of age. Almost 56 percent of the deaths occurred during the hours of darkness. Saturday continues to be the most dangerous day of the week.

Smoking During Pregnancy

◈ Do *not* smoke during pregnancy if you want your baby to be a normal-sized or full-term baby, expectant mothers were told. The warning was reported in the April issue of *Obstetrics and Gynecology*, official journal of the American College of Obstetricians and Gynecologists, and repeated in the Indianapolis *Star* (U.S.), April 15. Dr. Jay R. Zabriskie reported on a study made of 2,000 consecutive births. Among the 2,000 mothers, there were 957 smokers and *1,043 nonsmokers. The results* were as follows: "Women who smoked during pregnancy had babies averaging ½ pound less than babies of those who did not smoke during pregnancy. Prematurity was 2½ times more frequent among mothers who smoked. Women who smoked had a 'slightly *higher incidence* of spontaneous abortion' (miscarriage)."

Avoid Being Cheated

◈ How can you avoid becoming a victim of dishonest sales practices? Stand close to the scale when meats and produce

are being weighed so that you can watch the clerk's hands. A blocked scale is suspicious; complain to the manager. Let the cashier see you count the number of items you have purchased. He will be doubly alert not to make a mistake. Get out of the car when buying gas or oil. Count your change. Short-changing is still the commonest way to cheat a customer.

Red Membership

◈ How many members are there in the Communist party? In November, 1962, the Soviet Union announced there were 42,500,000 members. The U.S. State Department estimated that these are found in ninety countries.

Telephone Service

◈ Transatlantic-telephone operators in the U.S. can now dial directly numbers in Britain and West Germany. This service is soon to be extended to Italy, France, Australia, Switzerland, New Zealand and Japan. A three-minute long-distance telephone call now can be made to any point in the continental U.S. for $1 or less, provided the call is made at night between 9 p.m. and 4:30 a.m. The low rates apply only on station-to-station calls.

Stockpiles

◈ A published United Press International report said the U.S. government had "$14,000,000,000 in farm products and strategic materials in stockpiles on February 28." The actual value of the inventories was $14,025,156,888.

Mutations Harmful

◈ The New Zealand *Herald* stated that scientist Dr. E. R. Dempster said that geneticists throughout the world are convinced that "whether the mutations are natural or induced by some artificial means such as radiation . . . the evidence today suggests that much more than 99 per cent of mutations are undesirable." Evolutionists hoped at one time that radiation-induced mutations would allow all sorts of superanimals and plants to be bred, but "these hopes are fading a bit now," said Dr. Dempster.

Automobile Highlights

◈ The U.S. automotive industry produced its 200-millionth vehicle in 1962. Since 1896, U.S. manufacturers have produced 165 million cars and 35 million commercial vehicles. Passenger car registrations have increased by 49 percent in the past 10 years. Motor vehicle travel set another record in 1962 with 767 thousand million miles traveled. A record $11,400,000,000 in special motor vehicle taxes was collected from U.S. motorists in 1962. An estimated 61 thousand million gallons of highway motor fuels were consumed in 1962. World motor vehicle registration rose to 135 million in 1961. The U.S. accounted for 46 percent of the world's motor vehicle production in 1962, with over eight million vehicles.

1963 ASSEMBLIES
—around the world

This year Jehovah's witnesses will hold a convention that will move around the world, beginning in the central United States, going to the east coast, circling the earth and concluding on the west coast of the United States, visiting a total of twenty-four cities. Of all the events scheduled this summer, these meetings will take first place on the calendars of all those who love God and want to do his will. Are you one of such?

Plan now to attend

Meetings in the United States and Great Britain are listed below. Other locations around the world will be announced later.

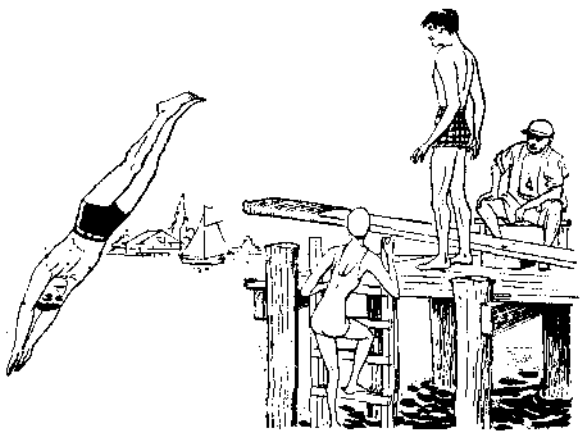
Milwaukee, Wisconsin: June 30 to July 7
New York, New York: July 7 to 14
London, England: July 14 to 21
Pasadena, California: September 1 to 8

For information write WATCHTOWER CONVENTION in care of the publishers of *Awake!*

Common Sense May Save

your Life

A good swimmer knows that to swim alone is to invite trouble. Common sense tells him that a day of fun can be changed by folly to a day of tragedy.



But common sense alone is not enough to guide you through life's troubled waters. In fact, common sense should dictate that you need a safe set of rules to live by. And no better source can be found than the Bible for such sound and basic counsel.

Do you read the Bible daily? It is a rewarding experience. It will fortify you for the crucial times ahead. Send for your copy of the complete Bible with a comprehensive concordance, maps and drawings. Send only 7/6 (for Australia, 8/10; for South Africa, 75c).

NEW WORLD TRANSLATION
OF THE HOLY SCRIPTURES

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me the modern-English version *New World Translation of the Holy Scriptures*. For mailing the coupon I am to receive free the booklet *Healing of the Nations Has Drawn Near*. I am enclosing 7/6 (for Australia, 8/10; for South Africa, 75c).

Name ..... Street and Number or Route and Box .....
Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

Awake!

Follow Godly Principles in Child Training

PAGE 5

Earth's Sculptor—Ice or Water?

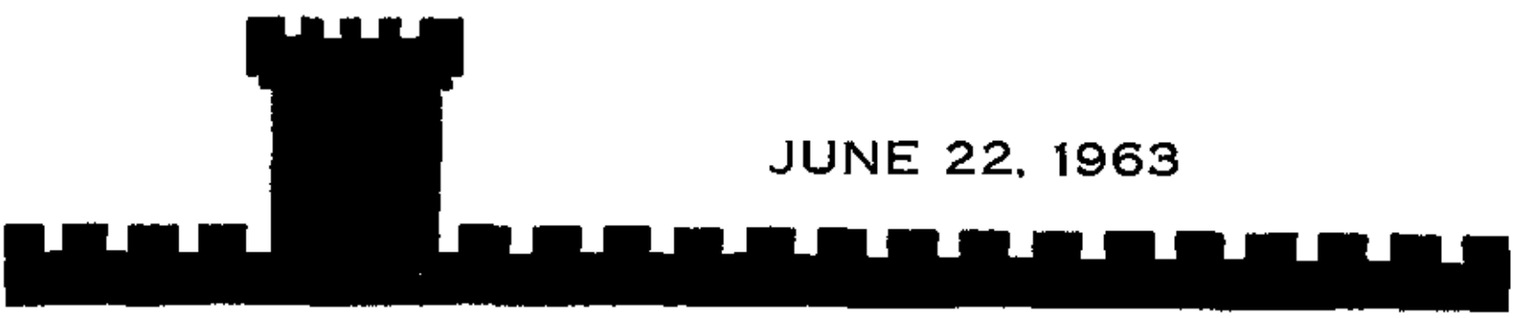
PAGE 8

The Challenge of the Blind

PAGE 12

Latin America Worries the Catholic Church

PAGE 21



JUNE 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 — **Five cents a copy**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Second-class postage paid at Brooklyn, N.Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Quantity or Quality—Which? 3
Sound Sleep 4
Follow Godly Principles in Child Training 5
Earth's Sculptor—Ice or Water? 8
The Challenge of the Blind 12
Something New in Conventions 16
The Telephone Has Come a Long Way 17
Latin America Worries the Catholic Church 21
Conquering Taiwan's Mighty Giant 25
"Your Word Is Truth" Jesus' Prophecies on the Sign of His Presence 27
Watching the World 29

Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | Brooklyn, N. Y., June 22, 1963 | Number 12

QUANTITY OR Quality —WHICH?

QUANTITY or quality—which impresses you the most? Fallen human nature is prone to be impressed by quantity rather than by quality. Superlatives as to size or number may appeal to the inherent selfishness in man. But quantity is not everything.

While it often appears to be in the interest of some to stress quantity, the wise person knows that more often than not it is not in the fitness of things that the most goes with the best, or even that the most represents the best value. In fact, it might be said that nature has a way of compensating matters as to quantity and quality.

Thus the largest fruits and vegetables are not always the most tasty, nor do they necessarily contain the most vitamins and minerals. A traveler may be struck with the fact that in certain places fruits with which he is acquainted are smaller than those at home, but it may be true that they have a better flavor than fruits of larger size.

To be unduly impressed by quantity without reflecting as to quality is most immature. It calls to mind the young child that prefers three coins of small value to one coin of higher value. So, whenever a bargain tempts you in food, clothing, furniture or something else, ask yourself, Is the *quality* such as to make it a bargain? At times, however, quantity must be considered before quality, such as when a father must feed and clothe a large family.

The question of quantity or quality is by no means limited to the procuring of material things. For one thing, it applies to your work. Do you merely put in time or do you produce? Do you produce merely quantity or are you concerned with quality? The Bible encourages quality, as can be seen by its stress on the "man skillful in his work," working "wholesouled," doing "hard work" and doing "good work."—Prov. 22:29; Col. 3:23; Eph. 4:28.

Almost everyone is concerned with living many years. Yet, while long life is a blessing, what really counts is not so much how many years we live as what we do with our years. History records that among the composers of music who died young were Schubert, Mozart, Bizet and Mendelssohn. All died in their thirties. Yet what legacies they left behind in beautiful music for humankind to enjoy! The man who lived longer than any other mortal was Methuselah. His 969 years are, as far as

the Bible record shows, his only claim to distinction. Jesus Christ, the Son of God, lived as a man only 3.5 percent as long, but look at what he accomplished in his thirty-three and a half years!—Gen. 5: 27; Luke 3:23.

The question of quantity or quality is particularly pertinent when it comes to considering the claims of a religious organization. Why? Because here numbers are not proof of true worship. Often they are an evidence of low standards. This is to be expected in view of the fact that "the whole world is lying in the power of the wicked one," Satan the Devil. It has been that way from the time of ancient Babylon down to our day.—1 John 5:19; Rev. 12:9.

With good reason Jesus said: "Broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." Regarding our very day he said: "Because of the increasing of lawlessness the love of the greater number will cool off."—Matt. 7: 13, 14; 24:12.

Jesus said that his true followers would be distinguished, not by their numbers, but by their Christian fruits and brotherly love.—Matt. 7:20; John 13:34, 35.

Appreciating those words of Jesus are the witnesses of Jehovah. It has often been said that theirs is the fastest-growing religion. Whether this continues to be true year after year or not, let it be noted that they put the stress on quality, not on quantity, which they keep high by preaching and enforcing Bible principles among themselves. Among the many examples that might be given are the Witnesses in the Copperbelt of Northern Rhodesia, where the ratio of Witnesses to population is one of the highest in the world—five thousand Witnesses to one quarter million population, or one to fifty. But has this increase been at the cost of quality? Not by any means!

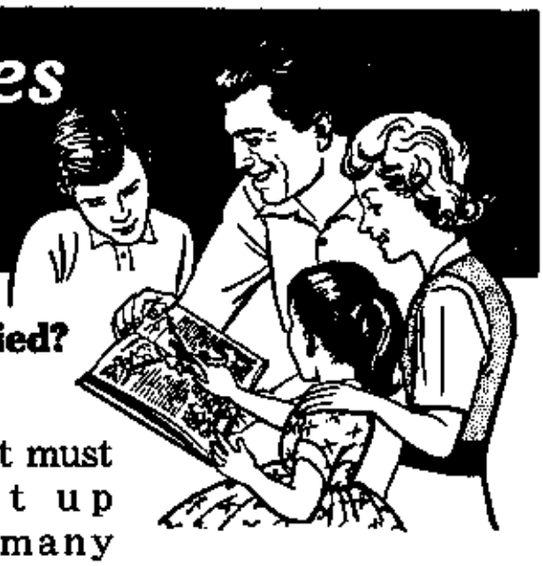
A recent publication entitled "Christians of the Copperbelt" stated that "the Watchtower families we learnt to know seemed to be exceptionally well-adjusted and happy together." Why? Because the African Witnesses have embraced the Scriptural teachings regarding sex and marriage, and that with good results. And that this emphasis reached even to the children is apparent from what that report further said about them: "A schoolteacher said he could always easily discover children who belonged to the Watchtower when he taught a new class. 'They are the ones who ask many questions.' " Yes, with the Witnesses Christian quality is of first importance.

The stress on quality is, without doubt, to be preferred in all affairs and aspects of life.

SOUND SLEEP

● According to a recent survey of nearly 2,500 people in the Glasgow and Dundee areas, Great Britain, it was found that women generally have more difficulty sleeping than their husbands do. Women lie awake longer before falling asleep, awaken more often during the night, feel more tired the next day and take more sleeping pills than do menfolk. Other results from the poll indicated that sixty out of every hundred persons sleep seven to eight hours, about twenty slumber nine hours or more and the remaining ones get less than seven hours of rest. After passing the age of sixty-five, many individuals could get along on five hours of sleep or less, due to a reduction in their daily activity.

Follow Godly Principles in CHILD TRAINING



What principles?
How should they be applied?
What good will result?

MANY parents worry about their young children and wonder how they can bring them up to be true Christians and not delinquents. The Bible's reasonable answer is that fathers and mothers should copy the example of "our Father in the heavens." (Matt. 6:9) He is the Originator of the family and for our guidance he has set forth in the Bible sound principles for well-regulated families. Chief of these principles is love.

SHOWING LOVE

"God is love." He brought forth children because he loved them. He did not choose to have a large family to gain personal prestige and standing, as is done in some countries. Nor did he decide to restrict his family to one or two for selfish reasons or because it is the fashion. His motive was entirely unselfish; he was concerned with the best interests of the children. Human parents can expect success in child training if their motive in having a family is true love for the young ones.—1 John 4:8.

This love must be enduring. It cannot wear off when the first thrill of parenthood wanes and the hard truth dawns that this is not just fun but hard work. That Jehovah has this enduring love is shown by the words of his first Son, the Logos: "I came to be the one he was specially fond of day by day, I being glad before him all the time." (Prov. 8:30) This constant, daily expression of love forged such a bond that Jehovah could have complete confidence in the obedience of his Son.

What father would not delight to have such a oneness with his son? It can be done, but it must be built up through many years of close personal friendship, not just a few minutes of casual contact each day. It means being together as much as possible—if possible, at work, certainly in relaxation, in Bible study, prayer and worship, in hard times and good, in joy and sorrow. It calls for the highest personal integrity and example from the father, but this is an expression of love.

This also demands time, something that many parents, otherwise good providers, are reluctant to give freely. Loving means giving our time. What young man ever told his girl friend, "I don't have time"? A child would hear this as "I don't have time *for you,*" and no one could blame him for interpreting it as "I don't love you." A parent's ungrudgingly giving his time to his child is an assurance of love to the child, and this is upbuilding.—1 Cor. 8:1.

Families founded on love stick together and do things together. This is Jehovah's way, as shown in his instruction to Israel. (Deut. 6:7) In some countries of Africa and South America parents give away their children to other family members or friends to train and educate, persons who profess to be Christians even giving their children into the care of unbelievers who can give the young ones more material privileges. This is a wrong evaluation of things, as the Bible clearly shows that spiritual needs come first.—Matt. 5:3; 4:4; 6:33.

Nor is this wrong attitude confined to these countries. In some Scandinavian lands some allow their teen-age sons and daughters to leave the parental home in these highly impressionable years to live far away in homes of unbelievers for the purpose of getting training in some trade or profession, sometimes without even checking personally to see what kind of people their children will be living with. Also, in many Western lands parents who want to enjoy the privileges of marriage while retaining some of the freedom of singleness surrender their young children, sometimes several times a week, into the hands of baby-sitters, or allow children still in their teens to leave home and rent flats, either alone or with another youngster, thus exposing them to immoral temptations and shipwreck of their faith. These practices are clearly violations of the Bible requirements of parental love and family togetherness as well as of the principle that "each one will carry his own load."—Gal. 6:5; 1 Tim. 1:19.

Real love "does not look for its own interests," choosing the easy course or what temporarily seems to be more expedient, but always puts the child's spiritual welfare first. (1 Cor. 13:5) The child, of course, is often too immature to appreciate this view, and it requires the exercise of firmness on the part of the parent. This brings to mind another vital principle.

ADMINISTERING DISCIPLINE

Why do children need discipline? The Bible answers: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." (Prov. 22:15) Our sinful tendencies, inherited from our first parents, make it easier for us to go wrong than to go right. Your son may not like discipline, but it is kinder to give it in his childhood, while his mind and heart are receptive, than to let him grow up in a fixed, sinful mold leading him to death. "True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."—Heb. 12:11.

Once again we see Jehovah, the great Father, setting the example in this. "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines." Yes, administering discipline is a requirement for every parent and is a sign of true love.—Heb. 12:5, 6.

Discipline should always be given according to right principle and not in outbursts caused by annoyance. Heavy-handed punishment of petty irritations is not good discipline. The big things to correct are violations of principles of headship, obedience and love of God and neighbor. Make sure, too, that the child knows just what is expected of him and what will merit punishment and correction. Be consistent. To condone or ignore something today and then punish it tomorrow will exasperate a child and make it downhearted and cause it to lose confidence in its parents.—Col. 3:21.

Keep in mind that if discipline is to be profitable it must include instruction as well as punishment. Explain to the child why discipline is being given and what profit comes from obedience. Listen to his side of the matter if he has one. The worst criminal gets a hearing, so why not a mere erring child? Show him where he went wrong and how to correct it, and wherever possible support your counsel from the Bible, as this will teach the child to respect Jehovah's law.—Heb. 12:10; 2 Tim. 3:16, 17.

Love requires that parents be slow to anger, because the child will not learn everything the first time anymore than its parents do. Even though the same mistake is made over and over again, love calls

for patient correction. (Matt. 18:21, 22) When you get weary, think of Jehovah's repeated forgiveness of Israel and his patient correcting of them for many years. (Acts 13:18; Ex. 34:6, 7) So discipline should never be administered with rigid justice, but always with an allowance for mercy. Extremes have to be avoided. Harsh, severe discipline accompanied with shouting and a domineering attitude will not teach the child love of Jehovah. But neither will sentimentality, slackness in matters of principle, inconsistency, and failure to give correction, for these show just as much lack of love for the child as the former.—Jas. 2:13; Eph. 4:31; Prov. 23:13.

COMING IN THE NEXT ISSUE

- On What Are You Building?
- Hong Kong Expands.
- North of the Arctic Circle.
- The Disease of "the End of the Road."
- Speak Persuasively.

TEACHING THE "AUTHORITATIVE ADVICE OF JEHOVAH"

A third vital principle in child training is recorded at Ephesians 6:4: "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." So parental failure to teach God's Word is what results in dissatisfied, irritated and unhappy children who are left without a goal in life and clear standards to live by. Even the very best secular education cannot begin to make up for lack of Bible teaching.

But where, today, can a child get a Bible education? Why, the same place Israelite children got it, as shown at Deuteronomy 6:7: "You must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." Yes, from morning to night, inside the house and outside, the Bible puts the responsibility squarely upon the shoulders of the parents.

Note that this was not just a casual Bible reading. It had to be inculcated in the child. According to *Webster's Dictionary*, this means 'to teach and impress by frequent repetitions, to fix in the mind, to cause to become impressed or instilled with something.' It indicated a planned schedule of daily Bible study, with regular reviews and repetitions until the young mind was properly impressed and instilled with love and respect for God and his Word. Do you have a family schedule for Bible study? You must, if you are to fulfill your parental duty and raise a united, happy, Christian family.

This will make great demands on you as a teacher. You will have to develop new skill in instructing and in answering questions. It will be a test of your devotion to Jehovah and your love for your children. And you will have to be so aglow with God's spirit that teaching will be a delight not only to you but to your children. —2 Tim. 4:2; Rom. 12:11.

Sooner or later your child is going to have to face the trials and temptations of this world alone. He will not always have you around to give him the answer. Without Bible training he will be in trouble. But if you have prepared him to make his own decisions on the basis of God's Word, then he will never bring shame on you or on Jehovah but will make straight paths for his feet.—Prov. 29:15; Heb. 12:13.

True, being a parent is not easy, but by training your children according to godly principles you can raise a fine Christian family and enjoy the approval of "our Father in the heavens."

Earth's Sculptor— ICE OR WATER?

FEW persons pause to question what is widely said about the so-called ice ages. Were there really ice ages? Was it ice, rivers of ice, that dug deep valleys and canyons in the earth? Is it Scriptural, even reasonable, that slow-moving sheets of ice, vast glaciers, carved out the face of our planet?

Whatever they are called, glacial epochs or ice ages, they are a favorite shaping tool in the hands of many theorists. The last great ice age, it is said, covered about 27 percent of the world's land area, blanketing Europe and North America with vast continental ice sheets.

Actually the teaching of ice ages rests upon the shaky foundation of speculation and unacceptable theory. How so?

Theories Fail to Inspire Confidence

In a book that teaches the theory of ice ages, *1001 Questions Answered About Earth Science,* published in 1962, Richard M. Pearl asks the question as to what could cause ice ages. The answer: "We do not know. There is a great deal of speculation, there are any number of scientific hypotheses, and there are even a few facts! Changing climate sounds at first like a simple enough explanation—just let the sun's heat decrease for a while, and glaciers should begin to form. But parts of the earth have turned cold without accompanying glaciation."

What about this speculation that is offered to account for ice ages? How sound is it? The volume *Geology, Principles and Processes* concludes: "Many hypotheses have been offered to account for the climate which resulted in continental glaciation, but none is generally accepted." Similarly, W. B. Wright declares in *The Quaternary Ice Age:*

> It must be admitted that among the theories which have been brought forward to account for the phenomena of the Ice Ages, there is not a single one which meets the facts of the case in such a manner as to inspire confidence.

The Problem of Causes

Accounting for the extreme cold required to produce the ice ages is one of the great problems of the theory. Wherever factual evidence is found about the earth's past, it points to the fact that the earth once enjoyed a warm climate from pole to pole. Consider what Dr. F. H. Knowlton wrote in *Relations of Paleobotany to Geology:* "Relative uniformity, mildness and comparative equability of climate, accompanied by high humidity, have prevailed over the greater part of the Earth, extending to or into polar circles, during the greater part of geologic time since at least the Middle Paleozoic," and paleozoic rocks are said to contain the earliest forms of life. So how did the change to a climate cold enough to pro-

duce ice ages come about? Was it slowly? No. The quick-frozen carcasses of mammoths in Arctic regions point to a climatic change of catastrophic quickness.

Yet no matter how quick or gradual was the formation of ice, the ice-age theorists are faced with the problem of water. From where did such a prodigious quantity of water come to produce vast ice sheets hundreds and thousands of feet thick to cover the land? The oceans are said to be the source. The theory involves evaporation, condensation and snow. The fallen snow is believed to have turned into ice sheets.

The supposition that glaciers were made slowly is not in agreement with the existence of the quick-frozen carcasses already referred to, and arguing that the glaciers were formed quickly from ocean waters provides no remedy either. The faster they were made the greater the heat of the climate needed to step up evaporation, so vital to the snowfall needed to create ice sheets. If we choose to allow twenty years for glacier making, staggering quantities of water would have to be liberated from the oceans into the atmosphere. Why, simple arithmetic shows that such exorbitant evaporation would require oceans to boil! All this at a time when freezing temperatures are called for by the ice-age theory! And still it would not be fast enough to fit the facts.

Movements—Another Problem

Like causes, movement is a serious problem for the ice-age theory. How could ice sheets thousands of feet thick move over a thousand miles? The theory is that such a colossal ice sheet was not merely coasting but working all the way like a mammoth bulldozer. Do present glaciers operate that way?

Glaciers move only by virtue of the gradient of their mother mountain, down which they slide. The slant provides for movement much as a hill does for the skier. Visualize a tabletop: Imagine pouring a steady stream of sand on it. Pretend that the sand is ice-age snowfall. What happens? It piles into a hill that becomes higher and covers more area at its base as you continue to pour. As it gets higher the sand pours over itself, thus spreading the base wider. Similarly ice could "move" by such a piling up of ice in the center, causing its base to spread out fanwise.

To provide a hill steep enough to sustain glacial movement of the alleged spread of the so-called Laurentide ice sheet of North America, let us imagine a high pile-up of ice. Let us say the height of the hill is two and a half miles (13,200 feet), since the ice that forms on it must travel vast distances. Each year great quantities of ice will need to form—so much that ice would creep downward, eventually causing an ice sheet to form three thousand miles in diameter, with its depth averaging 2,000 feet. The ice sheet of the last great ice age is thought to have been that thick or thicker.

Now to attain such an ice sheet in a period of a thousand years we will need to imagine tremendous winter snowfalls enveloping the central area of the ice mountain, say for an area 500 miles in diameter. We would need, mathematically, a yearly ice accumulation of 72 feet. This much ice would require about 720 feet of snow per year, season after season, decade after decade, without missing one such fantastic winter for a thousand years!

Grinding and Carrying Power

Besides the problems of causes and movement, there is this: How could ice grind and carry billions of tons of earth and stone? Says Sir Henry Howorth in *The Glacial Nightmare and the Flood:*

> Ice polishes, striates, and adds the veneer or polish to the surface, but its action as an erosive agent is merely superficial. Like the

> sandpaper employed by the cabinet-maker, or the burnisher applied by the sculptor, it merely finishes the surface. . . . Ice moving as a solid mass cannot transmit more than a certain pressure without crushing.

Ice, though not completely plastic, will mold itself to the surface upon which it lies, much like sealing wax; so its action certainly furnishes no evidence of glaciers' bulldozing our earth. Existing glaciers display within themselves this plastic quality, as evidenced by stones they have enveloped. Rather than shearing off these stones, the glaciers slide over them, continuing on their great white ways, much as a snail would creep over an obstruction in its path.

Even now glaciers are seen obeying the contour of their bed, not defying gravity and solid stones by climbing over the flanking mountains, much less crushing or moving them. The lake-shaping, valley-creating and mountain-making force attributed to laboring, tortoiselike glaciers is an unconvincing theory.

As far as carrying power, the glacier seems limited to what may fall onto it or be incidentally trapped within its frigid bowels. But piling boulders on one another in fantastic formations, some boulders weighing hundreds of tons, and perching them on the side of a granite hill, is something else. A slow-moving glacier would not throw boulders around like that. How much less would creeping glaciers shape the face of the earth! What is called the "drift"—sand, gravel, boulders—is located all over the globe, requiring a Herculean moving job, a lashing force of prodigious dimensions.

So, then, ice seems to have been only incidental to the shaping of the earth's crust.

Power of Water in Violent Motion

Great driving waves of water in violent motion, on the other hand, are the most feasible force of nature that could crush and strew abroad tremendous rock formations. Racing as an uncontrolled flood, water levels cities in moments.

Flooding water at work is terrifying. Mighty waves have hit city walls, carrying pieces from them that weigh eight or ten tons forty or fifty yards. One swollen river developed such power that nine girders weighing eighty tons apiece were washed off their piers, one being carried two miles down river and nearly buried in sand—all in just six hours. Describing a flood in Britain, in July, 1829, R. Hewitt writes in *From Earthquake, Fire and Flood:*

> Nothing could resist the flood. Cottagers fled in panic and stood helplessly by as they watched houses, farms and bridges, great mills and factories, sucked into the water and demolished. One enormous wave lifted a 65-foot stone arch from a bridge bodily into the air and carried it forward on the flood for quite a distance. . . . The beautiful 340-foot bridge of Spey at Fochabers, with its four great arches, was also carried away by the flood. . . . Great boulders were washed down the valleys.

Such power could explain the widespread phenomenon of the "drift," and yet these were merely local, small floods of short duration. But the great flood of Noah's day is something else; it was a global flood. Concerning that God-sent Flood, the Bible record says: "The waters overwhelmed the earth so greatly that all the tall mountains that were under the whole heavens came to be covered." (Gen. 7:19) That flood was gathering depth and momentum, not for a few hours, but for forty violent days! Imagine whole continents of water thick with sediment as they surged about angrily, smashing mighty boulders together. What colossal awls and mighty chisels all this would prove to be! Here was a power that could dig deep valleys and canyons.

That Flood was a miraculous act of Jehovah God, of whom it is written: "He

has founded the earth upon its established places. . . . The waters were standing above the very mountains. At your rebuke they began to flee; at the sound of your thunder they were sent running in panic—mountains proceeded to ascend, valley plains proceeded to descend—to the place *that* you have founded for them."—Ps. 104:5-8.

Earth's Climate Changes with Flood

What was the source of the vast waters that overwhelmed the earth in Noah's day? The Bible account indicates that it was a great quantity of water that was suspended above the earth. We read at Genesis 1:7: "God proceeded to make the expanse and to make a division between the waters that should be beneath the expanse and the waters that should be above the expanse." Those waters that were "above the expanse" were doubtless responsible for a hothouse-like condition existing in the whole earth. They could let light and heat rays in, diffusing them everywhere, and keep the heat from escaping.

But when Almighty God caused this canopy of water to fall at the time of the Noachian flood, earth's climate changed. It is first after the Flood that the Bible speaks of "cold and heat, and summer and winter." (Gen. 8:22) So the Flood brought an end to the earthwide, mild climate and a quick change took place from hothouse temperatures to arctic coldness in the far northern and southern parts of the earth. In those areas, the water congealed to form vast icecaps. Many forms of animal life were destroyed and their carcasses were put into the deepfreeze of arctic ice so suddenly that grass they were eating did not have time to digest.

Ice-age theorists who hold that a gradual decrease in the earth's climatic temperature caused the so-called ice ages, from ordinary winter snows, tend to ignore or play down the significance of such frozen carcasses. But the carcasses cannot be ignored. Too many of them have been found. Dolph Earl Hooker writes in *Those Astounding Ice Ages:*

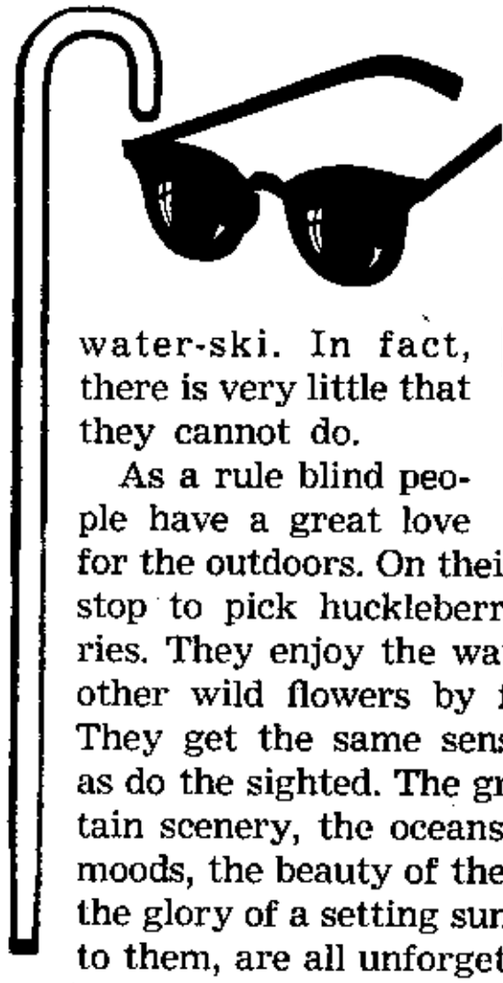
> In spite of long continued efforts to prove that ice sheets accumulated because climate had deteriorated, little if any actual evidence has been discovered to validate the theory. On the contrary, there is evidence that glacial ice appeared with catastrophic suddenness. There is evidence that at a time when temperate climatic conditions extended even into polar regions, the world, teeming with warmth-loving species of floral and animal life, was overwhelmed by fall of snow, ice and rain, so violent, so sudden, so chilling, that great numbers of creatures were forthwith destroyed; so vast, so violent that it brought to an abrupt end one geologic age and ushered in another.

The ice ages, then, rest upon a foundation of speculation; hence the theory is filled with misconception and exaggeration. The theorists have too much ice for too long a period, ice from the wrong cause and ice doing more earth-shaping than it can do!

Glaciers did develop in parts of the earth, such as the far northern and southern areas, as well as the high mountainous parts of the earth; but this came about after the Flood, after the sudden change in earth's climate. Ice was only incidental to the shaping of the earth. The ice-age theorists flounder in a sea of speculation. Why so? Because they ignore God's Word on the matter, and as God's prophet Jeremiah said: "They have rejected the very word of Jehovah, and what wisdom do they have?"—Jer. 8:9.

The Holy Scriptures, gouged canyons, strewn bolders and frozen animal carcasses tell of the time when a catastrophic deluge poured down from on high. Raging water in the form of a global flood, not creeping ice, played the prime role as the natural force that was earth's sculptor.

The CHALLENGE of the BLIND



"NOT blindness, but the attitude of the seeing to the blind is the hardest burden to bear," said deaf-blind Helen Keller. It is not the handouts that count, or the sympathy, or the pity, but the fact that one is accepted as a normal human creature that brings the greatest joy to the blind. Sightless Bernice Clifton underscores this truth in her warm and candid autobiography *None So Blind*. In it she tells of her fiancé bumping into her one afternoon. Apologizing, he said: "When I do a thing like that, honey, it's because I forget you can't see." "That made me feel good," Bernice said. "He was thinking of me as a normal individual, not as a blind person who needed special treatment." To be accepted as a normal person and to have one's reserve faculties developed to compensate for the visual loss is the hope of many blind. The big challenge to the seeing world is to see that such hopes are fulfilled.

Blind persons have the same emotional, physical and spiritual needs as those who can see. They not only have the need to be understood and loved, but they have the need to work and play as well. Responsibility is of an inestimable value to them. It does not give them a chance to bemoan their fate and slip into the snare of accepting an invalid's life. The blind are often excellent homemakers. They wash dishes, cook, bake and serve food, often with elegant efficiency. Some can readily thread a needle, knit and sew, design and repair their own clothes. The women often wash and set their own hair. They dance and sing, attend theaters, go on picnics, take hikes, ride horseback, surf swim and water-ski. In fact, there is very little that they cannot do.

As a rule blind people have a great love for the outdoors. On their hikes they may stop to pick huckleberries or strawberries. They enjoy the water lilies and the other wild flowers by feels and smells. They get the same sense of excitement as do the sighted. The grandeur of mountain scenery, the oceans in their various moods, the beauty of the desert in bloom, the glory of a setting sun, when described to them, are all unforgettable scenes that they cherish and enjoy most dearly. How they will laud the Maker of the eye when he restores sight to the blind in the kingdom of his Son Jesus Christ!—Prov. 20:12.

Blind children and blind young people behave very much like those with sight. There is the usual horseplay among them. They run and jump, skip rope, swing and swim, climb, tumble and roller-skate. Yes, they even canoe, bowl, play card games, dominoes, checkers and chess. At school they learn everything from reading and writing to trigonometry.

In other words, life for the blind can be as healthy and interesting as for the seeing, if they are properly prepared for work and play compatible with their physical condition, aptitudes and abilities.

The Problem and Causes

Despite these facts, the problem of blindness is no small one. To begin with, there is still considerable uncertainty about who can be considered blind. A number of people still think a blind person is one who cannot see at all. This, of course, is not true. In Britain a person is considered blind if he cannot read at a distance of more than three feet a test card that normal sight reads at sixty feet. In the United States a person is considered blind when he can see at twenty feet, with his better eye and with proper correction, only what one with normal vision can see at two hundred feet. There are many places in Europe where a person who is unable to count fingers at a distance of one meter in any circumstances is considered blind. So you see, a person can have limited vision and still be technically blind. He may even avoid the appearance of being blind, as many do.

In the British Commonwealth there are upward of 3,000,000 blind people. Some 600,000 inhabit Britain's dependent territories; about 80,000 live in Ghana and Malaya. There are approximately 2,300,000 blind people in the Indian subcontinent; yet in Britain, Australia, New Zealand and Canada put together there are only about 145,000. In England and Wales there are approximately 77,390 blind people, of whom 54 percent are over sixty-five years of age. In the United States the number of blind people exceeds 230,000 and nearly two-thirds of this estimated number are over sixty years of age. These facts show that blindness in a peculiar degree is a problem of old age and of the underdeveloped territories.

The causes of blindness in Great Britain, America and elsewhere are not easily determined. The chief specific causes appear to be cataracts, glaucoma and optic nerve atrophy. Tuberculosis, meningitis, arteriosclerosis, diabetes, tumors and cancers, vascular diseases and syphilis may also affect the sight to the extent of total blindness. Wars too have made their fateful contribution to the blind. Approximately 1,200 American military men were blinded in World War II.

In the northern parts of Ghana there are about 30,000 blind people, most of whom suffer from a disease called river blindness, which is caused by the bite of a fly bred in the tributaries of the Volta. A scheme to destroy the fly by insecticide is now in effect. Trachoma, one of the main causes of blindness in the British Commonwealth, is stubbornly yielding to research. Much visual loss in the world, however, is due to substandard living and lack of adequate medical care. A British report says: "There can be little doubt that with present medical knowledge two-thirds of the blindness in the Commonwealth's less developed territories could be abolished in a comparatively short time, but at present there are only about 30 full-time government eye specialists in Britain's Dependencies."

Some say there is no telling what could be achieved for the blind through a proper expenditure of effort and resources by government and charitable agencies throughout the world. Although governments spend riches for making fantastic weapons of destruction, there is a shortage of funds for helping the blind and for efforts to diminish blindness.

Meeting the Challenge

Concern for the blind stretches back to the days of the ancient Hebrew patriarchs. Isaac, the son of Abraham, was cared for by his wife and children in his old age when "his eyes were too dim to see." That was the way the blind were cared for in those days. (Gen. 27:1-4) Later, the law of Moses commanded: "Before a blind man you must not put an obstacle,"

and "cursed is the one who causes the blind to go astray in the way." (Lev. 19: 14; Deut. 27:18) But it was not until the coming of Jesus Christ, the Son of God, that it could be said: "The blind are seeing again." (Matt. 11:5) However, Jesus, who opened many blind eyes, gave no charge concerning them other than that man 'must love his neighbor as himself.' The hope of the blind as well as of the sighted, Jesus taught, was not in some human scheme but in the kingdom of God.—Matt. 22:39; 6:9, 10.

History offers more than enough proof that the blind have been loved little. In the Middle Ages in Europe and Asia opportunities for the blind were extremely limited, leaving them with no occupation or source of income. Many were rejected outright from society. They lived lonely lives. A few emerged as wandering minstrels, playing harps and pipes and singing songs.

If the blind seem not to have bettered their lot in life, the seeing world has only itself to blame. As in the past so today, it is not ready to accept them as fully employable. As a rule the blind worked at home or in isolated workshops sponsored by charitable organizations. In these segregated or "sheltered shops," as they were sometimes called, they made rope mats, knitted shawls and stockings, weaved baskets or made brushes. As for developing high intellect and scholarly attainment among the blind, this was considered impossible until very recent years. Only the indomitable spirit of a few held open any hope of this possibility.

There was Nicholas Saunderson, blind from infancy, who braved all opposition to become the Lucasian Professor of Mathematics at the University of Cambridge, a post he held for nearly thirty years. As a professor of physics he filled the position previously occupied by Sir Isaac Newton. Then there was John Metcalf, blind at six, who operated a stagecoach business. He became a road builder and a bridgebuilder. Volumes could be written about Francois Huber, who, although totally blind, undertook the study of bees. His discoveries were profound. The nuptial flight, the bee's use of antennae, the genesis of swarms and the true meaning of periodic migrations were all his findings. By the time of his death in 1831, he was recognized as the world's best authority on the life of bees.

Perhaps equally as remarkable were the achievements of a young blind woman Mélanie de Salignac who learned astronomy, algebra and geometry. And no doubt just as astounding were the accomplishments of Elizabeth Waldkirch. Although blind, she learned to speak and write Latin, French and German and kept up a voluminous correspondence in all three languages. She was also an exceptional musician, skilled at playing the violin, the flute and other instruments.

These and others proved beyond all doubt that the blind can master almost any skill, if properly taught. They paved a way for a life of greater opportunity for the blind, so that today blind men are doing research in chemistry, biochemistry and physics. A survey of forty-five blind college instructors shows them teaching classic and modern languages, music, history, economics, speech, philosophy and psychology, political science and government, religion, mathematics, physics, sociology, anthropology, chemistry, clinical medicine, engineering, geology, law and social science. A few of the blind are practicing law, medicine, physiotherapy, osteopathy and even building their own homes. In fact, one employer said: "Every time I think I have hit on some job that a blind man couldn't conceivably hold, I find a blind man holding it." Still the sighted world asks, as it did in the past, What can the blind do?

The Biggest Obstacle

in the path of the sightless is not the job, but the attitude of the sighted world toward them. It continues to deny many of them an opportunity to prove their ability. "Overcoming employer prejudice is one of the major problems in placing blind labor," wrote D. H. Dabelstein in his article "Vocational Rehabilitation of the Blind." In many cases it is simply impossible to convince employers that the blind can do the work. For example, a blind attorney says: "They [the blind] could undoubtedly learn to do the work adequately but in many cases the training would be wasted as employers are reluctant to employ blind attorneys." In the teaching profession the story is much the same. An instructor says: "I do not recommend this profession for blind people, but only because of almost universal and insuperable prejudice on the part of those who have the power to employ. The attitude of college students is fine."

In industry employers argue that the blind worker would create new accident perils, or they say that the blind are happier when working among their own kind in a group situation. Blind people and many who work with them are firm that these objections are not sound. The results of integrated programs in most cases are making the traditional group arrangements distinctly uneconomical. As for accident perils, statistics show that blind employees have a lower accident rate and a higher attendance rate than the sighted. And if placed on the basis of matching ability and job requirements, the records reveal that the blind employee makes an efficient and productive worker. Yet only about 2 or 3 percent of the blind in the United States are holding normal jobs. Those in the business of helping the blind are convinced that at least twenty times that many could be doing so if they had the chance. On the European continent industrial placement of the blind in factories with the seeing is even much less common than in America.

Nevertheless, progress is being made, however modest. Many activities that used to be closed to the sightless are now opening up to them. At rural training centers blind men have been successfully taught to grow crops and tend cattle and poultry. Many of these trainees are now farming their own strips of land and raising their own poultry. In Greece blind homeworkers compete with seeing home handworkers rather than with organized factory machine workers. In England and Wales a few new industries have been introduced to the blind, such as engineering, soapmaking, plastics, machine carpentry and upholstery. The number of blind factory workers and the range of clerical and professional employments for the blind remain narrow despite prolonged efforts to change the situation. W. M. Eagar in his work entitled "Blindness in Great Britain" says: "In Britain, as in other countries, we have far to go before blind people with more than manual ability have the choice of occupations they deserve."

Will that day ever come? Will it arrive before that time when even in a physical way will come to pass the blessing of which the psalmist was inspired to write, namely: "Jehovah is opening the eyes of the blind ones; Jehovah is raising up the ones bowed down"? If the past is any indication of what the future holds for the blind, then there is a strong inclination to think not. God is still their only hope. —Ps. 146:8.

SOMETHING NEW IN CONVENTIONS

A CONVENTION that travels to many cities, going around the world in a relatively short time—this is something new. Yes, never before has there been a convention like the Around-the-World Assembly of Jehovah's Witnesses. It is actually one assembly that stops at twenty-four different cities, as it moves around the world in just ten weeks!

What makes this assembly singular also is that not only do some of the main speakers travel with the assembly around the world but so also do a large body of delegates! Almost six hundred in number, they will also share in the assembly activities, as they circle the globe.

Known as the "Everlasting Good News" Assembly of Jehovah's Witnesses, this international convention begins in Milwaukee, Wisconsin (June 30–July 7), and then moves to New York city's Yankee Stadium (July 7-14). As the assembly travels to London's Rugby Union Ground, Twickenham (July 14-21), about a dozen regular-flight airplanes will carry some five hundred convention delegates on world tour to Europe. At the various cities in Europe where the assembly stops, such as London, Stockholm and Munich, more than eighty other delegates will join the group traveling with the assembly around the world.

Then as the assembly moves to other cities, the group of around-the-world-assembly delegates will travel by regular flights in jet airliners, sometimes by Boeing jets, at other times by DC-8's, Comets or Caravelles. These jet-traveling delegates will represent many countries at the assembly. They will be from Mexico, Canada, the United States, England, France, Denmark, Sweden, West Germany, Belgium, Italy, Austria, Switzerland, Japan, the Caribbean Islands and South America.

From city to city, the assembly will be thrillingly different in international flavor. At Delhi, India, for instance, there will be people of many different language groups, with many from outside India and others from places such as Ceylon and Mauritius.

The group of delegates on world tour will travel and stay together as much as possible. In fact, at Delhi, India, one hotel will house the large group of delegates. Likewise one hotel in Seoul, Korea, will provide rooms for about 450 delegates.

Another singular aspect of this assembly is that the delegates who go with it around the world will call on the homes of the local people to tell them about the good news of God's kingdom. They will also take educational tours in the various countries, which will help the delegates learn about local customs and religious practices. A high point of the tour will be a stop in Palestine, where the delegates will see Jerusalem and the land where Jesus Christ himself preached the Kingdom good news.

Still another unusual aspect of this global assembly is the dual route it takes after reaching Bangkok, Thailand. One group of delegates, about 450, will go with the assembly to Hong Kong, then to the Philippines, Taiwan, on to Japan and then to Korea. Moving this large number of delegates within two days from Manila to Taiwan and from Japan to Korea will require special flight arrangements.

About 125 of the delegates will go with the assembly via the southern route, when the assembly stops at Singapore; Djakarta, Indonesia; Melbourne, Australia (August 16-20); Auckland, New Zealand (August 21-25), and Suva, Fiji; then on to Hawaii, where the two groups of delegates converge for the assembly, August 28–September 1, at the Waikiki Shell, Kapiolani Park, in Honolulu. Joining the assembly in Hawaii will also be delegates from the United States mainland, carried by seven chartered planes. There will also be many other Witnesses who are making their own travel arrangements to Hawaii. From Hawaii the assembly moves to the Rose Bowl, in Pasadena, California, where the Around-the-World Assembly concludes September 1-8.

How can you participate in this singular assembly and benefit yourself spiritually? You may be able to attend the assembly as it comes to or near your locality. Wherever it is held, there will be the feature lecture on the climactic day, a talk entitled "When God Is King over All the Earth." Even though you may have to travel some distance to a convention city, it will be worth it for the spiritual benefits you will reap. Yes, do not miss the Around-the-World Assembly, something memorable and something new in conventions.

THE TELEPHONE has come A LONG WAY

IN AUGUST of 1960 a tremendous step was made in telephone communications. A human voice in the form of radio energy was beamed at the new satellite Echo I and was picked up some 3,000 miles away in California. At the same time the voice of a scientist in California was reflected from the satellite and received in New Jersey. This marked the first telephone conversation via man-made satellite. The success of experiments like this prompted the vice-president of the American Telephone & Telegraph Company to predict that in 1964 telephone communications by satellite would be in commercial use.

It is anticipated that soon a system of orbiting satellites will handle the ever-increasing number of overseas phone calls, which are predicted to reach nearly 300,000 a day by 1980. Already the present worldwide network of telephone wires is crowded with hundreds of millions of conversations daily. The world total of telephones has surpassed 150,000,000, and in the United States they are installed at the rate of 230,000 per month.

Its Beginning

It is almost unbelievable that just eighty-nine years ago the telephone was only an idea in the mind of a young twenty-eight-year-old teacher of deaf mutes. Alexander Graham Bell had the idea that if a current of electricity could be made to vary in intensity precisely as the air varies in density during the production of sound, the human voice could be transmitted over wires. The sound waves produced by the human voice would be converted at one end of the wire into electrical oscillations, and they would speed along the wire to the other end, where they would be reconverted to sound waves. This was a new and revolutionary idea!

The way to make this idea workable flashed into Bell's mind while conducting some unusual experiments during the summer of 1874. He had been experimenting with a human ear and part of a skull that he had obtained from a doctor friend. He noted that the ear drum, although small and thin, would send vibrations through heavy bones. This made him reason that if this tiny disc could vibrate a bone, then an iron disc could vibrate an iron rod, or at least an iron wire. So the picture formed in his mind of two iron discs, modeled after ear drums, set far apart and connected by an electric wire. Vibrations of sound at one end would be caught and reproduced at the other.

Once on the right track Bell devoted all his energies to developing this revolutionary idea. His efforts were rewarded on a hot, sultry afternoon the following June

when the full *twang* of a clock spring was carried by electric current over a wire and reproduced at the other end. The telephone was born! But it had a long way to go. For forty long, exasperating weeks Bell and his assistant Thomas A. Watson toiled over their new invention, but it would only gasp and utter inarticulate noises. It could not convey speech; but finally, on March 10, 1876, it unexpectedly did: "Mr. Watson, come here, I want you."

Rapid Development

As a new baby rapidly increases in its ability to speak after uttering its first words, so the telephone quickly improved in its ability to transmit speech. A few months later it was brought to the attention of the scientific world at the Centennial Exposition in Philadelphia, where it was hailed as an achievement of "transcendent scientific interest." But the general concensus was that the telephone was merely a scientific toy with no practical value. The following year, when it was decided to sell Bell's patents to Western Union for $100,000, President Orton refused the offer: "What use," he asked pleasantly, "could this company make of an electrical toy?" That was, perhaps, one of the most regrettable mistakes a company ever has made.

Soon the telephone's potential began to be realized. By January of 1878 the first commercial switchboard was installed in New Haven, Connecticut, making it possible for the few telephone owners to ring an operator who would connect them with the person they wanted. In a short time many other cities had telephone service, and in 1884 the first long-distance telephone line was constructed, between New York and Boston, a distance of some two hundred miles. Six years later New York and Chicago were linked together, and on January 25, 1915, the epoc-making first transcontinental telephone call between New York and San Francisco was made by Watson and Bell. In 1927 the first commercial overseas telephone service, between New York and London, was opened for public use, and in 1935 the first around-the-world telephone call was made.

Although telephones were eventually installed in other countries, the telephone has enjoyed its greatest success in America. Even today the United States has 52 percent of the world's total, with New York city having nearly as many as the entire country of Russia. Soon after the turn of the century their rapid increase in number made it necessary for New York city to employ more than 5,000 girls to operate the switchboards. One telephone spokesman explained that if the automatic dial system had not been put into use the telephone company would now "need to employ every girl graduate of every high school in New York city just to keep creaking along."

Automatic Dial System

To solve the problem of increasing volume in calls, the first completely automatic dial system was installed in 1921, making it possible for telephone users to lift their receivers and dial their number without the aid of an operator. Today nearly all the telephones in the United States are on the dial system, but the changeover has not been made without opposition. When dial phones were installed in the Capitol in 1930 one senator tried unsuccessfully to push through a resolution to ban them. Said he: "I object to being transformed into one of the employees of the telephone company without compensation."

But how is it that by dialing a number you can almost immediately contact the person in the city with whom you want to speak? It can be appreciated how in the old days an operator could make the con-

nection by taking a plug attached to your line and inserting it into a socket on her switchboard, thereby connecting you with the number you wanted. But how is this done automatically?

The operation of modern electrical switching equipment is truly a marvel of ingenuity. When you pick up the receiver your call is automatically connected to a piece of equipment called a "sender," which produces the dial tone. As you spin the dial, the sender, which is the heart, brains and memory of the system, records pulses generated by the turning dial. After registering the information, it contacts an electrical scout, called a "marker" or "decoder," which quickly analyzes the information and lets the sender know which route through the maze of electrical equipment the call can take to reach the desired number. The sender then triggers the operation of many electrically operated switches called "relays." These relays serve the same purpose as a switchboard operator, automatically connecting you with the desired person.

Lifesaving Instrument

Many people look upon the telephone as an indispensable, lifesaving instrument, and not without good reason. Within seconds one can contact a doctor, the fire department or the police. In fact, help of practically any kind is at one's very fingertips, which is especially comforting to invalids and older persons. But, then, even little babies have been known to save the lives of others by using the telephone.

For instance, not long ago a mother inadvertently locked herself in a closet. From behind the locked door she was able to coax her small child to take the phone off the hook and dial "O." "Mamma," the baby said, and the operator knew something was wrong. Help was sent, and soon mother was released. Every year some 30,000 persons in the United States dial the operator for help.

Again it is the marvelous design of the telephone equipment that allows babies, or someone incoherent because of fright, to summon help. When one dials "O" the sender records ten pulses and passes the information to the decoder. The decoder understands that an operator is wanted and so finds a pathway to a switchboard. The sender and decoder then drop out of circuit to serve other calls, but the operator now has a permanent link with the caller. Even if the caller hangs up without giving her sufficient information, she can have a technician check the relays, and within minutes the name and address of the caller can be ascertained and help sent.

Direct Distance Dialing and All Numbers Calling

Until recent years dialing was limited to local calls. If one wanted long distance, he had to call the operator. But now the majority of the telephones in the United States are equipped for long-distance dialing, and it is anticipated that in another couple of years virtually every phone will be in dial contact with every other phone. Even direct distance dialing to Europe and other continents is expected in the not too distant future.

It was with the national and international distance dialing in mind that the United States embarked upon a program of uniforming telephone numbers about four years ago. Since letter and number combinations are not common in other countries, and since exchange names mean little to most people and can be confusing to persons living in other communities, it was deemed advisable to make the change to All Numbers Calling. This is a system where, instead of having an exchange name, such as MAin 5-1240, the phone

number is changed to all numbers, 625-1240.

Already upward of twenty million telephones have been changed over to this new system, but not without opposition. Some resent having their cherished exchange names taken away. As one anti-digit patriot protested: "Give me *LI*berty or take the blinking phone out." In San Francisco some citizens went so far as to form an Anti-Digit Dialing League to oppose "creeping numeralism."

But despite the opposition, it will not be long until all telephones are changed over to seven numbers, instead of the two letters and five numbers. However, in direct distance dialing one must dial ten numbers. This is so because each area has an assigned code, which must be dialed as a prefix to the local number. When this three-number code is dialed, the sender passes the information along to the decoder, which, in turn, notifies the sender to prepare this for a long-distance call. But since normal telephone pulsing is impossible over great distances complex special equipment is necessary to select a number and ring the phone in a home 3,000 miles away.

Telephones of the Future

In the eighty-seven years since it first spoke, the telephone has indeed come a long way. It was claimed in the *Reader's Digest* last summer that "the president of the United States is never more than two minutes away from a telephone." Wherever he is—in an automobile in a foreign country, flying at 40,000 feet in a jet, boating off Cape Cod or on a golf course—his White-House communicators can reach him almost immediately by telephone.

But telephone scientists have been working on equipment that will make present marvels seem obsolete. Already they have built a completely new electronic switching system that eliminates all mechanical switching devices and operates a thousand times faster than present equipment. The speed of electronic switching will make possible all sorts of new services.

For instance, you will be able to reach frequently called numbers by dialing two digits instead of seven. Incoming calls will be routed to another phone if the first line is busy. If you are going visiting, calls will be transferred to a friend's house by simply dialing a special code and then your friend's number. When you return home, you will be able to switch them back just as easily. You may be discussing a business transaction and want to consult some associates, so without either party hanging up, you will be able to call up your associates. All of you will then be able to discuss the matter over the phone together. This new electronic system was given a successful test-run in Morris, Illinois, from November 17, 1960, to February 16, 1962. By mid-1965 it is expected to be put into commercial use in at least one eastern community.

In view of recent progress, the ultimate dream in telephone service once described by a top technician does not seem so far-fetched. Said he: "Whenever a baby is born anywhere in the world, he is given at birth a telephone number for life. As soon as he can talk, he is given a watch-like device with ten little buttons on one side and a screen on the other. When he wishes to talk with anyone in the world, he will pull out the device and punch on the keys the number. Then, turning the device over, he will hear the voice of his friend and see his face on the screen, in color and in three dimensions. If he does not see him and hear him, he will know that his friend is dead."

Yes, the telephone has come a long way, but apparently it has a long way yet to go.

LATIN AMERICA

WORRIES The Catholic Church

WHEN the conquistadores swept through the Americas in the sixteenth century they brought with them not only their religion but members of the Roman Catholic clergy. Wherever they established the authority of the Spanish Empire from Mexico to South America, they also established the authority of the church. For more than four hundred years the Catholic church has exercised a powerful influence upon the lives of the peoples in this part of the world. In view of this, why is the church worried about Latin America? Why did Auxiliary Archbishop Dom Helder Camara of Rio de Janeiro state: "'There is grave danger that the people of Latin America may cease to be Catholic or even Christian?"[1]

To understand why the Catholic church is in danger of losing her position in Latin America, it is necessary to look at the record she has made for herself there. A number of things she has done or has failed to do bear directly upon the circumstances that now trouble the Latin-American people.

Education

During the colonial period, education was in the hands of the Catholic clergy. Such religious orders as the Dominicans, Augustinians and Jesuits established schools and opened a number of colleges and universities. In fact, the universities of San Marcos in Peru and the National University in Mexico are the oldest in the Western Hemisphere, having been founded in 1551. Among the Indians, schools were set up so the clergy could indoctrinate them with the Catholic faith. Glowing reports were sent back to Spain by these priestly educators on how well Indian children were learning Latin. But the early effort to educate the natives lost its vigor within less than half a century. Many of the Indian schools were closed because the Spaniards felt that too much instruction endangered their domination of the Indians.

Despite the various schools that were established and operated by the church, illiteracy and ignorance persisted at a very high rate among most classes throughout the colonial period. Between 80 and 95 percent of the people were illiterate. This was due not only to lack of schools but also to the fact that those schools that existed were, as a whole, restricted to the wealthy upper classes. On this facet of colonial education, Alfredo Espinosa Tamayo wrote, with regard to Ecuador: "Public education was reserved solely for the privileged and was restricted to reading and writing and elementary . . . arithmetic in the lower grades; to the study of Latin and grammar in the middle grades, and of law or theolo-

gy in the university. . . . Instruction was entirely in the hands of the clergy. . . . The people remained submerged in ignorance."[2]

Even among the preferred class of Spaniards and Creoles education was for those who could pay for it. As for the lower classes, they did not benefit from the clergy-operated schools but continued to be illiterate. In his book *Latin America,* J. Fred Rippy, professor of history at the University of Chicago, wrote: "The some twenty universities in existence in 1800 were probably sufficient in number to accommodate such of the sons of the upper classes as were able to attend them, even if the course of study was limited and defective. But comparatively little had been done to educate the masses." With regard to the clergy's rigid censorship of reading matter, which helped to cripple effective education, he states: "Sometimes the clergy stood with flaming swords at the gates of knowledge."

The inquisition was the principal sword used by the clergy to keep intellectual growth cut to a low level. Lists of prohibited books were issued regularly by the clerical directors of the Inquisition. Its famous Index contained thousands of forbidden books. Anyone who dared to read one of these books was liable for punishment. Even the reading of God's Word was forbidden. Bibles were included in a list of forbidden books by the Edict of Delaciones.

Sometimes the power of the Inquisition was used against a person merely because his possessions were coveted by the Inquisitors. In Lima the Inquisitors were eventually tried for fraud. As long as the church kept the Inquisition functioning, she acted as an oppressive damper on intellectual advancement in Latin America. Educated people were afraid to do creative thinking.

During the eighteenth century practically all the primary and secondary schools in Brazil were operated by the church, but the church failed to use its control of education for uplifting the people intellectually. The viceroy of Brazil, Marquis de Lavradio, stated that his subjects were "devoid of education."[3] Historian Roy Nash writes: "Ignorance formed the bulk of the social heritage bequeathed to the Republic by the Empire in 1889."[4]

When liberal Mexican leaders were successful in instituting reforms that curtailed the power of the church, public education began to progress, although at a slow pace because of limited funds. In 1875, near the close of the Juárez government, Mexico had one school for every 1,110 inhabitants. Later, in 1920, with the beginning of the administration under Alvaro Obregón, a concerted effort was made to educate the masses. The guiding principle was that every citizen had a right to an education, a principle that had no place in the clergy-operated educational system during colonial days.

Throughout the history of Latin America, the church has insisted on the exclusive right of educating the people, but she has left a very poor record as an educator even since the conclusion of the colonial period. The schools she has established and maintained have been little more than a token effort in the field of education. Her failure to meet the educational needs of the common people is certainly a contributing factor to the high rate of illiteracy that still persists in much of Latin America.

Wealth

From the beginning of the colonial period, church leaders seemed to have the same obsession for wealth that consumed the conquistadores. Notwithstanding poverty among the common people, the clergy amassed huge landholdings and became fabulously rich. Historians estimate that

the church owned as much as one-third to one-half of all the property in use in the colonies. She also carried on lucrative businesses that contributed measurably to her vast riches.

In the book *A History of Mexico,* Henry Parkes relates: "Early in the nineteenth century it was estimated that more than half the land in use in Mexico had become the property of the clergy. The church, moreover, was a money-lending institution, owning at least two-thirds of the capital in circulation. It gave loans to hacendados, and acquired mortgages on their estates. From rents and interest, and from tithes, fees and the sale of papal bulls, it enjoyed an enormous revenue; and since it was exempt from taxation, its holdings steadily increased. . . . The income from these various sources of revenue was unevenly distributed. Many of the parish priests earned barely one hundred pesos a year. . . . But the friars often lived luxuriously; and the archbishop, who in the eighteenth century enjoyed a salary of one hundred and thirty thousand pesos, and the bishops of Puebla, Valladolid and Guadalajara, who received almost as much, were among the richest men in Mexico."

Not long after Spain's conquests in the Americas, Martel Santoyo wrote: "All the Dominicans and Mercaderian monasteries have repartimientos. . . . They try to extract from them [the Indians] as much as they can. . . . With this and with alms they grow rich."[2] Complaining to Pope Innocent X in 1647 about the wealth of the Jesuits, Bishop Joan de Palafox y Mendoza of Puebla said that just two Jesuit seminaries possessed "three hundred thousand sheep with many head of cattle." They had six of the best sugar mills, with each mill being worth "a million and a half pesos." Besides six haciendas that earned more than 100,000 pesos a year, they had "haciendas of wheat and grain, four to six leagues across, and very rich silver mines."[2]

The Jesuits in Chile during the eighteenth century controlled more than fifty of the richest haciendas there. The sale of one of them brought over 130,000 pesos. In Peru the church had gained possession of immense landholdings, thousands of slaves as well as a great amount of cash which she lent out for interest as she was doing in Mexico. Regarding the commercial activities of the clergy in Peru, the history book *The Growth and Culture of Latin America* says:

"Thousands of acres of the best agricultural land had come under their ownership and while much of it was put to useful exploitation, it was effectively removed from the competitive market and worked under conditions of special privilege that placed the private owner at an ever-increasing disadvantage. . . . There was scarcely any economically profitable field of activity in which the orders did not engage."[5]

With so much untaxable wealth in the possession of the church and with business ventures by the religious orders competing unfairly with private businesses, the economy of Latin America was certain to be affected adversely. The church had made herself an economic hobble on national economies.

Failure

In many ways the Catholic church has failed the people of Latin America. Even in what she is supposed to be chiefly concerned—the spiritual instruction of the people—she has failed. Her religious instruction has not created spiritual depth in the people or a clear understanding of what Christianity really is. She has not even produced what might be called good Catholics. In an article about the church in Latin America, *Look* magazine stated:

"Spiritually, the church has largely failed in its mission to make what it would consider 'good' Catholics out of the residents of the Latin American countries, at least 90 percent of whom call themselves Catholic."[1] Historian Carleton Beals wrote: "On the spiritual side, it cannot be said to have been entirely successful in diffusing Christianity. Its own practices have become infused with pagan rite."[2] The pagan religion of the Indians and Catholicism were blended, producing a religion that the Indians could easily accept. On this point the book *The Growth and Culture of Latin America* states: "The religion which the subjugated Indians of New Spain had acquired was a blend of their own paganism and the ritualistic aspects of Catholicism. A sincere appreciation of the principles of Christianity was not easily theirs, and the social conditions of the period were not conducive to Christian behavior. Exhortations of sincere priests often were nullified by the unchristian actions of the citizenry and even by a segment of the priesthood itself. The association of one of the Indian deities with the Virgin of Guadalupe, patroness of the Indians, helped to bridge the gulf between the religions of the conquerors and vanquished."[5]

The people of Latin America are not blind to the fact that the church has been more concerned with her personal advantage than with their best interests. Julio Navarro Monzó observed that in some South American republics "a clergy, as ignorant as it is corrupt, arbitrarily imposes its will on the governing officials, with no other thought than that of clinching its own authority and defending its own economic interests."[6]

Anticlericalism and even the growth of Communist organizations in Latin America have been the reaction to the indifference the church has shown over the centuries for the welfare of the common people. She has only herself to blame when these movements grow among her people and threaten her existence. Note what the Latin labor leader Emilio Maspero said: "In the face of the image of the church's historic compromises with money, power and privilege, the working masses developed a hostility, not only to the unjust economic and social institutions, but also to the church, which in their eyes has been systematically and relentlessly supporting the established order, and unjust and inhuman social and economic institutions. This has stirred a deep-seated anticlericalism, drawing the masses away from faith in Christianity and pushing them toward faith in communism."[1]

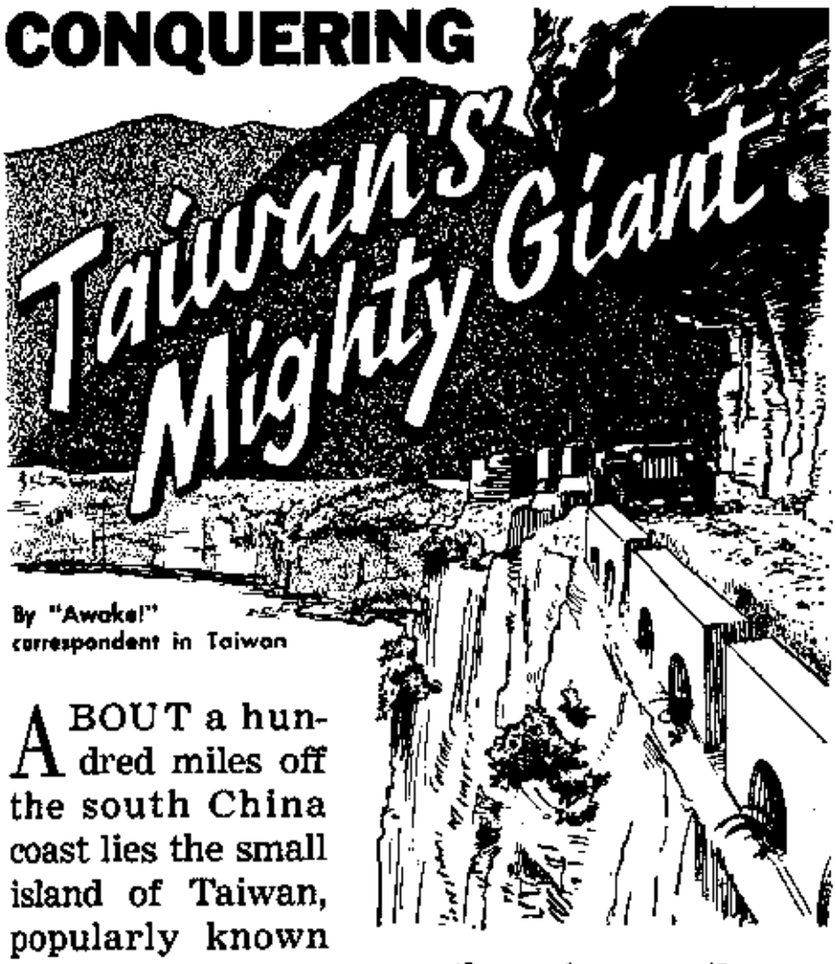
Pointing out the church's fear that she might now reap in Latin America what she has sown over the past centuries, a prominent Catholic layman in the United States remarked: "Is the present concern of the church for social and economic reform in that critical sector of the world the voice of leadership or rather a desperate cry, a bejeweled episcopal finger in the dike, hoping thus to stave off the flood in which the church may well be washed away?"[7]

The record that the Catholic church has made is a record that can seriously affect her future in Latin America. Since the heritage she has brought to the present generation there has been one of illiteracy, ignorance and poverty, is it any wonder that persons who regard her as representing Christianity are in "danger" of ceasing "to be Catholic or even Christian"? Indeed, the church has good reason to be worried in Latin America.

REFERENCES

1 *Look*, October 9, 1962.
2 *America South*, by Carleton Beals.
3 *Latin America*, by J. Fred Rippy.
4 *The Conquest of Brazil*, by Roy Nash.
5 *The Growth and Culture of Latin America*, by Donald E. Worcester and Wendell G. Schaeffer.
6 *El Problema Religioso en la Cultura Latinoamericana*, by Julio Navarro Monzó.
7 Vancouver *Sun*, June 12, 1962.

CONQUERING Taiwan's Mighty Giant



By "Awake!" correspondent in Taiwan

ABOUT a hundred miles off the south China coast lies the small island of Taiwan, popularly known as Formosa. Here more than eleven million people, most of them Chinese, crowd together on a strip of land 240 miles long and 88 miles across at its widest point. But actually only part of the island's 13,889 square miles is habitable by man, because a tremendous giant spreads itself over two-thirds of the land area, stretching its long frame from one end of the island to the other, and spreading out to a width of as much as fifty miles.

The uneven backbone of this huge giant towers above the island, separating the low plains on either side where the majority of the people are crowded together. Taiwan's giant is, of course, her lofty mountain range, which supports more than sixty peaks that soar over 10,000 feet into the air. In fact, there are few passes through these mountains that are below an altitude of 8,000 feet.

The giant's backbone has been deeply scarred by heavy rainfall and typhoons, some 220 of these vicious storms having lashed the island in the past sixty years. With just a little imagination one can picture the tremendous forces unleashed when water from a heavy rain rushes down these steep slopes, through gorges and over waterfalls to the coastal plains below.

Hard pressed for both space and resources, man has begun his attack on this giant. He seeks to force it to give up to him dwelling places, arable land, timber, minerals and power.

Harnessing Its Power

Striking at the giant's heart, the country's best engineers and technicians are hard at work on the Tachien reservoir project. The purpose of this project is to trap the water of the Tachia River, high up in the mountains, by means of a gigantic concrete dam. When complete, this dam will be one of the highest of its type in the world, rising some 780 feet into the air. It will back up a lake with a storage capacity of 400,000 acre-feet of water.

The flow of water from this reservoir will be regulated so as to run a series of six power plants built at different levels so as to utilize a 4,000-foot drop of the river in less than thirty miles. The water will leave the dam by means of huge tubes and will drop hundreds of feet to go through the generator turbines of the first power plant. From there the water will empty into the river and will eventually flow through each of the successive power plants to generate a combined capacity of 1,384,000 kilowatts of electricity. But that is not the end of the water's usefulness. It will then enter an irrigation system to serve some 131,000 acres of farmland. Thus, when the giant sheds water from its back into the Tachia River, it will bring

benefits instead of destruction to the people on the plains below.

The giant, however, has not yielded its tremendous waterpower for man's use without a struggle. The Tachien project will, in fact, stand as a memorial to the many lives that were lost in the effort to construct it. The fury of typhoons and torrential rains deposited as much as forty inches of rain in twenty-four hours and swept men and equipment down steep mountainsides. The giant took its toll of those who sought to conquer it.

Spanning Its Back

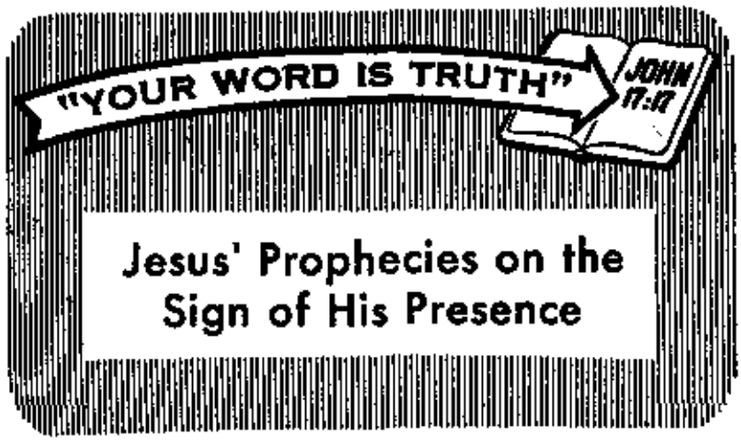
For a long time Taiwan's mighty giant challenged men to cross its rugged back. It defiantly blocked man's movement between the east and west coasts. The Japanese, during their occupation of the country, tried to span the 10,000-foot mountain range with a road, but without success. It was not until 1956 that the Chinese Nationalists began construction that eventually made the long-dreamed-of road a reality. But victory came only after four long years of strenuous struggle that cost $13,500,000 and two hundred human lives. That represented more than one casualty for every mile of the 192-mile road! One can appreciate why the *China Yearbook* says: "The east-west cross country highway . . . was the greatest achievement ever undertaken in Taiwan."

Although Taiwan's east-west highway is no super expressway—being only a narrow twelve-foot-wide track made of dirt and gravel—what it lacks in size it more than makes up for in scenic splendor. Travelers on this highway follow along the Tachia River gorge, and then gradually climb up the mountain cliffs until the river looks like a tiny thread below. On rounding a mountain turn they may be suddenly faced with a gracefully curved wall of gleaming granite that is set off by towering mountain cliffs clothed with rich tropical greenery. Brilliantly colored flowers are everywhere, along with cascading waterfalls, giant ferns and multicolored birds. How breathtakingly beautiful!

Incidentally, any who may fear the danger involved in taking a trip over this narrow, scenic mountain road may be reassured by the fact that the well-equipped Chin-Ma (golden horse) highway buses that travel the route enjoy a record that is relatively free from accidents. The road is restricted to alternating one-way traffic with cutoffs for passing, and traffic rules are strictly enforced by the authorities to maintain a good safety record.

Along the route travelers pass through eighty-eight tunnels hewn from solid rock and cross 112 bridges. Most of the laborers who built them were retired servicemen who worked under the Vocational Assistance Commission for Retired Servicemen. This commission plans to establish some twenty-nine villages along the highway in order to help develop the mountain resources and at the same time provide homes for retired military men. Soon these men hope to establish farms and orchards and raise their families in this rugged mountain country. Already a new sixty-room hotel has been built at one of the most scenic mountain spots, providing a fine retreat for coastland dwellers.

Thus, by means of an admirable effort Taiwan is striving to tame her lofty giant by controlling its destructive deluges, tapping its resources of timber, gold, iron and other minerals and by harnessing its power to run her factories. Instead of being a liability, this giant is now infusing new life into the country's economy.



Jesus' Prophecies on the Sign of His Presence

CERTAIN of Jesus' disciples once asked him: "What will be the sign of your presence and of the conclusion of the system of things?" (Matt. 24:3) In reply Jesus gave his great prophecy as recorded at Matthew, chapters 24, 25; Mark, chapter 13, and Luke, chapter 21, that foretold happenings that together constitute the sign of his presence.

While there have been listed as many as thirty-nine happenings that mark Christ's second presence and the 'end of the world,' not all of these were given by Jesus himself and in answer to his disciples' question.* However, among the happenings that Jesus did foretell on that occasion are the following:

Widespread war: "Nation will rise against nation and kingdom against kingdom."—Matt. 24:7; Mark 13:8; Luke 21:10.

Widespread famine: "There will be food shortages . . . in one place after another."—Matt. 24:7; Mark 13:8; Luke 21:11.

Widespread pestilence: "There will be . . . in one place after another pestilences."—Luke 21:11.

Widespread earthquakes: "There will be . . . earthquakes in one place after another."—Matt. 24:7; Mark 13:8; Luke 21:11.

Christ's followers hated worldwide: "You will be objects of hatred by all the nations on account of my name."—Matt. 24:9.

Christ's followers persecuted: "People will lay their hands upon you and persecute you."—Luke 21:12-17; Matt. 24:10; Mark 13:12.

Worldwide preaching of "this good news" of God's kingdom: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations."—Matt. 24:14; Mark 13:10.

Worldwide enlightenment of God's people: "Just as the lightning comes out of eastern parts and shines over to western parts, so the presence of the Son of man will be."—Matt. 24:27.

"Increasing of lawlessness."—Matt. 24:12.

Cooling off of love for God by professed Christians: "The love of the greater number will cool off."—Matt. 24:12.

False prophets and false Christs: "False Christs and false prophets will arise."—Mark 13:21, 22; Matt. 24:11, 23-26.

Man's substitute for God's kingdom: "When you catch sight of the disgusting thing that causes desolation standing where it ought not . . . begin fleeing."—Mark 13:14; Matt. 24:15, 16.

Men without any guiding light: "The sun will be darkened, and the moon will not give its light, and the stars will fall from heaven."—Matt. 24:29.

Confusion and perplexity of nations: "On the earth anguish of nations, not knowing the way out."—Luke 21:25.

Fear and apprehension regarding the future: "Men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:26.

Widespread grief and distress: "All the tribes of the earth will beat themselves in lamentation."—Matt. 24:30.

Fearful sights resulting from knowledge of as well as increase in sunspots and cosmic rays, and knowledge of radioactive belts: "There will be fearful sights and

* See *"Make Sure of All Things,"* pages 337 to 344.

from heaven great signs."—Luke 21:11, 25, 26.

Tribulation on Satan's invisible organization (first seen with understanding of Revelation chapter 12): "Then there will be great tribulation such as has not occurred since the world's beginning until now."—Matt. 24:21.

People on earth ignoring the warning being given regarding the conclusion of the system of things and continuing as usual: "Just as the days of Noah were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be."—Matt. 24:37-39.

The separating work among anointed Christians: "Then two men will be in the field: one will be taken along and the other be abandoned; two women will be grinding at the hand mill: one will be taken along and the other be abandoned."—Matt. 24:40, 41.

The gathering of the approved anointed Christians into an organization: "He will send forth his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity."—Matt. 24:31; Mark 13:27.

The 'discreet virgins,' anointed Christians, made manifest by having 'oil in their vessels,' namely, the joy of Jehovah. —Matt. 25:1-13.

The individual faithful users of their talents, anointed Christians, rewarded and distinguished from the unfaithful ones. —Matt. 25:14-30.

Faithful anointed servant body manifested and put in charge: "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." —Matt. 24:45-47.

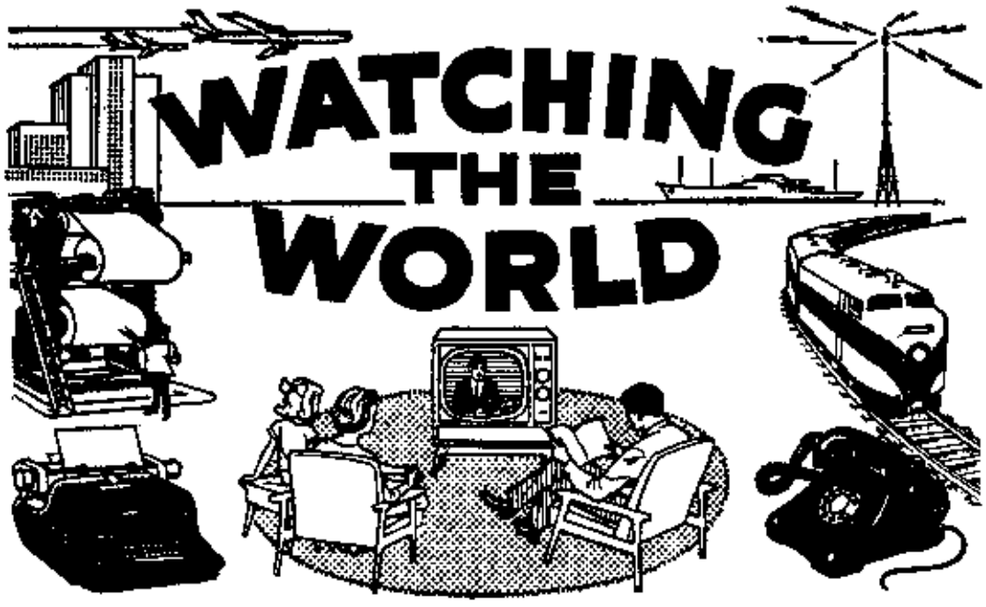
The evil slave class manifested and exposed: "But if that evil slave should say in his heart, 'My master is delaying,' and should start to beat his fellow slaves and should eat and drink with the confirmed drunkards, the master of that slave will come on a day that he does not expect, . . . and will punish him with the greatest severity and will assign him his part with the hypocrites."—Matt. 24:48-51.

And lastly, a separation work as that of a shepherd dividing the sheep from the goats on the basis of the treatment people on earth today accord Christ's spiritual brothers: "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." —Matt. 25:31-46.*

The physical facts in fulfillment of the foregoing prophecies have been pointed out time and again in this magazine and its companion, *The Watchtower,* the latter presenting quite a comprehensive discussion of these prophecies in the issue of October 15, 1961, pages 626-632.

These are not all the prophecies that relate to Christ's second presence and the conclusion of this system of things. Jesus himself gave many more, such as that which is recorded at Luke chapter 17 and that which appears in his parables. And as has been noted, other Bible writers give us many such prophecies. However, these would not, strictly speaking, be *Jesus'* "sign" prophecies.

* Jesus, before giving these prophecies, told of events to happen before 1914; these are not listed in the foregoing. They are found at Matthew 24:5, 6; Mark 13:6, 7; Luke 21:8, 9.



Racial Explosion

◈ Negroes clashed with police in Birmingham, Alabama (U.S.), in May. In less than a week nearly 2,500 Negroes were arrested. Police dogs, high-pressure hoses and an armored car were used to disperse the crowds. There were riots and bombings. Negroes' demands were listed by the United Press International as follows: "Better employment opportunities. Desegregation of downtown lunch counters. Release of the estimated [2,500] Negroes still in jail as a result of the protest marches. Creation of a biracial committee to work out plans for gradual desegregation of public schools." On Sunday, May 12, federal troops were ordered to stand by to move into Birmingham to maintain order if necessary. Several churches were jampacked with Negroes being exhorted and admonished by their leaders.

Historian Speaks Out

◈ On May 4 historian Murray Ballantyne spoke to the first "Regional Congress of the Lay Apostolate." Addressing 655 delegates from English-speaking dioceses in Ontario and Quebec, Canada, he said: "It's about time somebody got around to considering the place and role of the laity." The *Gazette*, May 6, further quoted him as saying: "Emasculation is everywhere. We have dressed our priests in skirts and lace. We have sung soupy hymns to treacly tunes. We have bought abominable plaster statues. We have festooned our churches with gaudy streamers and paper flowers. We have run away from the blood, sweat and tears of real life. . . . Our purpose in life is not to be soldiers, sailors, salesmen or professional people or any other career or job. Our main purpose is to carry on Christ's work." He charged that the laity needs to realize its calling and responsibility, that "the church has never really got around to considering the role of the layman." "We need to work out a theology of the lay state," he stated. "Up until now the layman has been the odd man out."

Atheism Outside Russia

◈ German theologian Dr. Martin Niemoeller, who is also one of six vice-presidents of the World Council of Churches, said that the Soviet Union is generally looked upon as the world's capital of atheism. But, he said, that nation deserves the title less than Western Europe. "In a recent survey conducted by a West German newspaper," Niemoeller stated, "questionnaires circulated only among nominally Christian people in West Germany revealed that 70 percent of them did not believe in the existence of God. This is why I say there are probably more atheists in Western Europe than in Russia."—Tulsa, Okla. (U.S.), *Daily World*, March 25, 1963.

A New Plasma Substitute

◈ Clinical researchers in Germany report a new plasma substitute called *Haemmaccel*. The compound, according to Drs. J. Moeller and A. Sykudes, was given to 110 patients and 16 controls with "no toxic or allergic side effects whatsoever." *Medical World News*, March 15, said: "By contrast, side effects occurred in 10% of patients given plasma and over 20% of those given whole blood at the same institution." This journal further stated that Dr. Moeller noted that beneficial effects of the plasma expander lasted up to nine hours. Furthermore, "there were no adverse changes in the blood picture and no shift in either the serum protein spectrum or the white cell counts, even after repeated administrations."

111th U.N. Member

◈ From the United Nations, New York, comes word that Kuwait on May 7 was approved by the Security Council to become the 111th member of the U.N. And on May 14 the U.N. General Assembly unanimously approved the admission of Kuwait as its 111th member.

Of Mice and Men

◈ A giant testing program of anticancer chemical is under way at Battelle Memorial Institution in the U.S. To date, said an Associated Press release, over 500,000 mice have been used, 15,260 chemicals have been screened and more than 5,000,000 injections have been given. The cost of this operation so far—$250,000.

Addicts

◈ A published United Press International report stated that "ten cities account for 70 percent of the known narcotics addicts in the United States." New York is listed as first, with 21,566; Chicago and Los Angeles follow in order. A recent U.N. bulletin stated that there are 47,489 known addicts in the United States, including 1,619 persons under twenty-one.

Political Setback

◈ Italy's Premier Amintore Fanfani's Christian Democratic party suffered a severe political setback in April's general election. In percentage the party's vote fell from 42.4 percent to 38.3 percent. Perhaps more startling and far more unexpected was the great increase of Communist strength in the heart of Christendom. The Communists added 1,059,000 votes. Some have felt that Pope John XXIII's *"Pacem in Terris"* encyclical and his audience with Russian Premier Nikita S. Khrushchev's son-in-law, Aleksei I. Adzhubei, contributed to a relaxing of tensions and a deserting of the Catholic party for communism.

Surplus Milk for Japan

◈ Milk that cost the U.S. Agriculture Department about $28,000,000 under a dairy price-support program was sold on April 30 to the Japanese government for $9,400,000. The 187,391,000 pounds of surplus nonfat dry milk was purchased to support the Japanese school-lunch program.

London Bridge Leans

◈ The famous London Bridge is reportedly leaning very definitely to one side, but it is not falling—not yet. The Bridge is settling into the soft clay on which it was built. In the last five years it has settled an eighth of an inch. There is no cause for alarm, because it has been sinking at this rate ever since it was opened for traffic by King William IV and Queen Adelaide on August 1, 1831.

West Irian

◈ At 12:30 p.m., May 1, West Irian was transferred from United Nations to Indonesian administration. The jungle and mountainous land was once known as Netherlands New Guinea. The Indonesians renamed the territory West Irian. Irian is Papuan for "hot land." Thus the U.N. divested itself of the first trust territory it ever administered directly.

Typhoon Olive

◈ The Pacific island of Saipan was severely hit by typhoon Olive on April 30. A radio report from the island said that 'only 5 percent of the island's 2,000 buildings escaped major damage.' Half the homes and all the crops on the island were said to have been destroyed. Peak winds of 110 miles an hour reportedly swept directly over the island.

Sweepstakes Lottery Legalized

◈ On April 30 Governor John W. King of New Hampshire legalized America's only sweepstakes. The signed bill gave New Hampshire the first legal sweepstakes lottery in the U.S. since 1894. Receipts from the lottery are intended for school aid.

The Irish sweepstakes have paid $420,000,000 in prize money since they started in 1930. The French government operates a weekly national lottery, with the top prize 1,000,000 francs ($200,000).

Pulitzer Prizes

◈ William Faulkner, who died last July, received the 1963 award for his novel *The Reivers*. The general nonfiction prize went to Barbara Tuchman for her book *The Guns of August*, which analyzed the early days of World War I. There was no 1963 award for drama.

Atomic Reactors

◈ There are now some 500 research, test, power and special purpose atomic reactors in use or being built in 46 countries. Twenty years ago there was only one. More than half the estimated total of 518 reactors are in the United States.

Disarmament—When?

◈ For nearly six years the United States, Britain and the Soviet Union have been trying to negotiate a suspension of nuclear tests. During that period there have been at least 235 tests in the atmosphere and unnumbered tests underground. These tests have been accompanied by warnings and debates about the hazards of radiation stemming from such tests. There have been times when the Big Three have appeared close to a test-ban agreement, but final agreement always foundered on the issue of inspection. In early May Soviet test-ban negotiator Semyon Tsarapkin called the test-ban talks a "waste of time." And U.S. president Kennedy, speaking about a nuclear test-ban agreement, had this to say: "If we don't get it now, I would think perhaps the genie is out of the bottle and we'll never get it back in again."—New York *Times*, May 12, 1963.

Everest Conquered Again

◈ The first American to get atop Mount Everest (29,028 ft.), the highest mountain in the world and the closest thing on earth to the moon, was 34-year-old, 6' 5" James W. Whittaker. The feat was accomplished on May 1. With him was Sherpa guide Nwang Gombu, who stands only 5' 2". The peak was first scaled in 1953 by Sir Edmund Hillary and Tensing Norgay. The National Geographic Society was a sponsor of the present $400,000 venture. Dr. William Siri, a University of California physicist, who is deputy leader and scientific director of the

nineteen-man team, said: "We brought along everything but a psychiatrist's couch." By the way, Whittaker was the tallest man and Gombu the shortest of the American expedition.

Telstar II Launched

◈ The U.S. satellite, Telstar II, was sent into orbit on May 7. Space agency officials reportedly stated that the satellite had been thrust into a higher orbit than anticipated. The error they said was "not serious." While there was nothing wrong with Telstar II, its first real test was pronounced only partly successful. Scientists expect to learn from it how to extend the useful life of communications satellites in the damaging radiation of space. If some 40 such satellites could be orbited at altitudes of up to about 6,000 miles, it would be possible to establish a communications network linking every part of the earth. Almost 2,000 U.S. firms, three fourths of them small businesses, have furnished equipment or services for this latest achievement in space communications. Telstar I was launched July 10, 1962.

Soviet Ship Blessed

◈ On March 31 a Roman Catholic priest in Genoa, Italy, intoned at the launching of the 48,000-ton tanker: "In the name of God, I name you Leonardo da Vinci." The ship was one of six tankers being built in Italy to be added to the Soviet petroleum fleet. A Soviet official said his atheist government had no objections to the blessing.

Nile Disaster

◈ A motor launch sank in the Nile River. One hundred and eighty-five persons drowned and only 15 survived. The passengers were Moslems returning from Bairam feast observations. A published Associated Press dispatch said "the launch was equipped to carry 80 passengers."

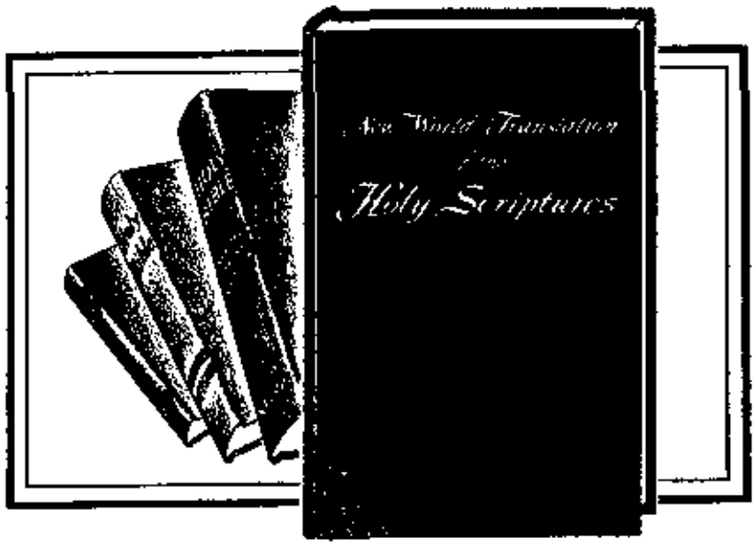
Suicides

◈ A Reuter's report from Copenhagen, Denmark, May 4, says: "Protestants commit suicide seven times as often as Roman Catholics or Jews." The American National Institute of Mental Health reported that West Berlin had the world's highest suicide rate —33.9 per 100,000 inhabitants.

Cost of Dying Up

◈ It costs more to die today than it did a decade ago. Living costs have gone up some 24 percent since 1950, but funeral costs have almost doubled in that time. According to U.S. government figures, funeral costs have increased 42 percent during the same period.

Read Your Bible with Pleasure



From a background that is rich in Biblical scholarship, the *New World Translation of the Holy Scriptures* has drawn on the most widely accepted original-language texts, Hebrew and Greek, and on numerous ancient versions. Its modern English text is therefore thoroughly reliable as well as a joy to read. Share in this new experience in Bible reading. Send for your copy today. The complete Bible with concordance and helpful appendix. Hardbound, green cover with gold-embossed title. $1.

WATCHTOWER **117 ADAMS ST.** **BROOKLYN 1, N.Y.**

I am enclosing $1. Please send me the beautifully bound complete Bible *New World Translation of the Holy Scriptures.*

Name ..... Street and Number or Route and Box .....

City ..... Zone No. ..... State .....

—Around the World

Each year, with increased efficiency of travel, the circumference of the earth is shortened. And each year with increased appreciation of God's Word, true Christians are brought closer together. This year, 1963, both of these modern-day miracles will be emphasized as never before through the Around-the-World Assembly of Jehovah's Witnesses.

In past years, especially from 1946 to 1958, a succession of international assemblies of Jehovah's witnesses demonstrated to even the casual observer that overcoming national, racial and religious barriers is not only possible, but that it is a reality. Time and again these peaceful gatherings of sincere Christians from widely differing political, social and cultural backgrounds have given concrete evidence of the unifying effect God's Word can have on the lives of all kinds of men who are willing to make God's will and purpose their motivating force.

Now, in 1963, a new and exciting chapter will be written in this record of Christian unity. The first assembly will be in Milwaukee, Wisconsin, and then the second assembly close on its heels in New York city. Jehovah's witnesses and their friends will be flocking to Milwaukee's County Stadium and New York's Yankee Stadium from all over the central, eastern, and southeastern parts of the United States, Canada and South America. In quick succession, at a total of twenty-two other assembly cities around the world, they will be joined by hundreds of thousands of others, all interested in advancing in knowledge of God and in association with others of the same mind. The assembly will reach its finale in Pasadena, California, ten weeks after it begins.

Arrange your affairs now. Plan to be at one of these gatherings with your entire family. It will be a rewarding experience, one you will never forget.

Milwaukee, Wisconsin:	June 30 to July 7
New York, New York:	July 7 to 14
London, England:	July 14 to 21
Pasadena, California:	September 1 to 8

For information write WATCHTOWER CONVENTION,
117 Adams St., Brooklyn 1, N. Y.

Awake!

On What Are You Building?

PAGE 5

Hong Kong Expands

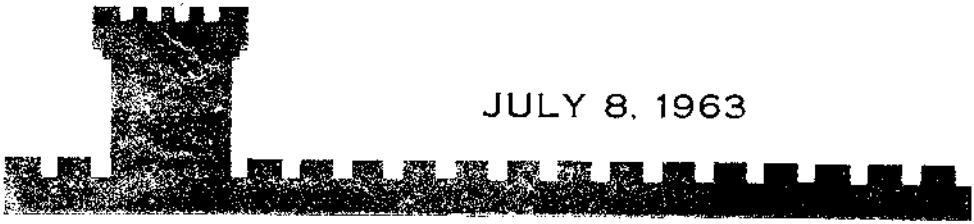
PAGE 9

North of the Arctic Circle

PAGE 16

Speak Persuasively

PAGE 24



JULY 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our *times must be unfettered* by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four *corners of the earth their uncensored, on-the-scenes reports come to you through* these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many *fields of knowledge pass in review*—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to *comforting mourners* and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Chiyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for *semimonthly editions*
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 *New North* Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your *remittance* to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. *Give us your old and new* address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class *matter at Brooklyn, N.Y.*
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – *The Emphatic Diaglott*	*Ro* – J. B. Rotherham's version
AV – *Authorized Version (1611)*	*JP* – *Jewish Publication Soc.*	*RS* – *Revised Standard Version*
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

How Much of Yourself Do You Give to God? 3
On What Are You Building? 5
New Branch Home in Nicaragua 8
Hong Kong Expands 9
No Images of the True God 11
Lightning Bolts and Balls 12
North of the Arctic Circle 16
Politicians Under Pressure 20
The Disease of "the End of the Road" 21
Speak Persuasively 24
"Your Word Is Truth" Did John the Baptist Doubt? 27
Archaeological Confirmation 28
Watching the World

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, July 8, 1963 | Number 13

How much of YOURSELF do you give to God?

IN THE early years of Christianity the people who professed the Christian faith were self-giving in their devotion to the Creator. Their worship and the principles of the Scriptures were very much a part of their daily lives. They were keenly interested in learning about the truths in God's Word and talking about them to others. They gave themselves to God even to the point of enduring a violent death at the hands of vicious persecutors when that became necessary in order to keep their integrity to God.

Among persons who profess to be Christian today there are very few who give themselves to God as the early Christians did. Few have the same interest in Scriptural truths and in talking to other people about those truths. For most, weekly attendance at a church is the extent of their religious life. When someone approaches them at their homes on Sunday to point out encouraging promises God has made in his written Word, they are not interested.

An American clergyman who encountered this lack of interest in God when visiting members of his church stated: "On the next round of visits, I began to talk religion as part of each call. It was a low-pressure approach, mainly telling members what I thought were the main doctrines of our church and asking if they had any questions. Almost every time they would cough, hesitate, smile shyly, try to change the subject and as soon as possible rush me to the door. Soon it became difficult to find members at home." This disinterest in things pertaining to God was commented on in a report made by West German Dr. Joachim Bodamer. He said: "The Church's disquieting dilemma is that in her sermons and her preaching she still assumes the prerequisite of a Christian state of consciousness, whereas in actuality she must try to recreate such through her words. . . . One could therefore say that the Church finds itself in a situation similar to that at her beginning, a situation where the foundation must once again be laid through missionary work in order to snatch man away from his imprisonment to the world."

The tendency of most professed Christians today is to give themselves wholeheartedly to the commercial businesses for which they work and to the pleasures they pursue during off hours, but when it comes to God, they are reluctant to give even a little of themselves to him. Are you in that position? Do you find that the Creator and

his purposes for man seldom cross your mind? How often do you stop to give attention to what he has to say in his Word? Do you have time for seeing the latest movies, plays and TV programs but no time for reading the Scriptures? Are you willing to talk to friends and neighbors about the things in newspapers but not about the comforting truths of God's Word? Are you willing to give God's interests and commands a place of greater importance in your life than fleshly pleasures and material interests?

Being a Christian requires more of a person than merely making the claim that he is, or being born into a family that professes Christianity. There must be a voluntary giving of himself to God. By his speech he must give open acknowledgment of his faith in the Creator and in Jesus Christ. This he can do in conversations with other people. Regarding this Jesus Christ said: "Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens." (Matt. 10:32) But what a person says should go beyond the mere expressing of faith. It should build in others a knowledge of the Word of God.

Talking to others about the things God has put in his written Word is certainly a way of giving something to God. It is like offering an acceptable sacrifice to him, but the sacrifice is the fruit of a person's lips. "Through [Jesus Christ] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) This is one of the ways the early Christians gave something of themselves to God. They mingled with other people and talked about the good things he was doing and would do in the future. Even when they were scattered, following the persecution of Stephen, they gave of themselves to God by continuing to talk about his doings. "Those who had been scattered went through the land declaring the good news of the word."—Acts 8:4.

The abilities a person has can be used in God's interests. In his theocratic organization of faithful witnesses, there are many opportunities for Christians to use their natural abilities. They are useful at conventions of his people, in local congregations and in printing establishments of his witnesses. Men who thus use their abilities to further the interests of Jehovah God are giving something of themselves to him.

Time and effort spent in studying the Scriptures to learn about Jehovah and his purposes is time and energy devoted to God. In heartfelt prayers in which a person opens up his heart to the heavenly Father, he is directing his attention to God. By endurance of physical sufferings that come because of his faith, he gives himself to God. When he puts the caring of God's interests ahead of his own interests, he is giving of himself to God. Thus in many ways a Christian can be self-giving to the Creator and manifest his indebtedness to him. But few professed Christians today have the love for God that this requires.

Consider carefully what your own attitude is toward your Creator. Are you self-giving toward him or are you indifferent like most professed Christians in Christendom? Do his Word and his purposes hold a preeminent position in your life or do they come second to personal desires? Follow the good example of the early Christians and the ancient prophets and serve Jehovah with your whole heart. Said David, a man after God's own heart: "I will laud you, O Jehovah, with all my heart; I will declare all your wonderful works."—Ps. 9:1.

On what are you BUILDING?

For a structure to stand, it must have a solid foundation. On what does your spiritual structure rest?

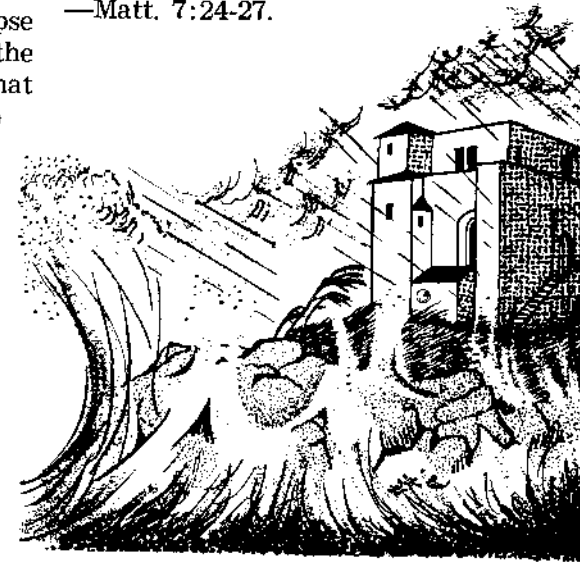
VISITORS to New York city are astonished by the literally hundreds of skyscrapers that are crowded together within a few square miles on tiny Manhattan island. Why, 116 of them are over 300 feet tall, reaching more than the length of a football field into the air, and twenty rear their heads into the clouds over 600 feet above the street! One would think the little island would sink beneath their weight, and that surely construction should halt before some storm topples them one on top of the other! However, builders push ahead, constructing some hundred new buildings a year. Just since 1955 they have doubled the number of 300-foot-high skyscrapers that grace the New York skyline.

But is this tremendous construction program wise? Do New Yorkers need to fear that these mighty structures will collapse upon them during some storm? Did the builders carefully investigate as to what they were building on before putting up these superstructures? Indeed they did, and as far down as they blasted it was solid rock! Yes, all of Manhattan island rests on a rock foundation. The sturdy foundation beneath these skyscrapers is an assurance that they will stand, even during a time of considerable shaking.

Jesus' Illustration

In the conclusion of his famous sermon on the mount Jesus Christ illustrated the importance of such a solid-rock foundation. But do not miss the point Jesus was making by his illustration. He was not instructing the crowds on how to become builders of literal houses or of large cities. But, rather, he was illustrating how obedience to his teachings provides the basis for the building of a sturdy spiritual structure. And how can you make sure that your Christian structure does not collapse during a time of stormy shaking? Listen carefully to Jesus' illustration:

"Therefore everyone that hears these sayings of mine *and does them* will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass. Furthermore, everyone hearing these sayings of mine *and not doing them* will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great."
—Matt. 7:24-27.



Not an Easy Way

A good builder digs down deep and, if possible, lays his foundation upon the rock-mass; and just as such literal digging is not easy work, so it is not easy to obediently follow the teachings of Jesus. (Luke 6:48) But as Jesus emphasized, such obedience will assure a Christian a permanent, enduring structure. His life of faithful obedience will stabilize him in a course of righteousness from which no amount of shaking will be able to alter him.

On the other hand, the lazy, indifferent builder is due for a shocking disappointment when the storms of opposition batter against his flimsy structure. Built on disobedience, it is certain to collapse. However, despite Jesus' warning illustration, many people today are like the man who built on the sand—they hear, but do not perform. Such persons acknowledge that it would be a wonderful world if everyone practiced what Jesus taught, but they feel that his teachings are impractical, that they are too idealistic. So they reason that salvation could not really depend on obedience to them.

Ah, but it does! Life does depend on following the narrow, cramped way of complete obedience to the will of God! Jesus went to great lengths in the conclusion of his sermon on the mount to make this clear to the people. Just prior to his concluding illustration, he explained: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, *but the one doing the will of my Father who is in the heavens will.*" Merely professing to be a Christian is not enough. Neither is it acceptable if one serves God his own way. A person must practice what Jesus preached.—Matt. 7:21.

Jesus gave another illustration toward the end of his sermon to show that the majority would fail to make the necessary effort to gain life. "Go in through the narrow gate, he encouraged; "because broad and spacious is the road leading off into destruction, and *many are the ones going in through it;* whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14.

Few make the effort to follow the narrow path. Instead, they follow the easy way of least resistance. But what about yourself? On what are you building, on the rock-mass or on sand? Do you only hear what Jesus said, or do you practice his teachings as well?

Exemplary Conduct

In the introduction of his sermon Jesus said that those who win God's approval are conscious of their spiritual need; they mourn over the wickedness in the world; they hunger and thirst for righteousness; they are merciful, pure in heart, peaceful; but they are persecuted for righteousness' sake, and people lyingly say every sort of wicked thing against them. Jesus called such persons "the light of the world." Can you identify yourself with this class of people? Or do you only read these beautiful expressions, but fail to live according to them?—Matt. 5:1-16.

While it is true that Jesus set a very high standard of conduct, a Christian cannot rationalize that it is too idealistic. He must strive to meet it, and when he falls short, strive even harder to overcome his weaknesses. Do you ever become angry with others? Then fight to extinguish your wrath, for Jesus warned "that everyone who continues wrathful with his brother will be accountable to the court of justice." Be quick about settling differences with those that may have something against you. "Make your peace with your brother," Jesus said, and then you will be in position to offer acceptable sacrifices to God. —Matt. 5:21-26.

You may not have committed adultery, but do you ever keep on looking at a woman so as to have lustful passion for her? If so, root such licentious thoughts and desires from your life, Jesus admonished, or, in time, they will be the death of you. Are you married, but think about getting a divorce? Marital unfaithfulness, adultery, is the only ground for divorce, Jesus explained. So cultivate a spirit of mildness, long-suffering and love. Apply Jesus' teachings in your homelife, and your relations with your marriage mate will improve so that you will never want a divorce.—Matt. 5:27-32.

ARTICLES IN THE NEXT ISSUE

- Worship That Pleases God.
- Does Your Child Belong to the State?
- Superhighways in the Sky.
- My Years in Prison in Communist China.

Be honest; say what you mean and mean what you say. "Let your word *Yes* mean Yes, your *No,* No." Do not be provoked into retaliatory wrath, "but whoever slaps you on your right cheek, turn the other also to him." Be accommodating: "If someone under authority impresses you into service for a mile, go with him two miles." Show love, and that even to your enemies. You say that is difficult to do? Certainly it is! But by daily practicing these sayings of Jesus you will be building your Christian structure on a solid foundation, and no trial or temptation will sweep you from the course of righteousness.—Matt. 5:33-48.

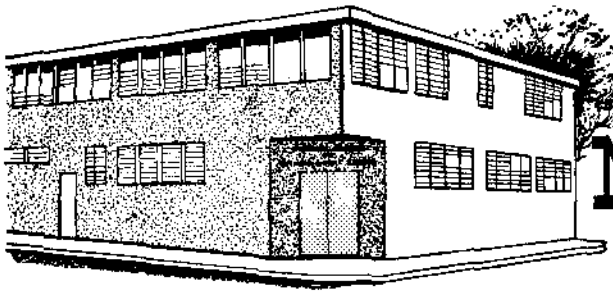
Building on the Kingdom Hope

Jesus next instructed the crowds on how they should pray, thereby fixing their attention on their heavenly Father, Jehovah God. After telling them that they should not pray as the hypocrites do, just to be seen of men, he gave them a model prayer. "You must pray, then, this way," he said: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth. . . ."—Matt. 6:1-14.

Here Jesus showed that God's kingdom should be of keen concern to all Christians. It should be a chief subject of their prayers, and, necessarily then, they should devote their lives to serving its interests. This would result in permanent riches, as Jesus showed when he advised: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven."—Matt. 6:19-21.

Yes, heavenly treasures, and not material riches, should be the chief pursuit of Christians. "You cannot slave for God and for Riches," Jesus explained. So slave for God, he encouraged. Trust in him, and he will sustain you. "Never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' . . . For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."—Matt. 6:24-34.

Now is the time to examine your Christian structure. Do you pay lip service to the sermon on the mount as the finest talk ever given, and yet fail to practice what Jesus taught? Remember Jesus' concluding illustration. If your spiritual structure has not been built on obedience to these teachings of Jesus it is certain to collapse. So "become doers of the word, and not hearers only." Build on the rock-mass, and stand when Jehovah's storm of Armageddon sweeps away all imitation Christians. —Jas. 1:22.



New Branch Home in NICARAGUA

By "Awake!" correspondent in Nicaragua

WOULD you believe it that in this twentieth-century machine age a two-story concrete-steel structure would be built from start to finish without the use of machine tools? Impossible, you say. But not so.

In the residential section of southeast Managua, Nicaragua, stands a beautiful, L-shaped structure built completely by hand. This is the new branch building and missionary home of the Watch Tower Society in Nicaragua. The building is modern in every detail, yet not a single power tool was used in its entire construction. From beginning to end some twenty-five men worked on it without machine tools. Foundation footings were dug by hand. Wood was planed by hand. Lumber was sawed and holes were drilled all by hand. Even the cement was conveyed to the highest and farthest sections by hand. It was not until the building was completed that the first machine tool was used. The machine was a polisher used to polish the terrazzo floor. This is truly a building in which its builders can take personal pride, for their hands in a most literal way built it.

Construction on this earthquake-resistant home began in February, 1962, and a year later, February 16, 1963, the building was dedicated to the glory of God and to the advancement of his purposes in the earth. Made of reinforced concrete and steel, this branch home is expected to stand for a long, long time.

For the most part Nicaraguans are not wealthy people. How, then, were they able to build such a lovely building? This home of some ten missionaries was financed and built by unsolicited contributions. Jehovah's witnesses and their companions in Nicaragua freely contributed to its construction. This fact becomes even more impressive when we realize that there are only 524 publishing ministers of Jehovah's witnesses in all Nicaragua, and no more than about ninety of these will be using the Kingdom Hall facilities located in the building, yet they all willingly gave of themselves and their substance. Therefore, their happiness is great.—Acts 20:35.

Almost everyone is curious to know what a new home or building looks like on the inside. One feels that way about this building especially, because it is not only a religious meeting center, but also an office, a storage room and a home all in one. Even before you enter the building you are impressed by the large, neat lettering above the spacious double-door entranceway. The letters, in Spanish, say: SALÓN DEL REINO DE LOS TESTÍGOS DE JEHOVÁ, which, in English, is: "Kingdom Hall of Jehovah's Witnesses." Beyond these double doors is the striking turquoise Kingdom Hall. It is immaculately clean, well ventilated, bright and cheery with color. You are immediately impressed with it.

Also on this first floor is a lobby for visitors, an office where the branch servant does his work and a kitchen where the missionaries prepare meals for themselves. Across the patio is a garage used for literature storage.

Upstairs are six bedrooms and a pair of bathrooms. Here is where the Watch Tower Society's missionaries live. There is excellent cross ventilation in every room. Numerous louvered windows encased in aluminum sashes add, not only to the beauty of the building, but also to the refreshing comfort of those who live there. Even the corridor, painted in a cool green, seems to be alive with a cool flow of air. What a blessing a cool breeze is in a tropical climate!

This lovely, two-story handmade home, dedicated to serve the needs of God-fearing people in Nicaragua, will for some time to come be the center of true worship in that land.

HONG KONG EXPANDS

By "Awake!" correspondent in Hong Kong

FOLLOWING their defeat of China in the Opium War in 1841, the British accepted an uninviting, barren island less than a mile off the southeast coast of China as spoils of victory. They gave it the Chinese name Hong Kong, meaning "Fragrant Harbor." But aside from its excellent harbor the island had little to recommend itself. It was only about the size of Manhattan in New York city, it had little arable land, hardly a level acre and it was cut off from cooling winds. The general view of the tiny colony was well expressed by the chapter heading of a book published at the time—"Hong Kong—Its Position, Prospects, Character and Utter Worthlessness from Every Point of View."

But despite the dire predictions that pronounced her doom Hong Kong has proved vigorous and tenacious. In 1860 she was strengthened by the addition of Stonecutter's Island and the Kowloon Peninsula. Then, in 1898, Britain obtained a 99-year lease on the New Territories, the mainland territory between Kowloon and the Sham Chun River, and including 235 surrounding islands. This acquisition of 365½ square miles of land area increased the colony's area to a little more than that of New York city.

However, these additions to the colony added few natural resources and little arable land. Nevertheless, the colony continued to grow and prosper. Today, besides the baby born every five minutes, as many as 150,000 newcomers a year immigrate to the little colony. From a mere 4,500 persons in 1841, Hong Kong has become a bustling trade and industrial center of 3,500,000 inhabitants that has made the world sit up and take notice. Last year tourists at the rate of 20,000 a month flocked to take a look for themselves.

Refugees Swell Population

From its beginning the tiny British colony has been a haven for those fleeing from trying times on the Chinese mainland. The first wave of refugees came with the Tai Ping Rebellion in 1850, and ever since, Hong Kong's population has been governed by conditions on the mainland. When Japan invaded China prior to the second world war, 600,000 refugees poured into the colony within two years. Thus when the Japanese attacked in December of 1941, Hong Kong was crowded with 1,600,000 inhabitants.

By the end of the war in 1945, however, the population had been reduced to less than 600,000 and the colony was in ruins. But when a postwar struggle for power on the mainland ensued, the refugees again began to stream into Hong Kong. When the Communists gained the upper hand in 1949, the stream became a torrent, and within a year the colony's population had swelled to 2,360,000. Finally, restrictions had to be placed on immigrants, but they

managed to sneak in anyway. Just last year there were more than 140,000 illegal entries.

Where to Put Everybody

The monumental problem facing Hong Kong's authorities has been where to put its three million new inhabitants since the war. Most of the land is considered unsuitable for habitation, it either being too swampy, in forests, badly eroded, or too hilly. Broken ranges of hills intersect the colony, with some two dozen peaks reaching from 1,000 to 3,140 feet into the air. As a result, 80 percent of the population are jammed into about thirty-six square miles—less than one-tenth of the colony's total land area—to make it one of the most dangerously overcrowded places in the world. From 1,800 to 2,800 persons are crammed onto every acre of its urban sections.

A large portion of this urban area has been obtained by pushing the hills into the harbor. Not only has this provided level land where the hills once were, but thousands of acres of land have been added where there once was sea. The size and shape of the Kowloon Peninsula have been altered by a series of land-fill projects that began in 1867. Up until the time of the Japanese invasion in 1941 a total of 1,425 acres, or more than two square miles of land, had been added in this way. Across the harbor on Hong Kong Island, the commercial city of Victoria and the flanking eastern and western suburbs have also been built on man-made land.

Since the war, these projects have gone ahead with ever-increasing intensity as the demand for habitable land has become more acute. Already about $60,000,000 has been spent on this work. On the northeastern shore of Kowloon Bay a whole range of hills has been leveled and dumped into the sea to provide a 514-acre site for the new industrial city of Kwun Tong. Its population is expected to reach 300,000 soon. Adjacent to this site is the runway of the new Kai Tak airport, which stretches more than a mile into the bay. This 800-foot-wide airstrip was also built out into the sea. And just eight miles northwest in the New Territories, about seventy acres have been added to build the new industrial town of Tsuen Wan. When completed, it will accommodate some 175,000 people.

Aside from Tsuen Wan, the principal land-fill operations have been restricted to Hong Kong Island and Kowloon Bay. This is where the bulk of the population lives, and where housing is a major problem. It has been tackled, however, by erecting multistory resettlement estates. These generally consist of six- or seven-story H-shaped buildings with single rooms, each room accommodating a family. Already more than 500,000 people have been lodged in these quarters, and further buildings will accommodate as many more in the next few years. Recently large twenty-story buildings designed for families of moderate incomes have also been constructed. But, despite the good progress, there are still more than 300,000 persons that do not have adequate housing. They sleep on the sidewalks, in hillside shanties or on rooftops.

The Problem of Water

As critical as the housing problem is, it is rivaled by the problem of providing the vast population with water. Even at the founding of the colony in 1841 freshwater was scarce, and by 1859 the water level of the few wells had sunk so low it was necessary to build a reservoir. Hong Kong's average yearly rainfall of about eighty-five inches occurs mostly during the months from April to September, and it must be held and preserved if there is to

be water during the dry winter months. Therefore, as the need arose for more water, additional reservoirs were constructed. By the time of the Japanese occupation during the war there were thirteen, having a storage capacity of 6,000,000,000 gallons.

With the postwar increase of population there was the need for more water, so after careful consideration a site for the mammoth Tai Lam Chung reservoir was selected in the western part of the New Territories. The project called for the construction of a gigantic 2,300-foot-long and 200-foot-high concrete dam that would hold back a reservoir containing 4,500,000,000 gallons of water. It took eight years to complete, but even before it was finished in 1960 the colony needed more water than it could supply. Just recently the critical water shortage necessitated limiting the running water to just a few hours a day.

So even before the Tai Lam Chung reservoir was completed, construction was begun on a yet larger reservoir on the island of Lantau. This project involved the sealing off of a large valley with an earth dam 2,300 feet long and with a maximum height of 180 feet. This Shek Pik dam, which is scheduled for completion this year, will back up a lake with a storage capacity of 5,400,000,000 gallons, a third of the colony's total water storage. The water will be transported by undersea pipelines to Hong Kong.

But even this Lantau water will not keep up with Hong Kong's thirst, so with future needs in mind the government plans to reclaim land from the sea for the storage of freshwater. There are many inlets and coves in the Hong Kong labyrinth that could be enclosed by a dam. The seawater would be pumped out to provide a basin for an immense freshwater lake that would be fed by streams from the surrounding hills.

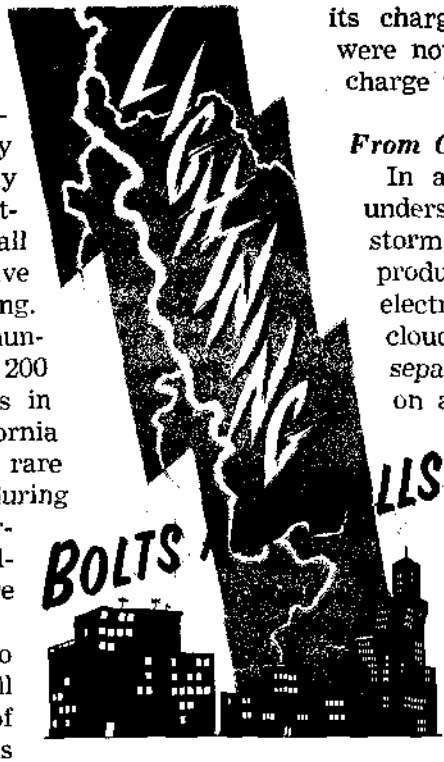
However, such a mammoth undertaking is not just in the realm of speculation. Already construction is under way in connection with sealing off Plover Cove, a 2,750-acre inlet in Tolo Harbor. The building of this mile-and-a-quarter dam is a gigantic project of world interest. When complete, the dam will extend thirty-five feet above the water and seventy feet below, and the reservoir will be able to hold 30,000,000,000 gallons of water, more than doubling the present storage capacity of the colony's reservoirs.

The problems that faced postwar Hong Kong indeed appeared insurmountable, and, while it is true that these to a large extent still remain, it is a marvel how Hong Kong has tackled them to become one of the thriving commercial centers of the present day.

No Images of the True God

● In his article "The Terminology of Old Testament Religion and Its Significance," G. Ernest Wright comments on the commandment given the Israelites not to make an image to represent the true God, Jehovah. (Ex. 20:4) The writer says concerning archaeologists: "We can nowhere place our hands on a figure of Yahweh [Jehovah]. . . . Canaanite cities possess quite a series of copper and bronze male figurines of a god, usually identified by archaeologists with Baal. When we come to Israelite strata, however, the series gives out. . . . In the city of Megiddo, for example, a tremendous amount of debris was moved from the first five town levels (all Israelite) and not a single example has been found as far as the writer is aware."—*Journal of Near Eastern Studies*, Vol. I, October, 1942, p. 413.

NEARLY 200,000 thunderstorms rage around the earth every day, releasing over 300,000 lightning bolts every hour. Our earth greatly benefits from this lightning, even though not all parts of the globe receive an equal share of lightning. In Kampala, Uganda, thunder is heard more than 200 days each year, whereas in certain parts of California thunderstorms are so rare that when one occurred during World War II, some persons scurried for their cellars, thinking they were being bombed.



How do you react to lightning? Do you thrill to its explosive display of power? Lightning is as much of a paradox as people's reactions to it, for, though it can be dangerous, it is most impressive and useful. What is lightning? How does it come about?

Our globe is a mammoth electrical storehouse, the earth having an abundance of electrons or a negative electric charge. The atmosphere, on the other hand, is positively charged, particularly the ionosphere. The electric difference is said to amount to 300,000 volts. Since the air that surrounds this earth is not a perfect insulator, electrons are constantly escaping from the earth into the air surrounding it. Each projecting point, such as a tree or building, is silently discharging electricity upward in the form of ions—invisible air molecules that carry minute amounts of electricity.

So much electricity escapes from the earth that our planet would lose much of its charge in a short time if it were not replenished. How is this charge restored?

From Cloud to Earth

In a way not yet completely understood by man, the thunderstorm acts like a huge dynamo, producing fantastic amounts of electricity. Within the thundercloud itself electric charges are separated; the top usually takes on a positive charge, the bottom, a massive negative charge. So strong is this negative charge at the base of the thundercloud that the electric difference between it and the earth reaches 100,000,000 volts, or about one million times the voltage of the electricity in your home!

Under such extraordinary electric pressure, a phenomenon now takes place. Streams of ions surge forth from the cloud-base toward the ground in what are called cloud "streamers." These downward traveling streamers are said to be the pioneers of the lightning flash. Their downward trip is not a smooth one, as they must blaze a trail. They do this in a successive number of steps, each from 30 to 300 feet in length. After each step there is a minute pause, as if the trailblazing cloud streamers were exhausted and needed time to recuperate.

Not only are streamers sent down from the clouds, but on the earth a positive charge builds up in the ground; these ground charges crowd into the area of approach of the cloud streamers. When the ground charge becomes great, streamers surge upward from the earth from elevated areas such as trees and church steeples.

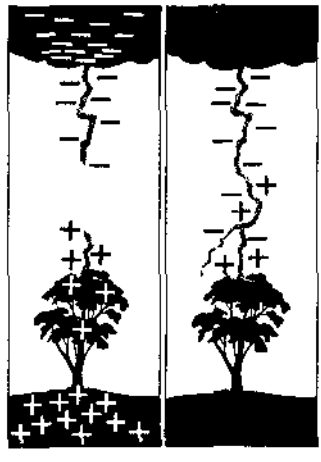
When the ground streamer meets the cloud streamer—lightning! There is a brilliant flash, as the cloud-to-earth path is completed. Upon contact, a deluge of electrons plunges earthward. What appears to be a single flash, however, is not often the case; for the flash is a composite event usually consisting of separate strokes, most frequently three.

Not always does the discharge from the earth's surface take place violently in the form of a lightning bolt, but it may give rise to what is known as St. Elmo's fire. This is the glow or fire that dances on trees and poles when thunderstorm clouds are about, caused by the low-flying negatively charged base of the cloud, which attracts a flow of positive electricity toward it from the earth. By such leakage, clouds dissipate their electrical tensions; otherwise bolts of lightning would occur more often than they do.

Safety Precautions

Since ground streamers rise from protruding structures, good sense tells one to keep away from elevated positions and projecting objects (or holding projecting objects such as umbrellas) during electrical storms.

Before the existence of ground streamers was realized, it was widely believed that prayer and the ringing of bells would keep lightning from striking church steeples. Old church bells may still be inscribed with the Latin words *Fulgura Frango* (I break up the lightning flashes). There was one measurable result of the bell ringing: many of the ringers were electrocuted while pulling the ropes. One writer of the eighteenth century records the death of over a hundred bell ringers in a period of thirty-three years, during which time almost 400 church steeples were hit by lightning bolts. When some churches came to be used as arsenals for gunpowder and artillery, the combination of steeple and powder magazine had disastrous consequences. A bolt in 1769 set off the vaults under the church of St. Nazaire in Brescia, Italy; the explosion destroyed a sixth of the city and killed about 3,000 persons. In 1856 a lightning bolt hit the church of St. Jean on the island of Rhodes, and the stores of gunpowder blew up, killing at least 4,000 persons.



Knowing how lightning behaves, one can take sensible precautions that may save one's life. Each year lightning kills about 500 persons in the United States alone; statistics show that nine out of ten persons struck by lightning were outdoors at the time. Many lives are lost by persons seeking shelter under isolated trees—about the most dangerous way to seek shelter. It is also dangerous to stand near wire fences. Out-of-doors the safest places are deep valleys or the foot of steep cliffs; depressions are safer than hilltops. It is also dangerous to be on a bicycle, tractor or other open metal conveyance during a thunderstorm. If you are out in the open and you have an auto nearby, head for the car; if it is entirely metal-enclosed it is one of the safest places to be during an electrical storm.

Perhaps you like to swim. Then remember: Avoid being in the water during a thunderstorm. The old fable that lightning does not hit water is not true. A swimmer who is near water that has been struck by lightning

could easily be paralyzed or electrocuted. Swimmers should get out of the water during storms and stay off beaches. If you are in a small boat, immediately head for shore. Large metal boats, however, do provide protection, much as an automobile does, the metal frame conducting current around the occupants.

Even when indoors it is wise to take a few precautions during electrical storms. Lightning could be brought into a home through electric or telephone wires, so it is best to avoid touching large metal objects. If telephone wires in your community are on overhead exposed poles rather than in underground cables, it is a good idea not to use the telephone during an electrical storm, unless absolutely necessary. It is also a good idea to postpone taking a bath until after the storm.

Not only is it wise to take certain precautions during lightning storms, but also much property damage can be avoided by installing lightning rods. The view that lightning rods are dangerous because they attract lightning is the exact reverse of the truth. It is by this very influence that the rod affords the desired protection. Since the rod projects from a building, its ground streamer reaches higher and so is the first to meet up with any descending cloud streamer. Immediately a circuit is formed whereby the cloud discharge travels to the point of the rod, down through the conductor into the ground without damage to the building. Only properly installed rods provide protection.

Cloud-to-Cloud Lightning

We are accustomed to think of lightning as going from cloud to earth, but most flashes occur inside the cloud itself or between clouds and so are not readily seen. Cloud-to-cloud lightning may be either horizontal or vertical, within clouds from front to back, or from upper clouds to lower clouds. In England only one out of every six lightning discharges is believed to reach the ground. In South Africa, where clouds generally fly higher, only one out of every ten flashes goes from cloud to earth.

Cloud-to-cloud lightning is also greater in magnitude than cloud-to-earth strokes. Whereas the stroke that reaches the earth is about a mile long, those between clouds are usually much longer. One was photographed that covered the distance of thirty miles!

The brilliant flash of lightning is believed to be similar to the light of neon signs. Just as a neon sign may take on different colors, so lightning sometimes is white, at other times yellow or even pink, depending on the impurities in the air.

Streak lightning is perhaps the most common shape. This kind of lightning looks much like a river system—like water pouring in from many tributaries, all emptying into the main river that flows directly to the sea.

A close relative of streak lightning is forked lightning. This is streak lightning that separates and enters the earth at two different locations.

An interesting shape seldom observed is ribbon lightning. Since the lightning path is essentially a channel of air, if there is a strong wind, this channel will be blown with it. Then if a number of lightning strokes follow each other in rapid succession, each will be a little farther away from the preceding one, giving the whole an appearance of a ribbon.

Heat lightning occurs when a thunderstorm is on the horizon, close enough for the light to be seen, but too far for the thunder to be heard. Closely related to heat lightning is sheet lightning. This can be observed when lightning strikes within the cloud, which in turn, diffuses the light,

giving the effect of the whole cloud being luminous, thunder sometimes being heard.

What about thunder? As the bolt of lightning cuts its channel through the air the temperature rises in much less than a second to about 27,000 degrees Fahrenheit, causing the air to expand with violent force, so creating very powerful sound waves that we hear as thunder. The rumble of thunder is caused by the number of separate strokes and echoes from nearby hills or mountains.

Thunder provides a convenient means for determining the distance of lightning. Sound travels about 1,090 feet per second, so by counting the time between flash and thunder, you can determine the approximate distance between you and the strike.

The Mysterious Lightning Ball

Of all the features of lightning, perhaps the lightning ball is the most mysterious. Known also to scientists by its German name, *kugelblitz,* it has often been relegated to the realm of folklore. But many and varied are the reports of people who claim to have seen the lightning ball—usually described as a luminous sphere, from six to eighteen inches in diameter and of almost any color, often bluish. It is described as floating through the air, gliding along a fence, entering a window, popping out of an oven or diving down a chimney into a fireplace, culminating its journey by disappearing, sometimes with a loud explosion.

Though many theories have been offered to explain the lightning ball, scientists have not yet been able to reproduce it in the laboratory.

Witnesses report that the fireball often leaves evidence of its heat. One report from Russia, in 1960, tells of the tip of an airplane propeller being partly melted by a lightning ball, at an altitude of 10,000 feet. In Germany one came down the chimney of a house, moved across the floor and out the door. A man in the London area reported that a luminous ball about the size of a large orange popped out of the sky, entered the room, scorching the window frame on the way in; then it dived into a small barrel filled with about four gallons of water. Suddenly the water boiled, he said, "for some minutes."*

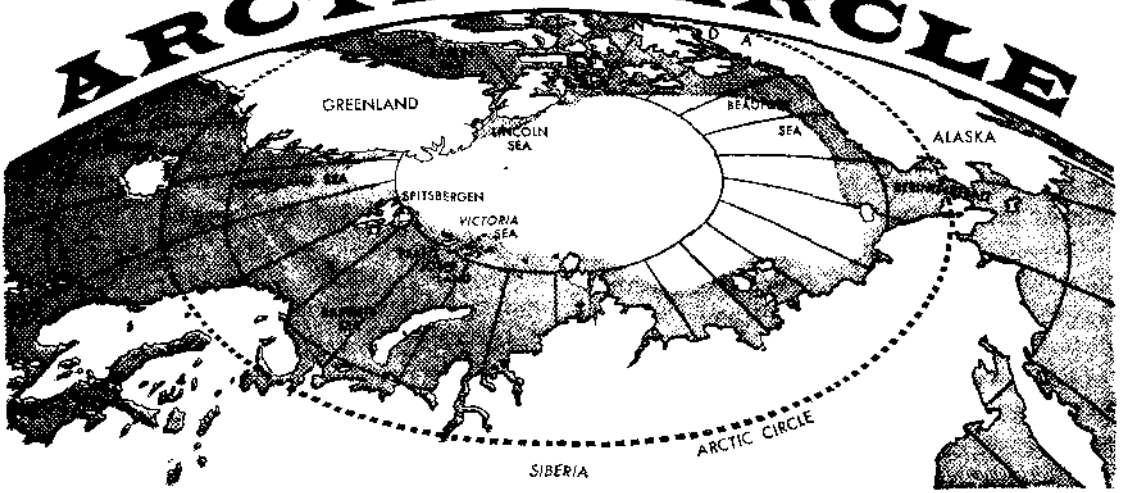
Though lightning balls may sometimes be confused with St. Elmo's fire, they are a distinct phenomenon. A color photograph of a pulsating ball of lightning was published in the *Scientific American* of March, 1963. "A brief survey of reported events," said that journal, "quickly convinces the skeptic that enough reputable observers have seen and possibly even photographed ball lightning to have no doubt that the phenomenon is real, although it is rare and as yet unexplained."

Despite a number of unknown factors about lightning, man does know that it plays a vital role in a twofold way: (1) It supplies enough negative charge to the earth to balance the earth's loss of charge to the atmosphere; (2) it supplies the earth with an estimated 100,000,000 tons of nitrogen compounds yearly, thus helping greatly to fertilize the soil. The lightning-nitrogen cycle is just one of many cycles that the wise Creator set in motion, that this planet might be man's ideal home, for "the earth he has given to the sons of men."—Ps. 115:16.

* *Daily Mail,* October 3, 1936.

Jehovah himself has become king! . . .
His lightnings lighted up the productive land.
—Ps. 97:1, 4.

North of the ARCTIC CIRCLE



BELOW the Antarctic Circle lies a vast continent about twice the size of Australia, but it is a wasteland where neither man nor land animal makes his home. How different it is north of the Arctic Circle! Here is an area where there are forests and trees, an abundance of animal life, and where the Eskimos, the Lapps, the Samoyeds and other nomadic peoples have lived for hundreds, and, probably, thousands of years. Today the permanent residents of this land of the midnight sun number into the hundreds of thousands, the majority of whom are Russians and Scandinavians.

A glance at the map will reveal that these people live on islands or at the top of the continents of Europe, Asia, and North America. Notice how this land area almost completely encloses the Arctic Ocean. The two main entrances into this ocean are through the narrow Bering Strait between Alaska and Siberia, and, on the Atlantic side, through the Greenland Sea between the islands of Spitsbergen and Greenland.

Actually it was not until about the end of the nineteenth century that it was known for sure that the top of the globe was entirely covered by water, this constituting a mighty ocean larger in area than the United States of America and well over two miles deep. Why the dearth of information? Because this ocean is hidden beneath a massive ice pack that varies in thickness from about nine feet in the summer to thirteen feet in winter. This shifting polar ice is worn like a cap slightly over one ear; on the Pacific side it reaches down some 1,200 miles from the Pole during the summer, but, because of the warming fingers of the Gulf Stream, it extends down only about half that distance on the Atlantic side.

Race to the Pole

At the turn of the century ambitious and adventurous men pitted their perseverance and courage against this ice pack

in a race to be the first to reach the very top of the globe—the geographic North Pole. Since the closest land area to the North Pole is over 400 miles away, one can appreciate the long and dangerous journey necessary to reach the coveted goal. Temperatures can plunge to fifty and more degrees (Fahrenheit) below zero. Gale force winds can spring up and open a channel of water in the ice, making a long detour necessary. The ice is uneven and pressure ridges rise like mountains, some of them fifty feet into the air. Over this shifting ice-covered, two-mile-deep ocean hundreds of miles from land, progress is not easy.

Early explorers found the going difficult. In the summer of 1893 the famous Norwegian explorer Fredtjof Nansen set sail from Norway in the specially designed ship, the *Fram*. His strategy was to drive into the ice pack off the New Siberian Islands and allow the ocean current to carry him toward the North Pole. The *Fram* was so constructed that, instead of crushing it, the pressure of the ice lifted the ship up on an even keel above the water, and there it rode for the duration of the drift. As Nansen anticipated, the *Fram* drifted northwest, eventually reaching a record latitude of less than 300 miles from the Pole. On August 13, 1896, after nearly three years of drifting, it finally broke out of the ice off the north coast of Spitsbergen.

In the meantime, on March 14, 1895, Nansen and a companion daringly left the ship and struck out over the ice pack for the Pole. Although coming closer than any humans before them, they were forced to turn back 242 miles short of their goal. After a long, perilous journey they were able to make it back to Franz Josef Land, and eventual safety.

After the drift of the *Fram*, Clements Markham, president of the British Royal Geographical Society, expressed the view of many explorers when he said: "Since Nansen's discovery that the Pole is an ice-covered sea there is no longer any special object to be attained in going there." But, nonetheless, intense rivalry flared as the international contest to reach the Pole was fanned by the public press. With the prospect of becoming an international hero, explorers pressed on in their race for the Pole.

The Goal Achieved

In March of 1900 Lieutenant Cagni of the Italian navy left from Franz Josef Land with ten companions in a well-planned quest for the prize, and although he fell 220 miles short, he surpassed Nansen's record. Cagni's record withstood two assaults by the ambitious American explorer Robert E. Peary, in 1900 and 1902. But Peary was not to be denied. In the spring of 1906 he and his party fought sixty-below-zero temperatures, a half gale and heavy drift to eclipse Cagni's record. This, however, did not satisfy Peary. His whole life had been devoted to polar expeditions with the end in view of reaching the Pole. So in February of 1909, at the age of fifty-three, he and his company set out from Cape Columbia on the northern end of Ellesmere Island for a final and all-out attempt.

Again low temperatures and violent winds were encountered and days were spent waiting for the ice to close over the broad black expanses of water that were opened up. By April 1 they had advanced 280 miles from Cape Columbia, and only 133 miles of ice-covered ocean separated them from their goal. At this point the last of the trailblazing parties turned back and Peary and five companions, four of whom were Eskimos, pressed on. On April 6 this party became the first to set foot on the North Pole.

Polar Travel Today

Less than five years ago another trip was made to the North Pole, but on this occasion the men enjoyed pleasant living quarters with temperatures never dropping to an uncomfortable level. Such were the conditions inside the nuclear submarine *Nautilus*, which, in the summer of 1958, ducked under the ice pack on the Pacific side of the Arctic Ocean and five days later emerged on the Atlantic side. This historic trip marked the first time a ship passed directly over the North Pole, at which point the water depth was measured at 13,410 feet, over two and a half miles!

The following year the nuclear submarine *Skate* not only reached the North Pole, but with a strengthened sail was able to break the ice, much like a whale does with its back. This allowed the ship to surface and the men to get out and walk around the same place Peary had visited just fifty years before. Observed the ship's captain on one such surfacing: "It is not every day a skipper can walk away from his ship and contemplate it from a distance while it is a hundred miles from land, in water more than a mile deep."

The advent of the nuclear submarine more than ever increases the value of the North Pole as an important military position. But it also opens up prospects of underwater shipping lanes that would cut by one-third the distances from Hawaii and the Pacific northwest to the ports of northern Europe; distances from Japan and the eastern shores of Asia would be cut even more. Some visualize atomic cargo fleets making regular trips through the recently charted depths of the Arctic deep. This also raises the question as to the prospects of surface shipping routes above the Arctic Circle. Can the northern shores of Europe, Asia and North America be used as shipping lanes, thus cutting by thousands of miles the distance between the Atlantic and Pacific Oceans?

Trade Routes

This question has been one of intense interest for the past several hundred years, and perhaps was even given consideration thousands of years ago. It is suggested that the ancient Greeks may have investigated the prospects of a northern sea route to the Orient. Although such extensive travel of the ancients may be contrary to popular opinion, the authority Vilhjalmur Stefansson noted that, with regard to the travels of men in pre-Christian eras, "today's scholars are beginning to realize that the safest guess about ancient man is a guess that he knew more than we suppose offhand. The risky guess is to suppose he knew only what we can prove."

The quest for a sea route to the Orient was renewed with passionate fervor by Europeans who were interested in obtaining the fabulous riches of China, which Marco Polo said so much about on his return in 1295 from extensive travels there. The overland route to China by camels was too long and hazardous. In 1497-98 the pioneer voyage by Vasco da Gama down the coast of Africa and around the Cape of Good Hope opened up a southeast passage, but, like the overland route, it was long and treacherous. The same was true of the southwest passage around the southern tip of South America, pioneered by the voyage of Ferdinand Magellan in 1519-23. So attention was turned northward.

Christopher Columbus thought China could be reached by sailing north, and from his time onward many explorers searched above the Arctic Circle for a passageway to the Pacific Ocean. In time the entire route from the Atlantic to the Pacific along both the Eurasian and the North American coast was navigated, but the ice-clogged sea and heavy weather pre-

vented the accomplishing of this on one voyage. It was not until 1878 that the Swedish explorer N.A.E. Nordenskjöld made the first passage across the northern waters from the Barents Sea to the Pacific. In his narrative regarding the voyage he said that it was made "without the slightest damage to the vessel and under circumstances which show that the same thing can be done again in most, perhaps in all, years in the course of a few weeks."

Today the Soviet Union makes extensive use of this northeast passage even though it is icebound nine months of the year and is hazardous because of fog and heavy weather during the open months. It is estimated by one authority that in 1954 between one and two million tons of freight were shipped over this northern sea route, and in that same year passenger service was also inaugurated along it.

By the mid-nineteenth century the entire northwest passage along the northern coast of Alaska and Canada had been navigated, with various routes among the northern islands being investigated. But still no ship had sailed the entire passage in one direction until the Norwegian Roald Amundsen accomplished the feat, reaching the Pacific Ocean in 1906 after a long trip that originated in his native Norway. Although this passage is shorter and is said to be easier to navigate than the northeast passage, it has not been utilized as extensively.

Northern Inhabitants

Whereas such men as Nordenskjöld, Nansen, Peary and Amundsen spent much of their lives north of the Arctic Circle in a quest for fame and a search for a northern seaway, this is not true of the Eskimos, the Lapps, the Samoyeds and many others who today make their home there. The ancestors of many of these peoples evidently lived around the top of the globe even before the Christian Era.

Ethnologists generally assume that the Eskimos sometime in the distant past crossed the narrow Bering Strait to settle as the sole native occupants all along the top of North America as far east as Greenland. A legend of the Eskimos gives evidence as to the actual origin of their race. The Arctic explorer Peter Freuchen said that "the Eskimos have, in their old tales, traditions of a flood." This legend, counterparts of which are found among most ancient peoples, supports the Bible record which shows that the races had their origin with the few survivors of the Noachian Flood some 4,332 years ago.—Genesis, chaps. 6-8.

It is suggested that, after their immigration into North America, the Eskimos became involved in vicious conflicts with the Indians, also immigrants from Asia, and, as a result, were forced right out to the Arctic coasts. This has been offered as an explanation for their extremely northern habitat. In any case, there are many blood-chilling stories of the massacres when these enemies met. Even as late as the present century the Eskimos retained such a dreadful fear that the cry of "Indians!" in an isolated Greenland settlement could throw the inhabitants into a panic.

The Eskimos, who now number less than 50,000, are said to be the only true arctic peoples. On the other hand, northern natives of Europe and Asia—the Lapps, the Samoyeds, the Yakuty, the Chukchi and the Koryaki—are offshoots of southern peoples with whom they keep in relatively close contact and from whom they do not differ racially and culturally. The Lapps, who now number only about 33,000, inhabit northern Norway, Sweden, Finland and part of Russia east to the White Sea. This area of about 150,000 square miles is called

Lapland. The Samoyeds and Yakuty live in north central Siberia, and the Chukchi and Koryaki live east of them toward the Bering Strait. Although these main groups of natives inhabiting the Arctic number less than 150,000, they by no means make up the majority of people now living above the Arctic Circle.

Above the Arctic Circle

Perhaps a question is raised in the minds of some as to whether there is a difference between the area referred to as the Arctic and the area north of the Arctic Circle. Yes, authorities draw a distinction, because in the Western Hemisphere there are typical arctic areas, such as the barren north of Canada and the glacier-covered southern part of Greenland, and these are below the Arctic Circle. Whereas in sections of Lapland well above the Arctic Circle there is a temperate climate where barley and garden vegetables are grown, and where the warm Gulf Stream keeps northern harbors ice-free the year around.

The Arctic Circle marks the latitude at which one encounters the strange phenomenon of the midnight sun. On the circle itself, located some 1,633 miles from the North Pole, there is one day a year when the sun does not set all night, and, likewise, in the winter, one day when it does not rise. As one moves northward the number of days of light and of darkness increase till at the North Pole there are roughly six months of continuous light and six months of polar night.

In recent years thousands of Scandinavians have moved to the land of the midnight sun because of the iron-mining industry. As a result, the Swedish town of Kiruna, located nearly 100 miles above the Arctic Circle, has swelled from only 312 residents in 1900 to some 27,000 today. Here the sun never sets from May 31 until July 14. Other towns have also experienced population increases. For example, the city of Murmansk located in Russian Lapland. Although it is almost 200 miles north of the Arctic Circle, it now has a population of more than 225,000.

The hundreds of thousands of travelers who visit north of the Arctic Circle each year certainly are impressed. They stand awe-stricken as they view the mighty snowcapped mountains and the beautiful waterfalls.

When coming in close contact with nature man finds himself very small and helpless. This is a wholesome lesson, and it is one that is impressively taught by the regions north of the Arctic Circle.

POLITICIANS UNDER PRESSURE

Sir Robert H. Davis, the diving historian, related the following incident to Captain J. Y. Cousteau: "Years ago during the construction of a tunnel under a river, a party of politicians went down to celebrate the meeting of the two shafts. They drank champagne, disappointed that the wine was flat and lifeless. It was under depth pressure, of course, and the carbon dioxide bubbles remained in solution. When the town fathers arrived at the surface the wine popped in their stomachs, distended their vests, and all but frothed from their ears. One dignitary had to be rushed back into the depths to undergo champagne recompression." —*The Silent World*, p. 25.

The Disease of "THE END OF THE ROAD"

By "Awake!" correspondent in Liberia

IT IS called the disease of "the end of the road" because it flourishes in rural communities and in out-of-the-way places where people do not enjoy modern hygienic conveniences. In these remote areas it opens huge oozing sores in its victims, erodes away their flesh, cripples and, in time, may disfigure features so horribly that they are sickening to behold. A rare, uncommon disease, you are thinking? By no means! In many tropical areas yaws has been the paramount problem in public health, oftentimes afflicting more than half the population. At the Second International Yaws Conference in 1957, it was estimated that in Africa alone there were some 25,000,000 cases of this disease of "the end of the road."

Those readers unfamiliar with yaws may wonder why they have not heard more about it. That undoubtedly is because they do not live in the tropics, the area lying on either side of the equator between the Tropic of Cancer and the Tropic of Capricorn. As *Manson's Tropical Diseases,* fifteenth edition, 1960, observes: "Yaws at the present day shows a striking limitation to the tropics, but it is a disease so readily communicable by direct contact that it seems remarkable that it does not spread in temperate regions."

Even when yaws is carried back to temperate zones by travelers from the tropics, it does not spread, and those with the disease are readily cured. It is therefore evident that the heavy rainfall and humidity, along with the fertile moisture-holding soil of the tropics, are necessary to support the culprit that causes yaws—the spiral-shaped microorganism *treponema pertenue.* "To sum up," yaws expert C. J. Hackett writes, "the conditions favoring the presence of yaws are those found in the poor personal hygiene of an isolated peasant community in an under-developed tropical or semi-tropical country."

Scourge of the Tropics

In the tropical areas of South America, Africa, India, the West Indies, Indonesia, the Philippines and other islands of the South Pacific, there are literally thousands of communities that fit that description. In the African country of Liberia, for instance, investigators F. S. Da Cruz-Ferreira and H. Sterenberg in 1956 found some 600,000 persons, or nearly half the country's population, to be suffering from yaws. They described it as the "most important health problem." Similarly, a few years ago yaws was called Haiti's "major public health problem," its prevalence "representing a serious epidemic menace."

Conditions were similar in many other countries. For example, the book *Recent Advances in Tropical Medicine,* third edition, 1961, reports: "Walters and Zahra (1957) noted that in certain areas of Eastern Nigeria one-quarter of the population showed clinical signs of yaws while positive serological tests were obtained in two-thirds. In the Western Solomon Islands, De Breau (1955) thought it probable that 90 per cent of the children were infected before the age of 5 years."

Its Relation to Syphilis

The microbe that causes yaws looks identical to the one responsible for syphilis, which is known as *treponema pallidum.* The history of each of the diseases is relatively short. Syphilis was apparently unknown until the time that Columbus discovered America toward the end of the fifteenth century, and yaws may be even more recent, since the earliest reliable accounts concerning it date back to only the seventeenth century. Some yaws lesions closely resemble those of syphilis, and there is a similarity in that both diseases have active and latent periods. It is also noteworthy that yaws victims have a certain immunity to syphilis, it being rare or unknown where yaws is prevalent.

On the other hand, yaws is not a venereal disease, not being transmitted by sexual intercourse; and, unlike syphilis, it is readily transmitted by direct contact between persons, or indirectly through contact with an infected article of clothing or the like. Simple skin contact is not enough, however; there must be some cut or abrasion to allow the *treponema pertenue* to enter. While yaws is usually contracted during childhood, the majority becoming infected before they are ten years old, it is neither hereditary nor congenital. A pregnant mother with yaws does not give birth to a child suffering from the disease nor one that will develop the disease, unless the virus is first introduced through a break in the skin after birth.

Although the differences are such that yaws and syphilis are generally recognized as two separate diseases, an authority observed some ten years ago: "Whether the organisms are in fact identical, and whether yaws is actually syphilis which has been modified over the centuries by such factors as a hot climate, the varying human host, the earlier average age at which the disease is contracted, and the extragenital route of infection is a question which has been warmly debated for decades."

Effect upon Victim

In rural tropical communities it is often the custom for children to scamper around barefoot and with little bodily clothing. Cuts and abrasions on feet and legs are common and so it is not surprising that the culprit *treponema pertenue* gains ready entry. Insects that feed on the matter from yaws lesions are often responsible for transferring the yaws microbe from the infectious sore of one person to the cut or abrasion of another.

After *treponema pertenue* gains entry into its victim, it is usually a matter of three to five weeks before the initial yaws lesion appears. It is known as the "mother yaws," and it occurs at the site where the yaws microbe invaded. The "mother yaws" appears as a yellow-red pimple that may grow to more than an inch in diameter. It erodes and ulcerates, and the dried exudate forms a crust. Eventually its appearance is that of a strawberry-like red mass, and for this reason the disease is also called *frambesia,* the French word for strawberry. A week or so after the appearance of the "mother yaws" the serologic tests for syphilis become positive and remain so unless rendered negative by specific therapy.

During the following weeks large oozing sores break out all over the body, and when the exuding clear serum dries, ugly crusts form. The individual lesion stands out from the skin level like a giant wart and, as the disease progresses, may be nearly two inches in diameter. In many cases the general health of the victim is not materially affected, although some experience low-grade fever, loss of appetite and loss of weight. Even the lesions may not be painful, but they can itch fiercely.

For a period of five years or so sores may develop, subside and recur at irregular intervals. Often the bottom of the feet are affected. These lesions, referred to as "crab yaws," are not only very painful, but they often disable their victim. In fact, in some places they constitute one of the chief disabling diseases of young men.

Eventually a stage of latency may be reached when all the sores finally heal. This, however, does not mean one is cured. The blood may still show positive when tested, and later, perhaps after many years, so-called "late lesions" break out. They are the tissue-destroying type and involve large areas of skin. Sometimes a finger can be put in a hole of eaten-away flesh, and, if the lesions occur at a joint, the muscles may become permanently contracted. Destructive bone lesions are frequent in this stage together with swelling, tenderness and pain. Frequently the mucous membranes of the mouth and nose are attacked, resulting in the bizarre "gangosa," in which all or much of the nose, as well as the lips, are eaten away. A gruesome sight indeed!

Cure and Control

But yaws never need progress to the crippling and disfiguring late stages. If it is treated earlier with just one shot of procaine penicillin G in oil with two percent aluminum monostearate (PAM) a remarkable cure is usually effected in a few days. In recent years well coordinated treatment campaigns have administered these shots to millions of yaws sufferers, and, as a result, yaws has all but been knocked out in many areas where it constituted the primary health problem.

Manson's Tropical Diseases, 1960, reports: "In Ceylon, Guadeloupe and Guam, yaws has disappeared. In Jamaica the incidence has fallen from 90 to 1 per cent. In the Marshall Islands it has fallen from 100 per cent to almost nil. In the Fiji Islands much the same transformation has taken place. In the Philippines the fall has been from 10 to 2 per cent." And the book *Recent Advances in Tropical Medicine,* 1961, observes: "In the Indonesian campaign, a follow-up examination nine months to one year later showed an overall cure rate of 84.7 per cent . . . Even greater success is reported by Petrus and Velarde Thomé (1957) to have followed the campaign in Haiti which covered 97.2 per cent of the population. Follow-up surveys showed the incidence of clinical yaws to be less than 1 per cent, in a country in which the disease had previously represented the greatest scourge to rural health."

So the prospects for wiping out this terrible disease look promising. Modern drugs at present are quite effective. But continued relief depends on the adoption of hygienic standards by those who customarily live in filth and squalor at "the end of the road." Unless treatment campaigns are accompanied with efforts to improve community sanitation, yaws is likely to recur. And since living habits change slowly, it will probably not be until the ushering in of God's new world that yaws will be permanently liquidated.

Speak PERSUASIVELY

IN YOUR daily contacts with other people, there are frequent occasions when you may find yourself striving to convince someone of the correctness of an opinion. It might be in such a small matter as the best road to take to a certain place or the superiority of a product sold in the marketplace. It might be within your home when differences of opinion arise. Or it might be with other persons regarding religious views. In any event, when you are convinced that something is right, are you able to persuade others that it is?

To speak persuasively one must have the right motive. Is he sincerely trying to benefit others, or is he trying to benefit only himself? Since self-interest is usually very evident, it can stifle persuasive speech. Moreover, if one speaks much of the time for the purpose of self-aggrandizement, then on an occasion when he sincerely tries to benefit others, his views may be rejected because he is known as one who is self-seeking.

Of all persons the true Christian will speak with the right motive, for Paul, an apostle of Jesus Christ, said: "Knowing, therefore, the fear of the Lord, we keep persuading men." (2 Cor. 5:11) The Christian's persuading of men, then, should be with this fear of the One whom God has made Judge of the living and the dead; hence the Christian will use persuasive speech to benefit others.

Listening and Questioning

Though you have the right view on a matter, still the person you are trying to help may have a different view. This will often require that you listen to the other person. Listening will help you to get a clear view of what he believes. Moreover, listening may furnish you with the basis for asking some thought-provoking questions.

A few well-chosen questions often bring to light the truth on a matter. In court cases, for instance, attorneys know the value of questions in what is called cross-examination. They regard cross-examination as one of the best means for discovering the truth and liken it to a sword for cutting through and destroying falsehood. So some pointed questions may often expose a weak case and prepare the other person for your view. On the other hand, if one did not happen to have the truth on a subject, then by listening and asking questions he may be able to see that his own case is weak. But if the other person does not have the truth on the subject, your questions, such as those asking for sound proof, may cause him to reappraise his view and be more receptive to your words.

Proof

Sometimes persons who hold a view that is widely accepted think that they are relieved of the burden of proof; this is especially true in the realm of religious ideas. Persuasive speech does not always require you to present proof for your view first; in some cases it may be better to let the other person carry his burden of proof. This is especially fitting when others believe something that you do not or when others bring forth false accusations. For example, what did the apostle Paul do when he was falsely accused before Gover-

nor Felix in the first century? Paul's enemies accused him of "stirring up seditions among all the Jews" and of trying "to profane the temple." Paul simply let the burden of proof rest with his accusers, for he said to the governor: "Nor can they prove to you the things of which they are accusing me right now." (Acts 24:5, 6, 13, 21) Paul let those who made false statements try to prove them, but he himself went on to show that his enemies merely had a religious grudge.

Hence there are times when it is proper to remind others that if they believe this and that, then what is their proof? For example, the religious doctrine of the trinity is widely accepted among the religions of Christendom. In a discussion of the topic, the one who believes it might be called upon to prove why he believes it to be true. Asked to furnish proof, a person in such a situation might realize that he believes it mainly on the basis that many other persons also believe it. But the fact that large numbers of persons believe a certain thing has little to do with its truth. At one time it was commonly believed that the sun moved around the earth; now the belief is that the earth moves around the sun. The same thing may be said of beliefs in the religious realm or any other.

To speak persuasively you must present proof, not assertions. This requires you to gather a number of facts from sources that are mutually accepted as authorities. So work toward that goal. For instance, in a discussion about the doctrine of the trinity, the one arguing in favor of it might be inclined to prove it solely by traditions. However, it could be pointed out that the Holy Bible makes it clear that man-made traditions really make invalid God's Word, as Jesus declared. (Mark 7:13) By proving that tradition is not a reliable authority, the Bible may then be used as a mutually acceptable authority.

So while listening to the other person, keep asking yourself, "What is his proof? What bearing does this or that statement have on the subject?" Ask questions if advisable; try to get a mutually acceptable authority.

Pitfalls to Persuasive Speech

When some persons lack proof, they resort to certain deceptive devices to try to win their case. Avoiding these fallacies, as well as being able to recognize them when they are used by others, is important in speaking persuasively. One of the most common fallacies many resort to if they lack proof is to shift attention from ideas to certain prominent personalities connected with those ideas. This device has been used so long it is known by a Latin name *argumentum ad hominem*—switching the argument from the issue to a man. Those with weak cases thus like to besmirch personalities to cover up the fact that they cannot prove their case in the realm of ideas. Stick to the issue.

Shifting ground is another deceptive device used by those who lack proof. They shift from the original proposition to another. The other person must watch for this and insist that they stick to the original issue. Unless he does this, the one trying to speak persuasively may be led from one subject to another, and he will likely fail to speak convincingly on the subject he considered vital.

Suppose something a person imagines has not really happened, but he wants to argue about what would have resulted if it had. He would be trying to persuade his listener by what is called a hypothesis that is contrary to fact. Suppose he asks you this question: "What would God have done if Jesus Christ had failed to keep his integrity?" The hypothesis is contrary to the fact of what actually did happen. The only way it could be known what God

would have done would be for those circumstances to have taken place. They did not.

Presenting *contradictory premises* is another fallacy to be avoided in speaking persuasively. Such a fallacy is the commonly asked question: "What would happen if an irresistible force met an immovable object?" The premises are contradictory and thus cancel out each other. The force would no longer be irresistible if it met an immovable object, and vice versa.

Be on guard against deceptive devices; and in convincing others of a truth avoid *such fallacies and support your belief with* convincing facts.

How You Say It

To speak persuasively it is not only *what* you say that matters but equally vital is *how* you say it! Stressing the importance of how you should say it, the apostle Paul wrote: "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one."—Col. 4:6.

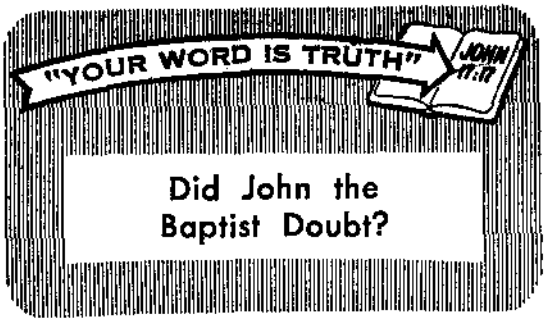
So there is an art in the presenting of information and facts, and we must realize this; otherwise even though we have the truth, our message might lose its force because of the way we say it. The apostolic counsel here shows the vital need to present the truth with graciousness, speaking in a kind, mild way that is profitable and upbuilding to others.

One might have reason to counsel another person as to the right way of doing *something, say, in how to present Bible* information. Yet though the counsel may be correct, it might not be presented graciously, with the result that the person to be benefited is really discouraged. Then the counsel would work to the opposite effect; it would not be beneficial.

If we will speak with graciousness, then we must guard against being discouraging when we want to be encouraging. Also, *we must guard against being cold and detached*, for how can we persuade others if we lack earnestness and sincerity? On the other hand, if we become too emotional and speak in an excited tone of voice, the listener may think either we are odd or we are trying to win our case with emotion rather than with reason and truth.

An angry tone of voice will likewise not help us to speak persuasively. Moreover, the Christian instructs "with mildness those not favorably disposed." (2 Tim. 2:25) If others are angry, the Christian is not to be so. You are not likely to convince a person that you are right if you first make him angry or enter into harsh contention. Instructing with mildness is *the proper way*. Hence God's Word says: "He that is sweet in his lips adds persuasiveness." (Prov. 16:21) So by speaking in unexcited, mild, pleasant and earnest tones, one adds persuasiveness to his speech.

Facts when presented in a fair, convincing manner, pleasantly and with graciousness, are powerful persuaders in causing others to acknowledge a truth that can benefit them. Do good with knowledge by *speaking the truth persuasively.*



Did John the Baptist Doubt?

THE Scriptures show John the Baptist to have been the forerunner or introducer of Jesus Christ. Concerning his baptizing of Jesus, John bore testimony: "I viewed the spirit coming down as a dove out of heaven, and it remained upon him. Even I did not know him, but the very One who sent me to baptize in water said to me, 'Whoever it is upon whom you see the spirit coming down and remaining, this is the one that baptizes in holy spirit.' And I have seen it, and I have borne witness that this one is the Son of God." —John 1:32-34.

By saying, "Even I did not know him," John did not mean that he was wholly unfamiliar with Jesus but, rather, that he did not know that Jesus was the Son of God, the Messiah, which is the point that he himself here emphasizes. John must have been familiar with Jesus, for he was his cousin. In fact, it is quite likely that his mother told him about some of the miraculous events that took place at the time of Jesus' birth.

But the question has been asked, Why, if John had supernatural testimony at the time of Jesus' baptism that Jesus Christ was indeed the Son of God, did John later send two of his disciples to Jesus with the inquiry, "Are you the Coming One or are we to expect a different one?"—Luke 7:19.

Does this mean that John grew weak in faith, because of his having been put in prison, and so doubted that Jesus was the Son of God? No, that does not seem to be a reasonable conclusion. Had John begun to waver in faith Jesus hardly would have testified regarding John the Baptist as he did right after John's disciples had come to Jesus with his question.

Said Jesus on that occasion: "Really, then, why did you go out? To see a prophet? Yes, I tell you, and far more than a prophet. Truly I say to you people, Among those born of women there has not been raised up a greater than John the Baptist." Would Jesus on that occasion have spoken so highly of John, had John begun to doubt?—Matt. 11:9, 11.

If John did not send this inquiry because of his doubting that Jesus was the Son of God, what caused him to send it? The explanation has been offered that John made this inquiry solely for the benefit of his own disciples who may have doubted. This may have been the case, but, in view of the fact that John sent this message after he was imprisoned, it would seem to indicate that there was more to it than just that.—Matt. 11:2.

Another explanation given is that John sent for this report, not because he doubted that Jesus was the Messiah, but because he wanted verification. It was a proper request for a confirmation of the announcement John had previously made of Jesus as the Messiah, and was comforting to him in prison.

However, there is yet another explanation that seems to be even more to the point, and the distinctive word John used on that occasion throws light upon it. He did not ask, 'Are you the Coming One, or are we to expect another or somebody else?' (Greek: *allon*), merely meaning numerically another. No, but he asked, 'Are we to expect still another or a *different* one?' (Greek: *heteron*), that is, a second or a different kind. That is, 'Is there yet to come another after you?' That is why

the painstakingly exact *New World Translation* as well as Rotherham's translation here read "different" instead of "another," so as to distinguish between the two Greek words *allon* and *heteron*.

From this it would appear that John was not at all doubting that Jesus was the Son of God. He had proof furnished him to two of his senses, seeing holy spirit come upon Jesus in the form of a dove and then hearing the voice of God himself say: "This is my Son, the beloved, whom I have approved." However, in view of his protracted imprisonment and the prospect of his being executed, John might have begun to wonder if there was not to be another, a still different one, one who was to come after Jesus, a successor, as it were, who was to fulfill all the hopes of the Jews. —Matt. 3:17.

In this connection it is of interest to note that at a much later time Jews who found it difficult to reconcile the prophecies concerning the sufferings of the Messiah with those that spoke of his triumph and glory endeavored to resolve the matter by teaching that there would be two Messiahs: Messiah Ben-Joseph, who would experience suffering, and Messiah Ben-David, who would fulfill the promises made concerning the glorious Kingdom rule.

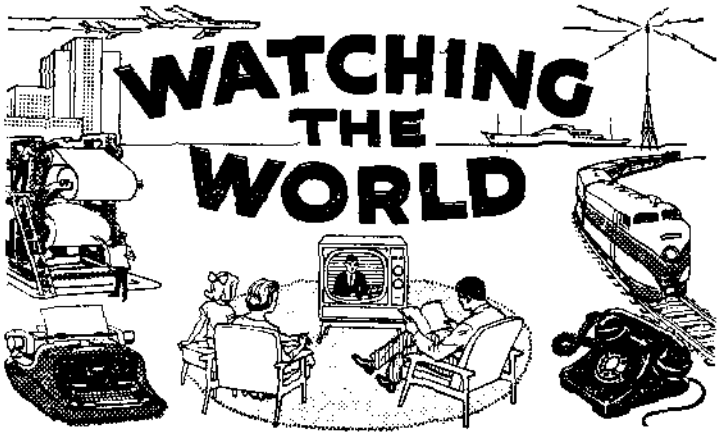
A comparison between the way Jesus answered John and the way he answered a question of his apostles is also enlightening. They had asked: "Lord, are you restoring the kingdom to Israel at this time?" Jesus did not answer "Yes," or "No," but diverted their question by saying: "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction; but you will receive power when the holy spirit arrives upon you, and you will be witnesses of me . . . to the most distant part of the earth." Had he told them at that time that he would not establish his kingdom for some nineteen centuries, they might have wondered. So he gave them to understand that they were not to be unduly concerned about the time element and stressed in what they were to be interested—in being witnesses of him.—Acts 1:6-8.

So also with John the Baptist. Jesus did not answer, 'Of course I am the one that was to come!' No, rather, "in that hour he cured many of sicknesses . . . Hence in answer he said to the two: 'Go your way, report to John what you saw and heard: the blind are receiving sight, the lame are walking, the lepers are being cleansed and the deaf are hearing, the dead are being raised up, the poor are being told the good news. And happy is he who has not stumbled over me.' " In other words, since John's question may have implied an expectation of Jesus' doing more than he was doing, such as freeing John himself, Jesus was telling John not to expect more than all this.—Luke 7:21-23.

So, in answer to the question, Did John the Baptist doubt? it must be said, No, he did not doubt that Jesus was the Son of God. But apparently he did wonder if still a different one was coming after Jesus to fulfill all the prophecies relating to the Messiah's glory.

ARCHAEOLOGICAL CONFIRMATION

● When German excavators cleared the ruins of a building in Babylon some years ago, they found tablets listing rations for captives and skilled workmen from many nations. Among them are named Yaukin (Jehoiachin), king of Judah, and other men of Judah.—*Biblical Archaeologist Reader*, 1961, p. 108; see 2 Kings 24:12-16; 25:27-30.



Witness Released!

◈ After having served four years and seven months of a five-year prison term in Communist China, Harold George King, a missionary of the Watch Tower Society, one of Jehovah's witnesses, has been released, arriving in Hong Kong on May 27. Brother King said he was "in excellent shape, mentally, physically and spiritually." Watch Tower Society missionary Stanley Ernest Jones, who was arrested at the same time that King was, namely, October, 1958, had been sentenced to seven years' imprisonment. It is reported that before leaving China Brother King was given a conducted tour of Shanghai and Canton.

African Unity

◈ In mid-May, the heads of 28 independent African states gathered in Addis Ababa, the capital of Ethiopia. Only three of the twenty-eight were independent at the close of World War II. African unity was the main item on the agenda. Two states were not invited—South Africa, because of its apartheid segregation policy; and Togo, because its present government did not receive approval. The heads of three other states did not attend the gathering but sent representatives. Ghana's president, Kwame Nkrumah, spoke out in favor of swift political unity. "We must unite now or perish," he said. A number of others supported a gradual approach to unity. Ethiopian Emperor Haile Selassie declared that "tradition cannot be abandoned at once."

Abortions in Japan

◈ Philip M. Hauser, professor of sociology at the University of Chicago, reportedly stated that as a consequence of the legalization of abortion in Japan, about half of all pregnancies in that country end in abortions. The *New York Times*, May 28, said that Hauser estimated the annual abortions in Japan at 1,500,000. Think of it: A million and a half "legal" murders every year! For the United States, he said, the figure was about 1,000,000 a year. Reliable figures in the U.S. are not available, because most abortions are illegal.

World's Jewish Population

◈ The Institute of Jewish Affairs of the World Jewish Congress states that the world's Jewish population now totals some 13,000,000. About 5,000,000 Jews live in the United States, 2,045,000 in Israel, 2,300,000 in the Soviet Union and 450,000 in Britain. In 1939 there was a world Jewish population of 16,763,000.

In 1,202 Languages

◈ According to the American Bible Society, the complete Bible is now translated into 228 languages and dialects, the "New Testament" into an additional 285, and portions of the Bible, such as the complete individual books of Matthew, Mark, Luke and John, into another 689, for a grand total of 1,202 languages and dialects.

Widows Increasing

◈ The U.S. Census Department says that widows have been increasing at the rate of 100,000 a year since 1943 in America. Now there are 8,250,000, or four widows for every widower.

Elected for Life

◈ The Indonesian Congress in mid-May appointed President Sukarno of Indonesia to serve in his office for life. "I accept the decision," Sukarno said, "in order to give leadership to the revolutionary struggle of the people of Indonesia."

Farmers Say "No"

◈ Wheat farmers in the United States rejected the government's price-support program for the first time. The government made a desperate effort to get the nation's abundant harvests under control. It attempted to put a lid on the amount the farmers could sell as well as grow. But this time the farmers felt the squeeze. They said "No."

Average Income

◈ A new report by the U.S. president's Council on Aging, as reported by *U.S. News & World Report*, May 27, reveals these facts about older people and their income: "There are nearly 18 million people over 65 in the U.S. today. 'Incomes are usually inadequate for even a modest level of living.' 'Half of the older couples in the United States have an income of less than $2,530 a

year, and half of them have more.' 'The average older person living alone has an income of only $1,055 a year.' Older men average $1,315 a year in income, the Council says, and older women only $900."

Needles in Orbit

◈ Four hundred million tiny copper needles, each thinner than a hair and three-quarters of an inch long, have been ejected into orbit around the earth. The purpose is to form a tiny copper belt around the earth so that a radio-communications system can be formed that cannot be jammed. The project was opposed by many scientists—particularly by astronomers.

Big Business

◈ *What is the biggest* business in the world? The U.S. government is. It is the world's biggest spender, lender, borrower, employer, property owner, tenant and insurer. Statistics compiled by former Budget Bureau Director Maurice H. Stans highlight these points about the U.S. government, as published by *Healthways:* The U.S. government "taxes and spends ninety billion dollars a year, which is one dollar out of every six dollars in goods and services produced in the country." It "employs two and one-half million civilians and two million, eight hundred thousand military personnel, which is one out of every thirteen persons employed in the United States." It "owns 767,766,434 acres of land, about one out of every three acres in the country." It "owns 421,360 buildings with two and one-half billion square feet of floor space, and leases 96,381,000 square feet of building space and 1,676,000 acres of land."

Water in Demand

◈ It is claimed that, unless drastic changes are made, in less than forty years 75 percent of the water in rivers and streams in the United States will have to be withdrawn to meet the nation's needs, although only 25 percent is being used at present. —*Science News Letter,* May 18, 1963.

Unfilled Cavities

◈ The U.S. Health Information Foundation said that the population of the United States has a total of at least 700,000,000 unfilled dental cavities—an average of about four per person. This total is being added to, rather than subtracted from each year, the report stated.

Deeper in Debt

◈ The U.S. government raised its debt ceiling from $305,000,000,000 to $307,000,000,000. The *Wall Street Journal* for May 16 said that "a further increase to $309 billion would go into effect from July 1 until Aug. 31. After that, the Treasury is expected to ask Congress for still another increase, possibly to $320 billion."

"Faith 7"

◈ U.S. astronaut Major L. Gordon Cooper, Jr., brought his spacecraft "Faith 7" safely down to earth on May 16 after a 22-orbit flight. In all, he traveled some 600,000 miles in 34 hours and 20 minutes. He manually controlled his capsule when his automatic controls failed. He landed his craft right on the "bull's-eye," less than four miles from the aircraft carrier Kearsarge. The 36-year-old, Oklahoma-born spaceman expressed wonderment at being able to see smoke curling out of houses in Tibet from more than 100 miles up. Space-agency officials called it a "textbook" flight and the astronaut's performance "superlative."

Priest Locks Church Doors

◈ When people began to drift out of the "Holy Trinity Church," in Newark, Notts, England, Roman Catholic priest Peter O'Dowd ordered the church doors closed. He told the parishioners to return to their seats. "I want you to stay," he said. "It is an insult to the Almighty—on Easter Sunday of all Sundays." At the end of the benediction, some ten minutes later, the doors were reopened. The exodus resumed.—*Daily Mirror,* April 15, 1963.

Divorce

◈ On the 1960 divorce-rate figures, there was a one-in-four risk for the British wife under 20 that her marriage would end in divorce. Sir Jocelyn Simon, president of the Probate, Divorce and Admiralty Division of the High Court, asserted that in 1960 under half the divorces were on the ground of adultery. Of these, over half were by husbands against wives. Then he asked: "Is it consonant with our ideas of justice that a husband who has enjoyed the services of his wife during her springtime and summer, should be able to cast her away in the autumn, and claim that the marriage has irretrievably broken down because he has no intention of returning to a woman who has lost all attraction for him?" The *Daily Telegraph and Morning Post,* April 8, said there was little support for those who asserted complacently that family life was becoming more stable. "In every year from 1958 to 1962 there had been an increase in divorce petitions filed, from 25,584 in 1958 to 33,818 in 1962. This year the figures were up again."

Church Attendance

◈ A time clock has come to church. The May, 1963, issue of the *Protestant Church* tells of a pastor in Kansas City, Missouri (U.S.), who has installed a time clock in the foyer of the church. The magazine says: "At Sunday services, churchgoers register

their presence by 'punching in.'" Attendance has been on the upsurge since the clock has been installed. In New York city a church has taken a hint from the attendance methods in industry and has provided for a coffee break right after Sunday services. Attendance at the church has reportedly doubled, but spirituality is obviously lacking.

Priest Criticizes Catholicism

◈ Roman Catholic priest Hans Kung, professor of dogmatic theology at the University of Tubingen in Germany, criticized his own church. According to the San Francisco *Examiner*, April 1, Kung called for at least three reforms in his church: (1) "Abolition of the index of prohibited books." (2) "Abolition of advance censorship of religious books." (3) "And abolition of what he called 'Roman inquisitorial proceedings' against the clergy." This paper quoted Kung as saying: "In the course of centuries many faults have been committed by and in the Catholic Church against freedom of conscience. . . . The inquisition, in particular, with its appalling trials, confiscation of goods, imprisonments, torture, and countless death sentences cannot be justified in any way whatsoever, however we try to understand it in the terms of the circumstances of the time." He called on the Catholic clergy of predominantly Catholic Spain to be the loudest in calling for tolerance of other religions. Will they hear? Will they heed?

Mental Illness

◈ Almost four out of every thousand persons of the population of Ontario, Canada, are on the books of one of the province's mental hospitals, said Dr. Dymond, Ontario's Health Minister. He called mental illness Ontario's "greatest health problem." The Ottawa (Can.) *Journal* reported that over 76 percent of the total health appropriation is being channeled to care for the mentally ill. Despite this fact, the problem is nowhere near checked. At present there are upward of 23,400 patients in Ontario mental hospitals and hospital schools.

Water Pollution

◈ Polluted water killed some 10,000 northward-migrating ducks on the Mississippi River. About 1,000,000 gallons of oil had spilled into the Minnesota River, which flows into the Mississippi. A broken fuel-oil pipe was the cause. Soybean oil came from a burst storage tank, also on the Minnesota River, and 1,500,000 gallons of it went into the water. A special report to the New York *Times*, April 28, said that the combination of the two oils soaked the ducks' feathers, "causing them to lose both their ability to fly and their natural buoyancy. Some sank so deep that only their bills were above water." Others perished.

Much can be said for education, but it is of little value if it is not used effectively. So it is with a knowledge of the Bible. You can enjoy lasting benefits and help others with the valuable pocket Bible manual *"Make Sure of All Things."* It quotes without comment related Bible texts on 287 subjects and 70 major topics. Send for your copy today. It is only 5/6 (for Australia, 6/-; for South Africa, 55c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the valuable pocket Bible manual *"Make Sure of All Things."* I am enclosing 5/6 (for Australia, 6/-; for South Africa, 55c).

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

GOD'S WILL and WHAT IT MEANS TO YOU

Have you ever seriously considered that God must have a will? Have you thought what it must mean to you? Have you considered the possibility that you *might not be fulfilling* God's will—in spite of your sincere effort? Have you prayed: "Let your will take place, as in heaven, also upon earth"? What is God's will for this earth? What is *your place* in that will? Can you be sure? Can you afford *not* to find out? Read these two amazing books, both based on the words of the "Lord's prayer." Read:

"YOUR WILL BE DONE ON EARTH"

AND

"LET YOUR NAME BE SANCTIFIED"

Both are hardbound books with title embossed in gold, totaling 768 pages. They highlight the remarkable prophecy of Daniel and the dramatic lives of the prophets Elijah and Elisha. Obtain both for only 7/- (for Australia, 8/-; for South Africa, 70c). Send now.

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the two rewarding books *"Your Will Be Done on Earth"* and *"Let Your Name Be Sanctified."* I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c). For mailing the coupon I am to receive free the two timely booklets *God's Kingdom Rules—Is the World's End Near?* and *Healing of the Nations Has Drawn Near.*

Name .....
Post Town .....
Street and Number or Route and Box .....
Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

Awake!

DOES YOUR CHILD BELONG TO THE STATE?

My years in prison in COMMUNIST CHINA

JULY 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. F. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

CONTENTS

Are You "a Friend of Peace"? 3

Worship That Pleases God 5

Does Your Child Belong to the State? 8

Watch Tower President Writes President of Liberia 16

Superhighways in the Sky 18

My Years in Prison in Communist China 22

"Your Word Is Truth"
"The Sun Kept Motionless" 28

Watching the World 30

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, July 22, 1963 | Number 14

Are you "A FRIEND OF PEACE"?

PEACE! How pleasant the very sound of the word! Peace is the state the Creator, Jehovah God, purposed for this earth and that he has promised someday will prevail—for is he not spoken of as "the God who gives peace," and his Son as the "Prince of Peace"?—Rom. 16:20; Isa. 9:6; Ps. 46:9; 72:7.

Most fittingly, then, God's Word recommends peace to us, saying: "Happy are the peaceable." "As far as it depends upon you, be peaceable with all men." "He that would love life and see good days, let him . . . do what is good; let him seek peace and pursue it." In sending forth the seventy disciples Jesus instructed them: "Wherever you enter into a house say first, 'May this house have peace.' And if a friend [son] of peace is there, your peace will rest upon him."—Matt. 5:9; Rom. 12:18; 1 Pet. 3:10, 11; Luke 10:5, 6.

Are you a friend or a "son" of peace, as though your last name or surname were "Peace"? Are you peace-conscious? What are you willing to do for the sake of peace? Peace between whom? Not peace between the nations of this world, for which of their rulers could you or any group of peace lovers influence? But you can do something about peace between yourself and the rest of the members of your own family, between yourself and those with whom you work, between yourself and those with whom you worship; in short, between yourself and your fellowman. Yes, you can be "peaceable with all men."

One way in which you can show you are a friend of peace is by refraining from saying what you think and feel when you are annoyed, irritated or angry. Instead, resolve as did ancient King David: "I will guard my ways to keep from sinning with my tongue. I will set a muzzle as a guard to my own mouth, as long as anyone wicked is in front of me." Or, if speech is advisable, remember: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up."—Ps. 39:1; Prov. 15:1.

For the sake of peace ignore insults, do not retaliate. Especially exercise care when another tries to provoke you to verbal or physical combat. Under such circumstances heed the counsel of Jesus: "Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him," thereby proving yourself a friend of peace.—Matt. 5:39.

Fallen human nature is prone to be selfish and vainglorious, both of which traits work against peace. Instead of yield-

ing to these fallen tendencies, pursue a peace-producing policy, such as the apostle Paul recommends: "Doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." In brief, avoid rivalry.—Phil. 2:3, 4.

Have you offended another? Then for the sake of peace make amends. At times it may even be wise to apologize when you feel you are in the right, paying back, as it were, that which you had not taken. (Ps. 69:4) As Jesus commanded: "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift." That takes humility, but is not peace worth it?—Matt. 5:23, 24.

But, above all, to be a friend of peace, cultivate the quality of love, for love removes ever so many causes of friction and strife. Is not love long-suffering and kind? It does not pay back evil with evil but suffers it. Yes, "it bears all things, . . . endures all things." How much friction and strife you can avoid by just being willing to bear and endure grievances! On the other hand, love will help to keep you from needlessly offending others, for it "does not behave indecently." And it "does not become provoked." What could be plainer than that? No question about it, love and peace go hand in hand. Such qualities as self-control, humility and contentment also help one to prove himself a son of peace.—1 Cor. 13:4-7.

Not that peace is the chief good. At times it must yield to that which is more important, namely, truth and righteous principles. You may not compromise these for the sake of peace. Thus in the interests of peace the patriarch Abraham let his nephew Lot choose the best pastures, but when Lot was taken captive together with all his household, to free him Abraham engaged in war. So there is "a time for war and a time for peace."—Eccl. 3:8; Gen. 13:8-12; 14:14-16.

Particularly would you at no time make peace with God's enemies, but, rather, follow the example of Jehu of olden time. When King Jehoram of Israel asked him: "Is there peace, Jehu?" Jehu replied: "What peace could there be as long as there are the fornications of Jezebel your mother and her many sorceries?" This is also in line with the words of the disciple James on the subject: "The wisdom from above is *first of all* chaste," and only "then peaceable, reasonable," and so forth. —2 Ki. 9:22; Jas. 3:17.

No doubt, one of the chief reasons why there are so many unhappy homes and so many juvenile delinquents today is that parents often do not draw the line between peace and principle. For the sake of peace in the home husbands and fathers often shortsightedly let their wives and children have their own way regardless of what is right, wise and best. Many husbands and fathers who have strong-willed or nagging wives or unruly children have thus surrendered their headship. But has this made for peace? No, it has only made for confusion, for neither lasting good nor peace can come from violating God's righteous principles.

So, for the sake of your own well-being as well as that of others, make a pursuit of peace, be peace-conscious, be a friend, a son, of peace, but never compromise principle for the sake of peace!

WORSHIP *that pleases* GOD

The Bible outlines it. Do you practice it?

ARE you affiliated with some church? If so, why do you attend its services? You may answer, 'To worship God.' But what do you do in church that constitutes worship that is pleasing to God? Is it the singing? observing some ritual? listening to a sermon? hearing a prayer and saying Amen to it? Are these the requirements for true worship, the observance of which is pleasing to God? Apparently many think so, but what do you think?

Do you agree with the popular slogan: "Go to the church of *your* choice"? Do you feel that if one worships the way he thinks best, it will be pleasing to God? Comments appearing in the press last year indicate that many people evidently are of this opinion. According to the Newark (N.J.) *Evening News* of April 15, one young man who was interviewed thought that "a person should join a church whose doctrines fit his beliefs." In the same survey, a Kansas youth said that individuals "should find a church they like just as they find a job that suits them." But is worship that suits the taste of the individual necessarily acceptable to God? What really constitutes worship that is pleasing to Him?

Not All Worship Is Pleasing

Every person sincerely interested in pleasing God will give serious and prayerful thought to these questions. They will observe that God does not accept all worship. For instance, when both Cain and Abel offered sacrifices to God, the Bible record informs us that he looked with favor on Abel's animal sacrifice, but rejected Cain's vegetable offering. Instead of accepting correction and 'turning to do what was good,' Cain was offended, and his bad heart condition was expressed in violence against his brother.—Gen. 4:3-8.

Does not this Scriptural example emphasize that God is not pleased with all worship? It also shows the need of humbly accepting correction from God's Word. It may be that we are not rendering the type of service that God requires. But when information from God's Word brings this to our attention, will it harden us as it did Cain? Or will we be humble enough to accept correction and bring our life into harmony with God's revealed will? In his sermon on the mount Jesus made clear that not all worship is pleasing to God; further, he showed the vital need of worshiping, not our way, but the way God requires.

"Go in through the narrow gate," Jesus encouraged; "because broad and spacious is the road leading off into destruction, and many are the ones going in through it." Who are among the ones traveling this broad road to destruction? Only nonchurchgoers? Only those that do not profess some religious faith? Jesus explained that many are *professing* Christians: "Not everyone saying to me, 'Lord, Lord,' will

enter into the kingdom of the heavens, *but the one doing the will of my Father who is in the heavens will.* Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness."—Matt. 7:13, 21-23.

These protesting ones perform acts of worship that they think are commendable, meritorious. Their worship is proper in their own eyes, but they never bother to consult God's Book of requirements with a desire to ascertain if it is right in God's eyes. They perform acts of worship, but contrary to the way God requires. It is their way, not God's. Thus, their worship is lawlessness, unacceptable and, therefore, is rejected.

Knowledge of God

In order to render worship that pleases God, one must first learn what 'the will of the Father' is. This requires taking in knowledge of Jehovah and his purposes. Because of the flood of false propaganda as to what is God's will, more than just a casual search is necessary. "If you keep seeking for it as for silver, and as for hid treasures you keep searching for it," the inspired proverb says, "in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." Such a diligent search of God's Word the Bible is essential for true worship. It is pleasing to God. Is there such a quest for Bible knowledge in your church? —Prov. 2:4, 5.

A Presbyterian minister explained, in the November 17, 1962, issue of *The Saturday Evening Post,* that this basic essential of true worship is absent from the churches. He described his efforts to stimulate spirituality among church members: I began calling on members telling them "what I thought were the main doctrines of our church and asking if they had any questions. Almost every time they would cough, hesitate, smile shyly, try to change the subject and as soon as possible rush me to the door. Soon it became difficult to find members at home. When they were home, many preferred talking at the door to inviting me in. . . . In another effort to develop members spiritually, I tried a church-wide program of small-group discussions in members' homes. No more than ten persons ever attended. Within two months the program was dead."

But it is not only the parishioners that are not seeking the knowledge of God. This minister, who was in charge of a church of more than 800 members, said that at meetings of ministers "we never discussed theological questions or how to meet better the spiritual needs of our communities. At ministerial meetings the talk was mostly about buildings, salaries, or membership-campaign gimmicks." Yes, the indifference of churchgoers toward the Bible is merely a reflection of the attitude of their overseers. On the whole, neither concentrate on seeking the knowledge of God. Therefore, their worship is not pleasing to God, even though they attend a church service that includes singing, ritual, a sermon and prayers. The above-quoted cleric saw no possibility of changing conditions in the churches, so he quit the ministry.

Public Expression of Faith

True worship does not stop with taking in knowledge of God, but includes publicly declaring these wonderful truths. The apostle Paul said that this is necessary for salvation: "For with the heart one exercises faith for righteousness, but with the mouth one makes *public declaration* for salvation." And the apostle Peter explained

that the purpose of the Christian congregation is "to offer up spiritual sacrifices acceptable to God." This means, he said, that each member " 'should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." —Rom. 10:10; 1 Pet. 2:5, 9.

The clergy have failed to equip church members with the knowledge necessary to perform this public worship that is pleasing to God. For this reason church members are not fulfilling the Christian requirement to witness to others. On this the Protestant magazine *The United Church Observer* observed: "One of the distinctive marks of the average church member today is his reluctance to witness to his faith . . . It is one of the tragedies of the modern church that it has generally been content to leave public witnessing to little groups of extremists."

READ THE NEXT ISSUE

- **Is Liberia Losing Its "Love of Liberty"?**
- **Christian Conscience and the State.**
- **Aiding the African People in a Time of Change.**

The situation is such today that many church members do not even know that it is 'the will of the Father' that they preach to others. But it is true. Jesus laid the obligation on *all* his followers when he said: "Go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." People may perform many wonderful works, even doing them in the name of the Lord, but if at the same time they fail to meet this Christian requirement, Jesus will say to them: "Get away from me, you workers of lawlessness." One must worship God's way! —Matt. 28:19, 20; 7:23.

Right Conduct

Although acquiring knowledge of God and sharing it with others are pleasing to God, if such worship is rendered by an immoral person it would be unacceptable. "In accord with the holy one who called you," Peter said, "you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.' " Thus, to be pleasing to God Christians must "put away all moral badness." Their conduct must be above reproach, exemplary.—1 Pet. 1:15, 16; 2:1.

The tremendous increase of moral badness today is evidence that the churches have failed to worship God his way. Right worship produces right conduct. But worship that fails to put emphasis on 'finding the very knowledge of God' and making a "public declaration" of it to others does not change lives for the better. A well-known physician made this observation in *Parents' Magazine* of November 1960: "A surprisingly high proportion of the juvenile delinquents brought to the courts of Boston and New York City have also been found to be regular church attenders, according to a study of the Harvard Divinity School. This study also shows that despite a country-wide increase in Sunday school enrollment from 51 per cent of the under-21 population in 1940 to 63 per cent in 1958, there has been a marked rise in juvenile delinquency." Does not this indicate the failure of the churches to inculcate the principles of God's Word? And does it not stress the need of taking in the knowledge of God?

Perhaps you have been unaware of God's requirements for true worship. If so, do not be offended when they are brought to your attention. Do not let correction affect you as it did Cain. Be humble. Examine God's Word. Your very life depends on your response to the knowledge it contains.—John 17:3.

DOES *Your Child* BELONG TO THE STATE?

By a lawyer who specializes in cases involving civil rights and religious freedom

DOES your child belong to you? "Well, of course it does!" you parents reply. "We brought this baby into the world. It's ours. We are going to raise it and educate it and love it. Does anyone even pretend this is *not* our child?"

But picture for a moment the case of a young father and mother with their first baby. They are in Greece. The spring sun is warm, with promise of life; a soft breeze comes in from the blue Aegean Sea. With the pretty, dark-haired mother tenderly holding her infant, they enter a building with a large open courtyard. Trembling and on the verge of tears, the mother lays the baby on a table for examination by an older man. Coldly he notes that the child is small, sickly. He says harshly: "That baby will not grow strong. Put him on the mountainside; let him die." A burly soldier roughly shoulders the parents out of the way, picks up the baby and marches away. The young mother collapses, sobbing; her husband tries to console her.

"What a horrible scene!" you say. "What warped imagination ever dreamed of such a thing?" But this was no dream. This cruel and tragic occurrence was repeated many times in the ancient Greek state of Sparta where the government under a cruel dictator adopted the view that children belong to the State. A child who was either deformed or sickly was left out in the hills to die. The children were taken away by the State. Officials made the decision; the parents had nothing to say.

You parents who love your children and hold them close in the family circle hate to think that such a terrible thing could even happen. You know the happiness of children, their gurgling laughter, chubby little arms around your neck, those soft, trusting eyes that look to you for care, instruction and wise decisions. Your love is their guarantee of food, warmth, education and the training of them to be mature, balanced people. You want to decide what things will be best for them. Could any public official possibly be as interested as you, or be as conscious of your child's welfare?

After all, who produced the child? Was it not the father and mother? Was this not according to the divine arrangement of the all-wise Creator who brought the first human pair together and gave them the privilege and happiness of bringing children into their home? By very design you parents are the natural guardians of your children. (Gen. 1:28) The State can provide utilities, such as water, electricity and schools, but the God-given provision of procreation and the decisions for the loving care of children the Great Provider has given to married couples, not to de-

partments of State or officials outside the family circle.

Even the law of free nations has recognized the divine source as well as the value of the parent-child relationship. Lord O'Hagan, a well-known Irish jurist, has explained it: "The authority of a father to guide and govern the education of his child is a very sacred thing, bestowed by the Almighty, and to be sustained to the uttermost by human law. It is not to be abrogated or abridged without the most coercive reason. For the parent and the child alike, its maintenance is essential that their reciprocal relations may be fruitful of happiness and virtue."—Re Meads, I.L.R. 5 Eq. 98.

This opinion wisely acknowledges that it is the Creator himself who has provided the family relationship, knowing that decisions for the welfare of a child would best be made by its own parents. But is this view accepted in all states?

Dictatorships, Where Children Belong to the State?

Rather, it appears that in totalitarian nations the opposite view is taken. Cruel dictators, hungry for power, have claimed that children belong to the State. On this theory the dictator can exploit the children for his own political advantage. It was Lycurgus, dictator of ancient Sparta, who originated the practice of abandoning to their death babies that were not thought likely to grow strong. Morality and family were nothing to him; children should be bred like horses or dogs—a master race! Wives should be ready to cohabit with any man likely to father a strong child. Under his cruel laws, all boys were taken from their parents at seven years of age to be raised in youth camps. Here they were taught to steal, to be hard, quarrelsome, ruthless. They did become like animals and are known to this day as the 'brutish Spartans.' How would you as a parent feel about having your son trained in stealing? Or your sick baby exposed to its death on the mountainside?

You may feel relieved that you did not live under the rule of ancient Sparta. But what of the twentieth century? In our time the Nazi dictator Hitler also regarded children as belonging to the State. He wanted a master race too. Under his Nazi system, and under the guise of medical and scientific enlightenment, boys were taken away from their parents to train them for the 'Hitler Youth,' and young girls to use them for breeding, out of wedlock, under medical supervision, resulting in their eventual destruction, morally and spiritually. How would you feel about your son's being trained to be a little Nazi? Or your daughter taken by the State for a life of immorality? Officials made the decision; the parents had nothing to say.

It is not even necessary to look back to Nazi Germany. In Red China, today, the industrial "great leap forward" has also broken many families. Fathers and mothers are in labor battalions; children are raised by the government. Once more officials make the decision; parents have nothing to say.

To Whom Do Children Belong in Western Nations?

After viewing the evil of dictatorship, you parents will say: "I'm certainly glad to live in a democracy, some place where I can make decisions for my children, where they do not belong to the State."

You have reason to be glad, if democratic principles of law are followed. Consider, for example, the fine statement of an American judge that protects parental control: "We have not yet adopted as a public policy the Spartan rule that children belong, not to their parents, but to the state. As the law stands, the parents for-

feit their natural right of guardianship in cases where they have shown their unfitness by reason of moral depravity."—Re Tuttendario, 21 Pa. Dist. R. 561.

Parents under this principle have guardianship save in cases where unnatural parents neglect or mistreat their children and endanger their welfare. "Neglect" is defined as "negligence, habitual want of regard." When there is *real* neglect state agencies can properly take over custody from such irresponsible parents.

But how is neglect to be proved? The proper course for free nations was outlined by a Canadian judge: "A parent's rights to the custody and upbringing of the child are sacred and not easily lost . . . the state steps in, and *after due judicial inquiry*, if the child is found to be in fact a neglected child, it is made a ward of the Children's Aid Society."—Re Chiemelewski, 61 O.L.R. 651.

Lord Justice Bowen, a British judge, explained the limitations that properly restrict official interference with decisions that are made by the parents: "It is not the benefit of the infant as conceived by the Court, but it must be the benefit to the infant having regard to the natural law which points out that the father knows far better as a rule what is good for his children than a court of justice can . . . excepting cases of immorality, or where he is clearly not exercising a discretion at all . . . it is not mere disagreement with the view taken by the father of his rights and the interests of the infant that can justify the Court in interfering. If that were not so we might be interfering all day and with every family."—Re Agar-Ellis, 24 ch. D. 317.

The principle outlined in this judicial opinion is very important. If the parents are seriously endeavoring to exercise their discretion and to make the best decision they can for the child, there is no basis for state officials to overrule the parents and to impose another decision. Only when parents have failed to care and make *no* decision is there neglect. Then the State can intervene.

Insofar as parents and children have the protection of these good principles they can be grateful. But just how strong is that protection? More and more there is a tendency of courts and minor officials to depart from respect for the family and to overrule parental decision by imposing, instead, official decision.

Magistrate O'Brien of Wakefield, England, has pointed out in the *Times* (London, March 21, 1960) the danger of such official interference: "The welfare state has brought into existence procedures by which the natural rights of parents over their children can be encroached upon out of the highest motives. Those of us who are magistrates are constantly under the temptation to assume that we know better than deviant parents and others how their children should be looked after . . . The powers we possess are excellent in themselves, but their abuse can lead to a new and subtle form of tyranny."

Abuses Lead to Tyranny

The above statement was made by a judge when discussing the cases of children of Jehovah's witnesses that have arisen over the worldwide controversy about blood transfusion. In these cases officials and courts even in the Western world are not confining themselves to seizing children where there is real neglect, "habitual want of regard," or a refusal of the parents to make a decision. The word "neglect" is being stretched far beyond its real meaning in order to justify invading the family circle and substituting official decision for the views of sincere and conscientious parents who love their children and are trying to do what is best for them.

That there is no real neglect is made plain by a statement in the *Medical Journal of Australia:* "Few people would think of disputing the need to intervene when a child suffers because of the carelessness, indifference or frank hostility of the parent, but in the present instance none of these elements may be present. The parent, convinced on religious grounds that a blood transfusion would be a spiritual disaster for the child, acts sincerely according to his lights, and our disagreement with his view, no matter how strong it may be, provides no grounds for impugning his concern for the child's best interests."

A Canadian paper, the Kingston *Whig-Standard* (October 4, 1962), accused the local officials of "Playing God" and said: "A child loved, controlled and cared for can never be a neglected child in any sense of the term . . . society is also guilty of permitting once more the outrage of reaching inside a home to snatch away a child, largely because the community does not agree with the religious views of the parents."

But these official invasions of the family circle are not confined to Canada. In England it was revealed in September, 1962, that the Ministry of Health had sent out to doctors a year earlier a secret instruction telling them how to protect themselves legally when they take the dubious course of giving blood transfusions to children without the parents' permission. Why secret? What was the Ministry of Health afraid of? The same problem of disagreement with medical practice had been known for more than fifty years with respect to other groups such as the Roman Catholics and Christian Scientists. Why was a secret order necessary to deal with the infinitesimal number of cases involving children of Jehovah's witnesses?

The answer, of course, is that many newspapers around the world have whipped up such an emotional storm over this matter by their exaggerated presentation of the cases, that people have wholly lost sight of the basic questions involved.

In Australia seven different states of the Commonwealth have in a short period passed laws to enable doctors to force blood transfusion on the children of Jehovah's witnesses against the will of their parents. Only blood transfusion can be given in this manner without trial and without parental consent. No other form of medical treatment has been put in such an exalted position. Australia, as a democratic state, prides itself that "the law is no respecter of persons." But Jehovah's witnesses are the only group whose children can be removed from them in this way without the formality of a trial. New Zealand has recently passed a law to the same effect. Just as in Sparta and Nazi Germany, officials make the decision; the parents have nothing to say.

Some may feel that these official encroachments are justified because there is an emergency need for what the newspapers always describe dramatically as "lifesaving blood." But is this really so? Surprisingly enough, at the very time administrators and legislators are bending every effort to force blood on Jehovah's witnesses, thoughtful doctors are admitting that blood transfusion is a medically dangerous practice, the use of which should be greatly restricted.

Recently there was published in the United States an authoritative textbook for surgeons edited by Drs. Artz and Hardy. It is entitled "Complications in Surgery and Their Management." One section is "Complications of Blood Transfusions." The subheadings are helpful in demonstrating the number of different dangers that arise: "Hemolytic Reaction,"

"Allergic Reactions," "Bacterial Contamination," "Pulmonary Congestion Not Attended by Circulating Volume Overload," "Circulatory Overload," "Cardiac Arrest," "Transmission of Disease." Under the heading "Cumulative Mortality from Complications of Blood Transfusions" the following statement appears: "The annual mortality from only 3 complications of blood transfusion (hemolytic reactions, overload and serum hepatitis) is computed to be 16,500. Although some assumptions used in arriving at this figure may be challenged, *one cannot dispute the fact that there is a tremendous loss of life and induced illness from this procedure,* which is intended to be therapeutic. In terms of disability and loss of life the sequelae of blood transfusions rival some of our major public health problems."

Note the admission, "there is a tremendous loss of life and induced illness." The figure of 16,500 dead would mean a line of corpses sixteen and a half miles long! This is from only three of the many complications. *In addition* there is the illness caused by such treatment.

Another medical writer, Dr. Walter Alvarez, writes: "It is really hard to understand why, when the risks are so great, thousands of us doctors keep ordering transfusions."

"When the risks are so great" and with an annual line of sixteen and a half miles of corpses to prove it, this is the medical practice that legislators, judges and doctors are forcing on helpless little children whose parents are trying to protect them!

When cases involving blood transfusion are heard in court, much is said about the risk parents are taking if they do not allow this treatment. As a rule no mention is made of the risks if they do. In honesty doctors should admit there are risks on both sides. Otherwise only half the story is being told. When there are two risks a decision must be made as to which one will be accepted, and this is a decision that properly belongs to the parents. No decision is neglect; but if the parents elect one risk instead of the other there is no neglect, no basis for official interference.

In Canada an official of the state agency known as the Children's Aid Society openly announced on the radio (March 28, 1960) the dictatorial theory that "parents don't own their children." To prove this the Children's Aid Society at Vancouver, B.C., acted on the 29th day of January, 1963, to seize without trial Christopher Wolstenholme, three years old. Since the parents had exercised their discretion by electing not to risk a blood transfusion, the state officials pretended the boy was neglected. The officials were ready to take the risk; it was not their child. He was given a blood transfusion. He was returned to the sorrowing parents a few days later. He was no longer neglected; he was dead! The decision of the parents had been overruled. At Galt, Ontario, Canada, a baby girl was born to Mr. and Mrs. A. Livingston on August 26, 1962. The Children's Aid Society demanded that custody be taken from the parents on the ground the child was "neglected." A doctor swore that without a blood transfusion she might die "in a matter of minutes." The judge, in consternation, quickly made the order, though it was Sunday and the order was obviously illegal. The baby was rushed to the Sick Children's Hospital in Toronto, where the doctors are more knowledgeable and less excitable. The child was held for eleven days and released to the parents without either receiving or ever having needed a blood transfusion. The alleged emergency that was the basis of snatching the baby from her parents was a product of the imagination of the doctor involved. Again the decision of the parents was overruled.

There was a similar case of imaginary emergency at Lagrange, Indiana, January 30, 1962, when a court removed from his parents custody of eight-year-old Dennis Johnson, following an accident. The local officials all appeared prominently in the newspaper. Many people in the area were convinced the child's life had been saved by a blood transfusion. In fact, he did not get one at all because he did not need it. Seizure of the child was a wholly gratuitous attack on the rights of the family.

These cases of seizure of children follow a pattern that is very dangerous from a legal standpoint and creates a menace to all families. The "emergency" is treated as an excuse for ignoring all the elements of a fair hearing and for denying children the protection of parental as opposed to official decisions. In one recent case in Ontario, Canada, an emergency lower court order of this kind was reviewed by a judge of the Supreme Court. In quashing the order the Court said: "Was there a hearing in the sense that this word is understood in our courts with all its attendant requirements of natural justice? . . . I am unable to say that the haphazard affair which emerges from the transcript meets this test." (*Forsyth* v. *Children's Aid Society,* 1963, 1 O.R.P. 49) Instead of a "due judicial inquiry" this travesty of justice could not be classified as a hearing at all.

Respecting this case the Kingston *Whig-Standard* said editorially: "The question of the interference of officials or quasi-official individuals with the unique, sacred, relationship between loving and conscientious parents and the children of such parents is something which requires the most careful and dedicated consideration of every citizen . . . In Kingston we have just seen another child of parents who happen to be members of the sect of Jehovah's Witnesses taken away from those parents without even the formality of a court hearing in which the parents could plead." When things like this can happen, how safe are *your* parental rights?

In the United States there is a constitutional guarantee of "due process of law." Nevertheless, orders seizing children have been made without so much as notice to the parents. All the nations mentioned are democratic states of the Western world. Yet public officials, judges and legislators have transgressed proper legal principles in their eagerness to invade the families of Jehovah's witnesses and to snatch away children on the flimsiest pretext.

Decision is denied to the parents and made by the State. So how much difference remains between what is done here and the practices of dictator nations where public officials openly and without pretense make decisions instead of the parents? Is there any remaining distinction? Parents, is this what you would want to happen to your child—to have it taken away by public officials stampeded by an imaginary emergency and without giving you the elements of a fair hearing?

Emotional Storm

What is it that is causing such a storm? Why should public officials break the law, seize children and conduct court proceedings in great emergency, producing inciting headlines in the newspapers? Is blood transfusion really that valuable?

One prominent Canadian physician, Dr. F. B. Bowman, has published an article (*Maclean's,* August 26, 1961) entitled "Three Blood Transfusions Out of Four Are More Likely to Harm than to Heal." He described them as "a needless and sometimes fatal risk to the patient. . . . Many doctors share my view that giving blood transfusions has assumed the proportions of a fad." Another, Dr. Bruce Chown of Winnipeg said: "Blood has al-

ways had a mystical quality; its use in the operating room is more often mystical than scientific."—*Canadian Medical Association Journal, Vol. 77, p. 1037.*

Some other doctors have been honest enough to admit that the problems have been created by the prejudice and intolerance of the doctors themselves. Drs. M. Minuck and R. S. Lambie at St. Boniface, Manitoba, published (May 27, 1961) in the official journal of the Canadian Medical Association a fair discussion of the proper means of medical treatment in the cases of Jehovah's witnesses. They said:

"Recently . . . the doctors practising at our hospital were called upon to treat several patients of the Jehovah's Witnesses religious order. The problems presented by such patients stimulated a great deal of discussion, discussion which soon pointed up the fact that there exists considerable *confusion, emotional bias, intolerance,* and *ignorance* not only with regard to the tenets of the Witnesses' faith but also to the legal and ethical responsibilities involved in their medical treatment. . . . We cannot stress too strongly the sincerity with which the Jehovah's Witness believes that he must not violate the Holy Scriptures."

Many sincere people have been led to the emotional view that what is being done in the cases of Jehovah's witnesses' children is a necessary part of public care of children. But when the doctors admit that the treatment is a "fad," "more mystical than scientific" and that the medical teams are in these cases motivated by 'confusion, emotional bias, and intolerance' we begin to get to the bottom of this. Does it honestly sound as though there is concern for children, or is this controversy a mask to disguise persecution of a minority?

Consider a recent experience in England. The joint chairman of the British Medical Association and Association of Magistrates appeared on television with one of Jehovah's witnesses at Cardiff, Wales. During the discussion prior to the broadcast the chairman admitted that problems had arisen where the conscience of Christian Scientists had conflicted with medical recommendations. Had any action been taken? No! Catholics too had disagreed with certain medical decisions. Action taken? None. What about Jehovah's witnesses; have you had any cases arise? No, not here. "Then why have you made a special ruling relating to cases of Jehovah's witnesses, which have never arisen, while totally ignoring the problem of more powerful groups that have already confronted you?" "I don't know."

A Canadian newspaper, the Toronto *Daily Star* (December 11, 1958), has pointed out the danger of extending state power over children:

"The Witnesses are not the only religious group which collides with 20th century scientific practice. Christian Science doctrine has nothing in common with modern medicine. Roman Catholic doctrine conflicts with some medical practice, when it forbids birth control by mechanical means or abortion even when the life of a woman may be at stake. Yet there is no mass outcry because of these beliefs, and properly so . . . (The) Witness lawyer poses a danger: 'If one of the Witnesses can lose custody of his child because he disagrees with a certain form of medical treatment, then any parent who happens to disagree with any form of medical treatment can immediately have his child removed from his home and declared a neglected child.' If precedent widened out to snatching children for other medical treatment, let us consider first how much medical treatment of just 50 years ago is now regarded as useless or even harmful."

Other religious groups have disagreed with medical practice for years and no one

ever got very disturbed about it. If it is proper to seize as "neglected" the children of Jehovah's witnesses when they disagree with a medical doctor, it must be equally proper to seize without trial the children of Roman Catholics and Christian Scientists or anyone else who dares have an opinion different from any doctor.

The threat to Roman Catholics was recognized by an official Catholic newspaper, the *Canadian Register* (January 14, 1961), which commented editorially: "It is only one step from imposing blood transfusions on patients by law to subjecting patients to sterilization and abortion on therapeutic grounds . . . because this obligation rests on the conscience of the patient, no medical or civil authority has the right to force him to accept such treatment against his conscience . . . And since the responsibility for the life of a child rests on the parents . . . the state cannot force them to subject the child to treatment which they consider morally wrong."

Time to Call a Halt

You parents reading this article may not all be concerned at the moment about blood transfusion, but the real issue is: Do you want to make decisions for your family? As public officials more and more adopt the view that children belong to the State, that officials and not parents will make the decisions for families, what protection remains for you and your children? Do not assume it cannot happen to you. It has already happened to Jehovah's witnesses. Their children are already being treated as belonging to the State and official decision substituted for the views of loving parents.

But how can other groups be touched? A doctor in France recommended that a young married woman should commit adultery as "urgent treatment," in his "professional opinion, the only one capable of saving her." Would it have been neglect to refuse such therapy? It is not unusual for psychiatrists to recommend sexual relations outside marriage as a health measure. How would you feel if your children were removed as "neglected" because a state expert decided your ideas of moral cleanness were old-fashioned and should not interfere with "necessary scientific treatment," that is, sexual immorality? Should a young Catholic woman or girl be taken from her family and subjected to the medical treatment of abortion? Sterilization and even euthanasia are other practices that have been recommended at times. The road of discrimination, once embarked upon, is long and slippery.

When state officials are allowed to decide what is good for other people's families, then children in essence belong to the State and the door is open to all the evils and vices of dictatorship. The brutish Spartans, the cruel Nazis, and other States that followed the evil practice of breaking down the family circle have all disappeared from history. Other nations that adopt the same practices will come to a similar end.

It is time for judges, public officials and professional men to call a halt to the "subtle tyranny" of official and State control over the families of responsible and conscientious parents whose only real offense is that their opinions differ from the currently accepted thinking of the majority! As Lord Atkin, respected Catholic historian, once said: "The most certain test by which we judge whether a country is really free is the amount of security enjoyed by minorities."

Parents, too, need to realize what it means when children of a sincere Christian group in their midst can be removed without as much as a trial. All families are threatened by the precedent created. It is time to call a halt.

WATCHTOWER PRESIDENT

WATCH TOWER
BIBLE AND TRACT SOCIETY
OF PENNSYLVANIA
OFFICE OF THE PRESIDENT
124 COLUMBIA HEIGHTS, BROOKLYN 1, NEW YORK, U.S.A.

April 17, 1963

His Excellency
President W. V. S. Tubman
Executive Mansion
Monrovia, Liberia

Excellency:

Today we received a cable from Mr. John Charuk, branch representative of the Christian organization known as the Watch Tower Bible and Tract Society in Monrovia, reporting that you have ordered missionary representatives of Jehovah's Witnesses from the United States, Canada and other countries to leave Liberia within two weeks or be deported.

We protest this action and urge you to reconsider and rescind this order lest you be found to be fighting against the preaching of the Kingdom message. Since 1946 Jehovah's Witnesses have been peaceably carrying on their Christian missionary work in Liberia, teaching the people to read and write and believe in God's Word the Holy Bible. Now in recent weeks this same Christian group have been severely persecuted as you know because of their conscientious refusal to salute any national emblem as a violation of Bible principles set forth at Exodus 20:4,5, Daniel 3 and 1 John 5:21. Jehovah's Witnesses are a law-abiding people, but they refuse to compromise their faithfulness to the Almighty God Jehovah when it concerns their worship.

Because of this little children have been expelled from school, men and women have lost their employment because of their faithfulness to their belief and finally, at Gbarnga, March 10-12, Liberian soldiers invaded a

TO DATE, NO WRITTEN REPLY HAS BEEN

WRITES PRESIDENT OF LIBERIA

peaceful assembly of Jehovah's Witnesses to force all in attendance to salute the flag. When they refused, the Christian group were severely beaten by gun butts, robbed, held without food and water in the hot sun and forced to sit in the open for as much as three nights before being released with additional threats. This included not only Liberians but also Canadians, Americans, people from Togoland, Sierra Leone, South Africa and other places.

It is our understanding that the Constitution of Liberia declares, "All men have a natural and an inalienable right to worship God according to the dictates of their own conscience, without obstruction or molestation from others." Yet it appears that you are denying this freedom of worship to your own people and now are forcing Christian missionaries to leave the country. Is this what you want? Do you invade peaceable Christian assemblies of other church groups, interrupting their worship of God for a forced flag salute?

We urge you to reconsider this matter, living up to the splendid guarantees of the Liberian Constitution, showing that you believe in freedom of worship for all whether you agree with their point of view or not. We do desire to continue on peaceably and quietly with our Christian worship in Liberia, and we would like to have the missionaries who are there as representatives of the Watch Tower Society given the opportunity to remain. If you actually condemn the abuse and maltreatment meted out by Liberian soldiers at the Gbarnga assembly, then you have the opportunity of showing your stand for freedom of worship by rescinding this deportation order and inviting these Christian missionaries to continue their educational service in Liberia.

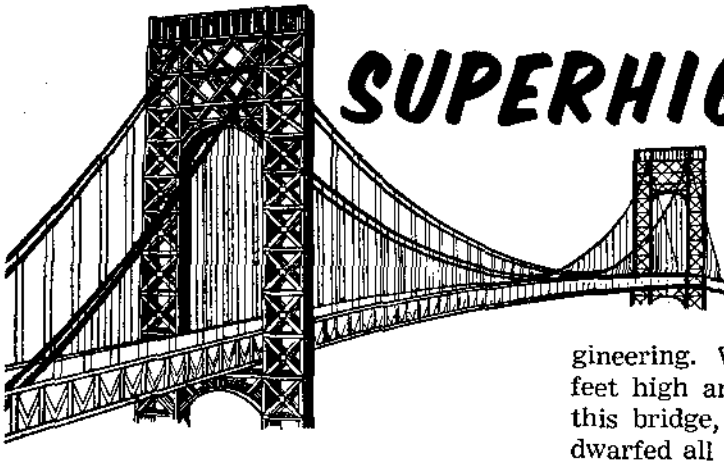
The world will be surprised if you actually expel Christian missionaries.

Sincerely yours,

WATCH TOWER BIBLE AND TRACT SOCIETY

N. H. Knorr

N. H. Knorr, President



SUPERHIGHWAYS IN THE SKY

THERE is something about a suspension bridge that is breathtakingly beautiful. Take, for example, the George Washington Bridge of New York city. There it stands like a motionless giant made of masonry and steel, straddling the mighty Hudson River. Yet the bridge is alive with motion. There is not a particle of matter in it that is at rest for the minutest portion of time. It is an aggregation of unstable elements, changing with every degree in temperature, with every wind current and with the very movement of the heavenly bodies. Yes, it trembles with traffic and sways in the wind. Its great veins of steel swell when it is hot and contract when cold. Its very roadway often is ten feet closer to the Hudson River in summer than in winter. It is, in fact, a restless structure of graceful beauty, the servant of some 100,000 motorists every day.

This superhighway was built at a time when New York city was worried about its growing traffic problem. After World War I the ferryboats were jammed to capacity. Though they carried 12,000,000 vehicles a year, they could not relieve the mounting congestion between Manhattan and New Jersey. The George Washington Bridge was conceived with the view of solving this problem.

In 1931 the bridge was literally a dream come true, a masterpiece of traffic engineering. With lattice-steel towers 595 feet high and a clear span of 3,500 feet, this bridge, designed by O. H. Ammann, dwarfed all its predecessors. It is the only fourteen-lane vehicular crossing in the world. The new six-lane lower deck, opened August 29, 1962, increased the lanes from eight to fourteen and the bridge's capacity by 75 percent. Its complex network of new and improved approach roads join nine major highways. In 1950 the bridge cared for 19,869,000 vehicles; in 1961 it handled 37,988,600 on its eight lanes. Each day about $45,000 in tolls is collected. By the middle of the nineteen seventies, traffic officials say, the double-deck bridge probably will be crossed by 63,000,000 vehicles a year.

The massive roadway that holds all this traffic is suspended in midair by four cables, each 36 inches in diameter, built up of 26,474 wires. The total length of wire used was 105,000 miles, sufficient to go four times around the earth. The bridge is so big and its weight and inertia are so great in comparison with the live load, that the bridge suffers no undue deflection under either traffic or wind forces. In other words, to be strong enough to support itself, the bridge is so heavy that the weight of two thousand vehicles on its pavements is about as inconsequential as a dozen flies on an elephant's back.

Like any beautiful object, the bridge is prized and pampered. Its toll collectors are soothed by music piped into their booths.

Some 200 men patrol, guard, sweep and wash the bridge. Every eight years a paint crew of fifty men paint it. It takes two years and $350,000 in aluminum paint to cover the bridge. In the late afterglow of a summer evening the bridge is a beautiful sight to behold. Architect Le Corbusier, describing it, said: "It gleams in the sky like a reversed arch. . . . The two towers rise so high that it brings you happiness; . . . [here] steel architecture seems to laugh."

"The Eighth Wonder"

In 1860 Brooklyn, with a population of over 250,000, was the fastest-growing city in America. But it had traffic problems. When there was fog or ice, ferry rides to Manhattan sometimes took from one to two hours to cross the East River. A bridge was desperately needed.

In 1867 John A. Roebling, an immigrant from Germany, was appointed to build the Brooklyn Bridge. Its span would be 1,595½ feet, nearly half as long again as the longest built until that time. A host of people condemned the idea as a "wild, untried scheme," "a bridge that can never be built," "one sure to collapse from its own weight." Nevertheless, men went to work and overcame obstacles never before surmounted anywhere in the world. They sank caissons down through 75 feet of mud in order to reach a solid foundation. Some twenty lives were lost.

When a narrow footbridge for workmen was swung across the East River, people were allowed to cross it for thrills. Some would freeze with fear when the narrow catwalk would sway. Men would have to stop work and escort the trembling souls back to shore. Often the foolhardy would dance on the catwalk, setting up oscillations that seriously interfered with the work.

On May 24, 1883, thirteen years after building began, 250,000 persons ran, walked and danced on the bridge, for this was the day of its official opening. It soon became known as "the eighth wonder of the world," built at the then-staggering cost of $15,211,982.92.

In 1952 the bridge was reconstructed from two into six traffic lanes at a cost of $7,000,000, almost half the original cost of the bridge. Over 6,000 cars an hour can pass over it now, which is double its former capacity. As for the condition of the bridge after eighty years of service, J. A. Klevens, president of the Klevens Corporation, in charge of reconstructing the Brooklyn Bridge, said: "Actually the bridge today is as sturdy as it was the day it was erected." It is still a wonder of the world, and perhaps the most talked about, drawn and photographed of all bridges.

Early Suspension Bridges

Centuries before the Brooklyn Bridge was even thought about suspension bridges were built in Asia. Their construction was simple. One primitive type consisted of a single cable made of three strands of bamboo rope, each one an inch thick, twisted together and spanning about 600 feet. The traveler would sit in a loop that passed over the cable and the passenger would pull himself along. Other bridges allowed for the traveler to sit in comparative comfort in a basket and be hauled across by others on the opposite bank.

Another style of suspension bridge was made of only two ropes hung across the river, one five feet or so above the other. The traveler had to walk on the lower rope and hold onto the upper one. Sometimes there were two ropes to hang onto, one with each hand. These bridges swayed and sagged so alarmingly that nervous passengers had to be blindfolded, tied to a stretcher and carried across. You can just imagine what happened when the top rope swung one way and the lower rope the

other way. This type of bridge can still be found in Western China and in the Himalayas.

Suspension bridges made of concrete and steel had a slow start. It was not until 1842 that any suspension bridge survived longer than a few months in America. Bridgebuilder Charles Ellett, a real showman, who built the Fairmount Bridge over the Schuylkill River that was supported by a number of small wire cables, set out to build a bridge over the river below the Niagara Falls. By use of a kite string Ellett managed to string a wire rope across the Niagara gorge. Then before an admiring audience he had himself hauled across and back in an iron basket. After that he had a light service bridge built that was only 7 1/2 feet wide. To prove that the bridge was safe, Ellett rode across the narrow swaying platform on horseback. At that time there were not even handrails on the bridge. One false step would have sent horse and rider plunging into the whirlpool below. People gasped. Ellett crossed without a mishap. But his bridgebuilding career ended when the suspension bridge he built over the Ohio River at Wheeling collapsed in a windstorm on May 17, 1854, five years after it had been finished.

Bridge Disasters

However, his was not the only suspension bridge to collapse. On November 30, 1836, at Brighton, England, a windstorm destroyed a bridge. The Dufferin Bridge on the Alaska Highway, the Vancouver Narrows Span, the Quebec bridge over the St. Lawrence River in Canada and the Tacoma Narrows Bridge all came tumbling down for one reason or other. But it took the Tacoma disaster to teach bridge engineers a humiliating lesson.

On November 7, 1940, only four months and six days after the official opening of the Tacoma Narrows Bridge, it went tumbling down into the Puget Sound. It was the third-longest suspension bridge in the world, with a main span of 2,800 feet. The bridge cost $6,400,000 to build. Even before the bridge was completed engineers knew that it was in for trouble. At times the motions of the span were so violent that workers on it became seasick. After its opening to traffic, drivers of cars reported that vehicles ahead of them completely disappeared from view and reappeared several times, owing to the undulations of the roadway, as they crossed the bridge. From a hundred miles around people came in their cars to enjoy the curious thrill of riding over a bounding, roller-coaster bridge they nicknamed the "Galloping Gertie." Traffic on the bridge trebled as a result of its novel behavior. For four months the bridge did a thriving business.

Then, on November 7, a 42-mile-an-hour wind caused the deck to act up. No one thought very much about it, because the bridge was designed to withstand gales of 120 miles an hour. But the waves in the deck began to increase until at one point they were thirty feet high and twisting around through an angle of nearly 45 degrees to either side. Something had to give. There was a snap and a thousand-foot length of the deck went plunging down to the water 208 feet below.

The collapse of the bridge came as a severe shock to the whole engineering profession. Out of the death of the Tacoma Bridge, however, a new science was born, the science of bridge aerodynamics. In less than two decades the science has reached perhaps its ultimate expression in the new Straits of Mackinac Bridge in upper Michigan.

"Big Mac," as the Mackinac Bridge is called, is the first utilizing the concept of "perfect aerodynamic stability." It is

the world's longest single-span suspension bridge, 8,614 feet from anchorage to anchorage, and with a 3,800-foot main span, 300 feet greater than that of the George Washington Bridge. "Big Mac" can withstand winds of 966 miles an hour under abnormal conditions with deck openings closed solid by ice and snow. But under normal conditions the critical wind velocity is infinity.

San Francisco

The pride of San Francisco is the mighty Golden Gate Bridge, so far the greatest of all suspension bridges. It has a span of 4,200 feet. One of its piers was built 1,125 feet out in the open ocean. The bridge can withstand gale winds of 120 miles an hour and its mid-span can sway 21 feet to either side without any damage to itself. In December, 1951, during a four-hour windstorm of 69 miles an hour, installed motion instruments measured vertical movements up to 130 inches in the deck that was swinging 12 feet sideways in either direction. The 746-foot towers support a 90-foot wide, 6-lane traffic deck, 266 feet above the waters. Against the background of the setting sun, this golden giant of steel is a beauty to behold.

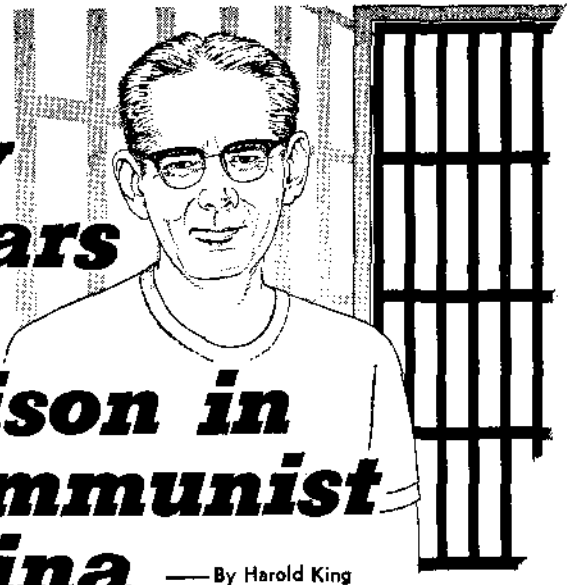
San Francisco has another engineering masterpiece—the San Francisco–Oakland Bay Bridge. Its mammoth towers can be likened to a forty-story building, filling a full city block, with more than half of it being built under water, reaching 220 feet downward to solid rock. The bridge itself is more than eight miles long, four and one quarter of them being over water. At times one of its 519-foot towers will actually bend three feet in the direction of the greatest pull from a concentration of a live load or a rapid variation in temperature. Only steel has the strength and elasticity to stand such pressures. Masonry towers would crumble in no time.

Spans of the Future

When completed in 1965, the Verrazano-Narrows Bridge across the entrance to New York harbor will be second to none among suspension bridges. The length of its center span alone is 4,260 feet, 60 feet more than the span of the Golden Gate Bridge. The anchorages at the two ends are of solid concrete and are as high as an 18-story building. One block weighs 410,000 tons; that is heavier than the Empire State Building. Because of the curvature of the earth, the 690-foot towers are actually five inches farther apart at their top than at their bottom, even though they are perfectly perpendicular to the earth's surface. When completed, the bridge will cost $325,000,000, or about what it took to dig the Panama Canal, or more than the combined total cost of the San Francisco–Oakland Bay Bridge, the Brooklyn Bridge, the George Washington Bridge and the new, not yet complete, 17.6-mile, $139,000,000 bridge and tunnel across the Chesapeake Bay.

The Narrows Bridge will link Staten Island with Brooklyn. The population on the island is expected to grow from the present 220,000 to 400,000 by 1965 and 500,000 by 1970 as a result of this linkage. The price of property has already risen from $14,000 to $18,000 an acre. New businesses are sprouting at the rate of 377 a month. The island is arranging to double its water supply.

On other continents, too, gigantic bridges are being built. A 5,000-foot span is being planned to leap from the toe of Italy to the island of Sicily. Its foundations will have to be laid some 400 feet below the surface. The bridge itself will have to be built to withstand not only gale winds but earthquakes as well. Yet no one doubts that it will be built; perhaps it is because suspension bridges have come of age.



My Years in Prison in Communist China

—By Harold King

I HAD just been given my monthly medical examination by one of the doctors in the Shanghai prison, but he announced that I was to have another, more thorough, examination. At the same time the prison warders all became particularly kind to me. They had always been very decent, but they seemed to become much more so than usual.

A few days later a prison official called me to his desk. "I have some good news for you," he said. "Your time is running out rather fast. There's only about five months left of your sentence. I think we would like to take you out and show you something of the city and its environs." Then he leaned back in his chair and said, "Well, I have some more good news for you. I'm going to file a report with the high court here in Shanghai that you should be released before your prison sentence is completed." I was elated! It had been four and a half years that I had been in prison in Communist China.

As I went back to my cell I was filled with joy, knowing that I would not be there much longer. My mind traveled back to the events leading to my sentence and imprisonment.

Beginning of Difficulties

I had come to China as a missionary for the Watch Tower Society in June, 1947, together with Stanley Jones, who was appointed manager of the Chinese branch office of the Watch Tower Society. We were assigned to the large port city of Shanghai.

For several years our work progressed without interruption. However, difficulties with the government of the Chinese People's Republic began in 1954. One day we received a telephone call from the local police station and were told to report there promptly. When we arrived, an angry police officer told us that our preaching activity from house to house was forbidden and that we were violating the law by doing this and would have to stop immediately. We were told that we could continue our Bible studies with interested people, but only on the condition that we gave the police their names and addresses. We did this only if the people we were studying with were willing. Very few stopped their studies because of that. They were quite willing for us to turn in their names and addresses.

At the time, the number of Jehovah's witnesses in Shanghai who were carrying on the preaching work from house to house was about 45 to 50, with a peak of 58. Meeting attendance was running very high, with more than 120 present, the highest being for the celebration of the Lord's Evening Meal, when over 250 gathered.

We continued our Bible study work, but the people with whom we were studying were experiencing severe pressure from the authorities. If we went to their homes it was immediately reported that a foreigner had called and one of the lane* committee would then come to the house and want full details as to who had come and why. We tried to overcome this by having interested ones come to the missionary home or to the Kingdom Hall.

The next stage of our difficulties was the arrest and detention for three days of three Chinese women ministers who were doing house-to-house preaching. They were later released, but in 1956 one of the three was again arrested while conducting a home Bible study. Stanley immediately went down to the police station, demanding an explanation and her release. However, the police said that this was no affair of his. If he had anything to say he should go to the Chinese Foreign Affairs Bureau. Stanley and I went to the Bureau but were told to mind our own business. We said that this was our business, as we were ministers of the congregation with which she was associated. But they said, "No, this is no affair of yours. You are British nationals here and must obey the law." She was held for two years without trial. At the time of our arrest in 1958, she was still in prison. To this time I have not heard of the disposition of her case.

Arrested

Then came October 14, 1958. Stanley and I were living in Shanghai in a very nice little house. We had the ground-floor flat in a typical lane in the west part of Shanghai. The house was situated so that by looking out of the window we could see the gate to the lane and anyone who came in and out.

I was doing the cooking that morning, having arisen about six o'clock, and had prepared breakfast, and I set it on the table while Stanley was getting ready. Then he came in and took his seat at the head of the table. I sat at his side as usual. Sitting where I was, I had my back to the window, but on the wall opposite me was a mirror, through which I could see the gate. Stanley was about to ask the blessing when I happened to look up into the mirror and saw four policemen running into the lane. I had seen this happen before when other people in the lane were arrested, but I did not connect it with ourselves. I said to Stanley, "Someone is going to get picked up." And just a few moments later there sounded a *thump! thump! thump!* on our door.

I quickly jumped up from the table and strode across the room. I opened the door and found myself facing a service revolver. We were handcuffed, searched, ordered to sit down, and were not permitted to speak to each other. Then they looked on the table and saw we were just going to start breakfast. After a quick telephone call to their superiors, they decided we could have our breakfast. We asked them to unlock the handcuffs, but they refused to do this. So we had to eat in handcuffs. When I wanted to go out to the toilet, they let me go, but still would not take off the handcuffs.

After this they made a very thorough search, going through everything, seizing all our files, even tearing up the backs of the pictures to see if there were any documents hidden there. By twelve o'clock the search was over.

In Prison

Two large cars drove up and Stanley was placed in one and I in the other. We were driven down to the east part of the city where the Shanghai No. 1 Detention

* In Shanghai most houses are built in enclosed areas called "lanes." Each lane is administered by a "lane committee."

House is. Here we were put in different cells, out of contact with each other. The cell I had was a very small one. Half the floor was wood and the other half was concrete. It was absolutely full of vermin, bedbugs, swarming all over the place. I was bitten almost as soon as I was put in there.

The first thing I did when I got in the cell was to kneel down and say my prayers to Jehovah, to ask him to help us and to guide us at this particular time. No sooner was I on my knees and had said a few words audibly, when the inspection door crashed open and a policeman said, "Who are you speaking to?" I said, "I am saying my prayers." He said, "You can't say your prayers here, now get up and sit down." So I had to get up and sit down. He slammed the door shut. I finished my prayers just where I was sitting.

In about an hour I was taken downstairs to the interrogation room. The interrogators brought up the matter of our house-to-house preaching activity—why did we do it, especially when we were told not to? This went on throughout the day. When I returned to my cell it was five o'clock in the evening. Up until then I had not eaten anything since breakfast, nor had as much as a glass of water. My supper, consisting of a tin containing a small amount of rice filled up with water, had gone cold. Just rice and water. I was so hungry and thirsty by then that I drank it all just as it was.

In this cell there was no furniture whatever, only a covered wooden bucket to serve as a toilet. My bedding I had brought with me. It consisted of blankets and a padded quilt, which I laid out on the floor. That is all. That night I was simply bitten all over, all night long, by bedbugs. I counted fifty that I had actually killed, besides those that got away. This was most uncomfortable. In addition I came down with indigestion because of the rice water. By morning I was really in a distressed condition, and the warder realized it. When he came to take me down for interrogation he arranged for me to go first to the doctor and also to have my diet changed to steamed bread. While I was having my interrogation that morning they took out the boards in the cell and sprayed the whole place from top to bottom with DDT. This reduced the wretched bedbugs greatly, so that the following night I think there were only about half a dozen disturbances. Gradually the vermin disappeared altogether and the cell became quite clean.

The interrogations continued three times a day, but were later reduced to twice a day, then to once a day, then to once a week and finally they were reduced to only once a month. This continued from October 14, 1958, until about March 11, 1959. The basic charge they were suggesting, but not actually making just yet, was the subversion of the Chinese People's Republic, as well as committing such crimes as sabotage, collecting and sending out military and political intelligence, spreading rumors, and breaking down the affection of the people for their government. Of course, it was preposterous, and I could only say that it was.

They were trying to make us appear to be agents of the American government, but could not do it. They did not have the evidence, simply because it was not the truth. How could two men who would not so much as touch a revolver, with no other support of any kind, subvert and overthrow the powerful Chinese government? But their idea was that we were plotting to do it anyway.

On March 11, 1959, after the evening interrogation, I was told to pack up all my things. I was taken downstairs and bundled in the back of a motorcar between two big police officers. I did not know where we were going. At first, I thought

they were going to put the whole matter before a public accusation in the big sports arena, where they held these meetings. But we drove past this place, so that was not it.

The car started on the road out to the west. I realized that it was now heading toward the place where the city execution ground is located! But just as we were nearing it, the car turned off. What a relief! I was taken to a country bungalow used as a prison and was told to think about my crimes. After spending several months there I was taken back to Shanghai for my trial.

Sentenced

On the evening of May 9, 1960, nearly nineteen months after my arrest, I was handcuffed and taken to court for a preliminary hearing. As I was being led in for trial on May 10, I saw another man in front of me also under police escort. He looked around and I saw it was Stanley, whom I had not seen since our initial imprisonment. We were not allowed to communicate with each other but were ushered into the court, which had an audience of about fifty people. We stood in the dock and the prosecuting attorney read out the indictment against us. Then I was taken out while Stanley was given his hearing, after which the process was reversed. The court then adjourned.

The next day we were brought to the court to hear the judgment against us. The sentence of the court was that we should be imprisoned for our activity, Stanley for seven years and I for five years, after which we would be expelled from the territory of the People's Republic of China. I never saw Stanley again.

On September 23, 1960, I was taken to Shanghai Prison to serve my sentence, which, the court instructed, was to count from the time my detention began, in 1958. The huge Shanghai prison, built originally by the British, consisted of ten houses, five stories high and more than two hundred feet long. But I was astounded when I saw the cell itself! I thought, "Surely, I do not have to live in that!" The cell was just 4½ feet wide and 9 feet long, with wooden boards covering part of the floor. This wood was full of vermin, and later I asked the warders if this could be taken out altogether and I would just sleep on the stone floor. This they allowed me to do as a special concession.

The only furniture in the cell was the covered wooden bucket for a toilet. I had to live and eat and sleep on the floor, using my bedding to lie upon. In time I found that I did not have to stay in the cell all day, but was permitted to walk in the gallery outside. When the warders were more sure of my behavior they made a special arrangement for me. They would open my gate at five o'clock in the morning and not close it until about five o'clock at night. I was quite free to go out and sit at the table they allowed me to have in the gallery outside. I had only to sleep in the cell, although I was still in solitary confinement. I spent much of my time studying the Chinese language so that I would be able to read and write it, thus hoping to be more useful to the Chinese people when I resumed my preaching activity. A person who knows about 3,000 of the Chinese characters can read the newspapers and much other literature without difficulty. In time I was able to master over 2,500 of these characters.

Sanitary conditions were kept at a high level, each prisoner scrubbing his cell once a week. There was also a well-equipped, efficient hospital, where we had a thorough medical checkup each month. The food for Chinese prisoners depended upon their conduct and was quite adequate for those well behaved. In my case I had the fare given to foreign prisoners only, which included

either meat, fish or eggs each day and all the rice bread and vegetables I would need, well cooked and of great variety. Once each month I could also receive Red Cross parcels paid for by the Watch Tower Society, and these provided milk, butter, fruit, jam and other items. I could buy fresh fruit and candy. I could also communicate with my family once each month, but with no one else. Visits every three months by the British chargé d'affaires or his counselor were also arranged for.

My greatest lack was in spiritual food. I was not permitted to have my Bible or any Bible literature. However, from the very day of my arrest I realized the importance of prayer to God and prayed three times a day. I also composed songs about God and his purposes to keep my mind spiritually active. In addition, I practiced giving sermons aloud to imaginary listeners. In this way I was able to keep spiritually alive.

Released

Thus the years passed by, until that memorable day when I was told of my release. The prison official who told me of this also said, "Starting from tomorrow we are going to come and take you out three afternoons. We're going to take you to see some clubs and exhibitions and give you a general idea of the progress that is being made here in China now."

The first tour was to a huge exhibition hall on Nanking Road in Shanghai, where industrial products of all sorts were displayed. These products had been built or made in Shanghai during the past few years. From there we went to what they called the "Worker's Cultural Palace" in Shanghai, a huge building set aside for the recreation of the industrial workers. Facilities were there for sports, games, theatrical productions, music, restaurants, a cinema and a huge library. That was of interest to me, because 80 percent of the workers had been illiterate in the past. But now many were in reading rooms poring over books and magazines.

The next afternoon I was taken on a tour of a factory engaged in dyeing and printing textiles. The entire place had been automated. From beginning to end the heavy work was handled by machines controlled by one worker using remote control. The standard workday in the factory was eight hours. Women got the same wages as men, with fifty-eight days' leave with full pay for women who became pregnant. After the child was born, the mother could bring it to the factory nursery, and she could leave her work to breast-feed it as necessary. Each night she would take the child home with her.

After the factory tour I was taken to a huge new housing estate, which included stores, schools, hospitals and other necessary facilities. I wondered when we would ever come to the end of it and was surprised to learn that we had covered only one-fifth of the development. I was told that this was only one of thirty such housing estates that had been built around Shanghai in recent years.

On the final afternoon I was taken out about ten miles from Shanghai to a satellite town, a huge industrial workers' estate. Here, too, I was shown spectacular housing developments and stores built for the workers employed in nearby factories. Later in the afternoon we were driven several miles away to a People's Commune. Here, too, was a housing estate for the farmers, with the usual trees and flowers giving the area a parklike atmosphere.

The evidence of material improvement was undeniable. However, it made me think of the time in prison when I considered such progress and forcefully concluded that everlasting life in God's new world was infinitely more desirable, and I would

not forfeit this for three score and ten years of material progress in this old world. As Jesus said, "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." —Matt. 4:4.

Reunited with the Brothers

On the 22d of May I was told to pack up all my things and be ready at eight o'clock in the morning. At that time I was picked up by car and taken from the prison to appear in court. It was a very brief session, with none of the public present. There were only some officers from the Foreign Affairs Bureau and the judges of the court. They asked me to give a brief synopsis of my case. Then, on the basis of the report given to them by the Shanghai Municipal Jail, the court informed me that I was being released from prison before my sentence expired and that I would be expelled from the country. After these proceedings I was taken to a hotel in Shanghai to wait until train passage was booked for my trip to Hong Kong.

When the time came to depart, a policeman in full uniform appeared at the hotel and told me to get my things ready for the trip. He was to be my escort. We were taken to the station and placed aboard a comfortable train in a compartment with sleeper accommodations. When we arrived in Canton the authorities decided I should stay another day there and arranged hotel accommodations. I was taken out and escorted all around the city, morning, afternoon and evening. Early Sunday morning I was taken to the train that was leaving for the town of Shenchuan, just across the border from British Hong Kong.

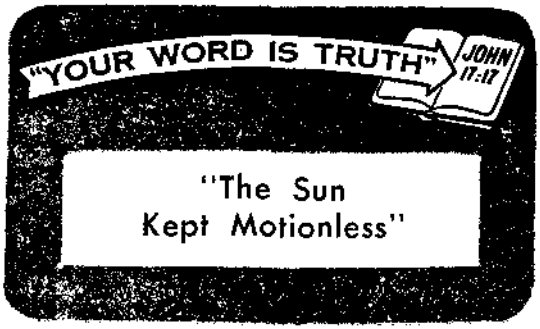
When we got to the border I had to go through Chinese customs and was treated cordially. The customs agents inspected my belongings carefully and let me bring away everything I had with me, except newspapers and documents pertaining to my trial and conviction.

I was escorted to the border by two policemen, the one that had come with me from Shanghai in uniform and another from the Canton Foreign Affairs Bureau who was in plain clothes. The latter took my passport over the border ahead of me. At this point the border between Communist China and Hong Kong is separated by a river, the Shenchuan, over which is a wooden bridge.

The policeman from Shanghai walked with me to the beginning of the bridge, and then said, "Now, just relax, compose yourself and be peaceful in your heart. We don't look upon you as an enemy. Now, walk toward your own country." As he walked with me, he gradually dropped behind and finally said, "Well, good-bye." I walked across the bridge to the other side, where two English policemen were waiting. As soon as I got to them, they said, "Mr. King, your passport," and shook hands with me, asking if I had a fair journey.

But most delightful of all, they said, "We have here the representatives of the Watch Tower who have come to meet you." You can imagine my feelings after almost five years in Chinese Commmunist prisons to be once again united with my brothers in the faith, not just spiritually, but also in a very literal way!

While it had been a difficult experience, I had also benefited greatly, in that it was absolutely obvious to me that I had a power working with me that no bars, walls or guns could shut out—the mighty holy spirit of Jehovah God! My great hope now is that I shall someday be back among the Chinese in Hong Kong to carry on my service to God.



DID the sun actually 'keep motionless' in Joshua's day? Was there truly a miracle when the Israelites battled the five nations of Canaan that attacked the Gibeonites for having made peace with the nation of Israel?—Josh. 10:1-4.

The Bible record concerning it states: "It was then that Joshua proceeded to speak to Jehovah on the day of Jehovah's abandoning the Amorites to the sons of Israel, and he went on to say before the eyes of Israel: 'Sun, be motionless over Gibeon, and, moon, over the low plain of Aijalon.' Accordingly the sun kept motionless, and the moon did stand still, until the nation could take vengeance on its enemies. . . . And the sun kept standing still in the middle of the heavens and did not hasten to set for about a whole day."—Josh. 10: 12, 13.

Much ridicule and criticism have been heaped upon the Bible because of this record, and not only by atheists and agnostics but even by theologians and the clergy. Typical are the comments of *The Interpreter's Bible*, a liberal Protestant authority: "It is profitless to try to rationalize this and many of the other miracles of the Bible. . . . This 'miracle' is often misunderstood and disavowed. It does not make sense that the sun and moon should stand still at the word of a man. In the first place, the sun does not move. It is the earth which revolves. If the earth did not revolve, we would all be thrown into space. To suppose therefore that the earth stood still is as fantastic as it is impossible. Those who interpret literally must explain what happened to the lost twenty-four hours."

How valid are these objections? In the first place, let it be noted, it *does* make sense to a Christian that a miracle should take place at the word of man, if uttered in faith and in prayer to Jehovah God. Did not Jesus say that if his followers asked in faith they could remove even mountains? (Matt. 17:20) So we note that Joshua did not merely command the sun but prayed; "Joshua proceeded to speak to Jehovah."

Secondly, nothing need be made of the fact that the sun is commanded to stand still instead of the earth. This is the way it appeared and still appears. In fact, this language is used in this mid-twentieth century even though everyone knows that it is not the technical view of matters. Thus included in the weather report each day is a reference to when the sun rose or will rise and when it will set. Certainly this is not misunderstood by anyone. Since this is the manner of speaking today, why quibble about its being used some 3,500 years ago in Joshua's day?

As for an actual miracle taking place, the inspired Scriptures plainly state: "And no day has proved to be like that one, either before it or after it, in that Jehovah listened to the voice of a man, for Jehovah himself was fighting for Israel."—Josh. 10:14.

The fact that the Bible records miracles should not stumble one. Is not all creation a miracle—many miracles? Look where we will, into the atom or up toward the celestial galaxies, or in the way the various organs of our bodies are constructed, the brain, the eyes, the liver, or the faculties associated with consciousness, memory, volition, imagination, and so forth,

and we cannot cease to marvel and must admit that there is no "natural" explanation for it all but creation, and what is creation but one stupendous miracle after another?

Recognizing God as the Creator, the writers of the Bible had no difficulty in accepting the fact that God performed special miracles on occasion. So we find them naturally going from one kind of miracle to another, as did the psalmist when he wrote: "Everything that Jehovah delighted to do he has done in the heavens and in the earth . . . He has made even sluices for the rain; he is bringing forth the wind from his storehouses, he who struck down the firstborn ones of Egypt, both man and beast." Yes, whether familiar or unfamiliar, whether regular or exceptional, they are all miracles.—Ps. 135:6-8.

So we cannot refuse to believe that Jehovah God does perform miracles. As *The Encyclopedia Americana* (Vol. 19, page 219, 1954 Ed.) well observes in answering the objections of the Scotch philosopher Hume that miracles go contrary to experience: "May it not be because his experience is limited? He has not lived at an age when a new religion was instituted and extraordinary guarantees [were] demanded in order to credit it with a hostile world." It therefore does not agree with psychologist-clergyman Dr. R. E. Burkhart when he said: 'Don't take the Bible literally. Miracles may be exaggerations. Doubt anything in the New Testament that is disproved by your own experience.'

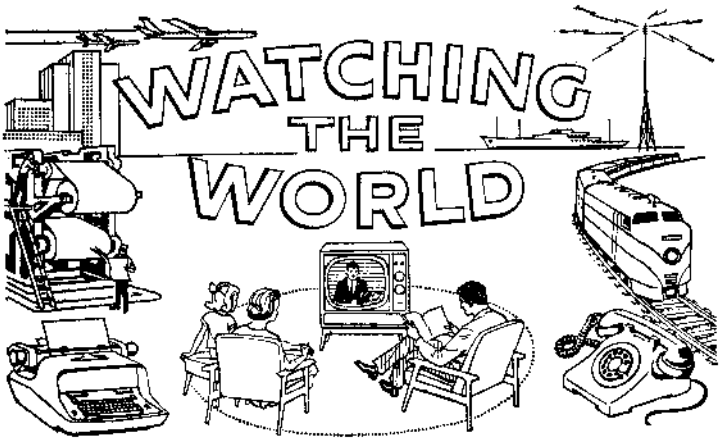
Far more reasonable is the position taken by Professor Brobeck of the University of Pennsylvania. He once said: "A scientist is no longer able to say honestly something is impossible. He can only say that it is improbable. But he may be able to say that something is impossible to explain in terms of our present knowledge. Science cannot say that all properties of matter and all forms of energy are known. What do we need to add to miracles to translate them into something possible to account for? Nothing we can do can make a miracle a probable event, but it may be possible to add some information to it to make it possible. One thing that needs to be added is a source of energy unknown in our biological and physical sciences. In our Scriptures this source of energy is identified as the power of God."—*Time*, July 4, 1955.

All this makes sense. More and more things that were considered impossible only a few years ago are now accepted facts. For example, there is the device known as the laser by which man is able to concentrate light so much that it will vaporize diamonds.

Of course, just how God caused the 'sun to be motionless' the Bible does not say. This, however, should not stumble us. It does not seem that we need to insist that the earth actually stopped rotating on its axis, although we do well to remember that absolutely nothing is "too extraordinary for Jehovah."—Gen. 18:14.

It has been suggested that God could have blacked out the sun at midday and at the same time produced a comparable light that he caused to remain in the midheavens for about a whole day, so that it seemed to take twelve hours to set instead of six. Of course, if such a thing did happen it would have made the night correspondingly short. This explanation shows that the problem is not without its possible solutions. However, since God's Word does not give the details, it would be unwise to be dogmatic.

Regardless of its exact circumstances, however, the Bible leaves no question about there having been performed a great miracle by Jehovah God. Christians will therefore "let God be found true, though every man be found a liar."—Rom. 3:4.



Riots in Teheran

◈ The Shah of Iran, Mohammed Riza Pahlevi, initiated a sweeping land reform program last year. To date more than 2,000,000 acres have been taken from wealthy landlords and distributed among landless peasants. The landlords and many religious leaders of Iran's Shiite Moslem sect are not pleased with the program. According to press comments, "the reason is that many of the so-called shrine lands bequeathed to the mullahs [religious leaders] by wealthy landowners are among the parcels that have been redistributed among the peasants. A secondary source of grievance has been the Shah's program for women suffrage and equality in opposition to Shiite teaching." (New York *Times*, June 9, 1963) There were bloody riots in Teheran and other cities. Buildings were burned. There were lootings and street fighting. Government troops, tanks and armored cars were brought up to quell the disorders. Martial law was declared. A curfew was imposed. Eighty-six persons were killed and 200 were wounded.

Windstorm in Pakistan

◈ A wild windstorm struck the Bay of Bengal area on May 28. Some 3,000 people are reported to have perished in the Chittagong district, while more than 1,000 died in the city of Chittagong alone. Higher figures are cited by some sources. A published dispatch of the *Times*, London, said that "50,000 people were made homeless on Sandwip Island and that an undetermined number were killed." Winds reached a peak of 150 miles an hour at Cox's Bazar and a tidal wave lasted for nearly 15 hours.

Steel India's Need

◈ Within four years India will require 18,000,000 tons of steel a year to satisfy her needs. Her present potential is about 6,000,000 tons. To fill the gap, India has asked the United States to loan her $890,000,000 over several years with which to build a $1,500,000,000 steel plant at Bokaro.

Aspirin and Ulcers

◈ For years the common aspirin tablet has been a household remedy. Now warnings appear saying that the pill can cause internal bleeding and may lead to ulcers and anemia. Dr. James Roth, professor of gastroentology at the University of Pennsylvania Graduate School of Medicine, said that 60 to 70 percent of those taking aspirin will lose as much as a teaspoonful of blood in the stomach after taking two aspirin. "Although a teaspoonful isn't very much," he said, "it indicates that discrimination should be used in taking aspirin." Dr. Roth recommended against the use of aspirin by persons who suffer with peptic ulcers, gastritis or any inflammation of the stomach or gastrointestinal tract.

Religious Apathy

◈ Dr. Martin E. Marty, an editor of *The Christian Century*, charged that Protestantism was fast asleep, as many people had long suspected. The Philadelphia *Inquirer*, June 10, quoted Marty as saying: "It makes no difference whether Church members are male or female, if they be liberal or conservative, to what denomination they belong." "We are all one, for the most part, in our theological apathy and lack of curiosity concerning Biblical elements and the history of faith." He termed the situation "paralyzing and terrifying."

Stealing on a Big Scale

◈ A former United Nations official in the Congo, David F. Renwick, who had resigned from his post as an administrative officer in the Congo's North Katanga province, on May 31, charged that the U.N. troops were guilty of a "massive amount of black-marketing, pilfering and outright stealing." Renwick said he resigned from his post because of what he called U.N. unwillingness to curb the abuses. The New York *Times*, June 1, quoted Renwick as saying that he had attended many U.N. inquiries "in an attempt to stop this grand stealing process from continuing [and] I can honestly state that they are the biggest mockery of justice I have ever seen or participated in."

Fog Disaster

◈ At 3:20 a.m. on May 27 an accident occurred that involved 12 tractor-trailer trucks and three automobiles. It was the worst accident in the history

of the New Jersey Turnpike. Six truck drivers were killed, seven persons injured. Property damage was estimated at over half a million dollars. And it happened all so suddenly, according to a police explanation. A fog bank swept the superhighway. A truck driver applied his brakes. He was hit from behind by another truck and still another. What was left was a twisted mass of wreckage. Drive carefully.

John XXIII Is Dead

◈ John XXIII, pope of Rome, died on June 3. He was 81 years old. He filled the office for four years, seven months and six days. He suffered from possible stomach cancer, peritonitis and anemia. Soviet Premier Khrushchev sent "profound condolences" and called the Catholic leader's efforts toward world peace "fruitful."

VD

◈ Venereal disease "is now the largest and most serious communicable disease problem in the United States," says the chairman of the American Social Health Association's VD committee. It is estimated that only a third of all 1962 VD cases were reported by doctors who treated cases.

Cigarette Smoking

◈ The Medical Society of the State of New York has linked lung cancer, heart trouble and other diseases to cigarette smoking. The society urged smokers to give up the habit and warned teen-agers of its consequences. The Victoria *Colonist* (Can.) stated that high school students in British Columbia are being furnished with a booklet entitled "Smoke Is for Fish, Ham and Bacon, but Not for You." It shows the harmfulness of smoking.

Famine by 1980

◈ Dr. Binay Ranjan Sen, director-general of the U.N. Food and Agricultural Organization, predicted on June 3 that the population increase in the Far East and southeast Asia will produce famine before 1980. Dr. Sen said that, despite progress in agricultural techniques and vast surplus food stocks, hunger continues to grow. "Never before has it been possible to produce more food on an acre of land," he said. "Yet never before have the victims of hunger been more numerous in the world."

Coal in Six Weeks

◈ From Sydney, Australia, a report says: "Australian scientists have made brown coal in six weeks by boiling wood in a strong acid." The man-made coal was said to be indistinguishable from brown coal mined in Victoria State.

WHICH SIDE DO YOU SEE?

There are two sides to the world situation today —not just a dark side but also a bright side. Which do you see? There are also a *fictitious* viewpoint and a realistic one. Which do you have? Do not be misled!

Take Courage—God's Kingdom Is at Hand!

Read this revealing 32-page booklet. Send 4d (for Australia, 5d; for South Africa, 3½c). Better, get some for your friends. 3 for 8d (for Australia, 3 for 10d; for South Africa, 3 for 7c).

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me the timely booklet *Take Courage—God's Kingdom Is at Hand!* I am enclosing ..... for ..... copies. (4d [for Australia, 5d; for South Africa, 3½c] each) (3 for 8d [for Australia, 3 for 10d; for South Africa, 3 for 7c])

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

—no one leads a charmed life!

The Bible says: "Who of you by being anxious can add one cubit to his life span?" But it also says: "Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." No one leads a charmed life, but you can take a course NOW that will open the way to everlasting life. Learn how! Read:

FROM PARADISE LOST TO PARADISE REGAINED

The story of the Bible written for everyone. Send only 5/6 (for Australia, 6/6; for South Africa, 55c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the 256-page, hardbound book *From Paradise Lost to Paradise Regained*, in a colorful coral cover with gold-embossed title and beautifully illustrated throughout. I am enclosing 5/6 (for Australia, 6/6; for South Africa, 55c).

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA**: 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA**: Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES**: 117 Adams St., Brooklyn 1, N. Y.

Awake!

Is Liberia Losing Its "Love of Liberty"?

PAGE 5

Christian Conscience and the State

PAGE 16

Aiding the African People in a Time of Change

PAGE 20

AUGUST 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of these times must be unfettered by censorship and selfish interests. "Awake!" has no *fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is *read in many nations, in many languages, by persons of all ages. Through its* pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages: ***Semimonthly***—*Afrikaans*, Cinyanja, Danish, Dutch, English, Finnish, French, German, *Greek*, *Italian*, *Japanese*, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. **Monthly**—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. ***Notice of expiration*** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1963 edition.
When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

It Is Acceptable According to What You Have — 3
Is Liberia Losing Its "Love of Liberty"? — 5
A Test of the Guarantee of Religious Liberty — 15
Christian Conscience and the State — 16
Aiding the African People in a Time of Change — 20
The Underwater World of the Skin Diver — 24
"Your Word Is Truth" Inspiration and Individuality of Bible Writers — 28
Watching the World — 30

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, August 8, 1963 | Number 15

It is acceptable ACCORDING TO WHAT YOU HAVE

WHAT an inexhaustible storehouse the Bible is; filled with history and prophecy, righteous laws and principles! And how well its principles enlighten and guide; on the one hand encouraging you, and on the other hand keeping you humble, just as the need may be. Truly it is a lamp to your feet.—Ps. 119:105.

Among its principles that serve the dual purpose of encouraging you and keeping you humble is the one that your gift or contribution is 'acceptable according to what you have and not according to what you do not have.' (2 Cor. 8:12) In other words, God takes into consideration your circumstances. Thus in ancient Israel offerings were graded according to ability to give, such as a lamb, or two pigeons or some fine flour. The offering that Jesus' mother and foster father brought at the time they presented him at the temple indicates that they were poor.—Lev. 5:5-12; 12:8; Luke 2:24.

Jesus Christ made the same point when once he saw "a certain needy widow drop two small coins of very little value" into the temple treasury chest. Seemingly she gave the least, but Jesus said she actually gave the most, for she gave all she had. —Luke 21:1-4. This principle, so comforting to the poor and lowly, at the same time teaches humility to the rich and mighty, robbing them of any grounds for smugness or pride. For their gifts to be acceptable, these also have to be according to what they have. So while lavish gifts may make the headlines in the newspapers, their size does not in itself make them more meritorious.

Yes, how differently God views things from the way man does! Men often look solely at the size of the gift, but God sees the amount of unselfishness it represents. Therein lies the weakness of the required tithe. Under present unequal economic conditions, for one person it represents a mere trifle, no indication at all that the giver loves God with all his heart, mind, soul and strength, while for another person it may represent a burden almost too grievous to be borne.

However, while taking comfort in the obvious lesson of this principle that your contributions are acceptable according to what you have, there are two related aspects that you do well not to overlook. Do not content yourself with giving little when with effort you might be able to make

progress, to do better. Rather, view your limitations as obstacles to be surmounted if at all possible. For example, there was the seventeenth-century English poet, John Milton. Rightly he asked, because of his blindness, "Does God exact day-labor, light denied?" Still the fact was that he did all his best-known work after he became blind, including his *Treatise on Christian Doctrine Compiled from the Holy Scriptures Alone,* in which, interestingly, he marshals the testimony of the Scriptures and reason to disprove the doctrine of the trinity.

Likewise today, among the many thousands of full-time or pioneer Christian ministers of Jehovah's witnesses serving throughout the world are some who are totally blind, others who are stone deaf and others who are crippled. They have not resigned themselves to a life of inactivity because of their handicaps but are determined to do all they can in spite of them.

The other related aspect to bear in mind in connection with the principle that 'it is acceptable according to what you have' is that of you yourself being cognizant of this principle in your dealings with others. In this respect, as in so many others, human creatures ought to "become imitators of God, as beloved children."—Eph. 5:1.

What a different world this would be if all who professed to believe in God would imitate him in the application of this principle! According to doctors, many an ambitious wife has sent her husband to an untimely grave because of goading him on so that they could keep up with the Joneses, without taking into consideration his health or his earning capacity, expecting more than he was able to give.

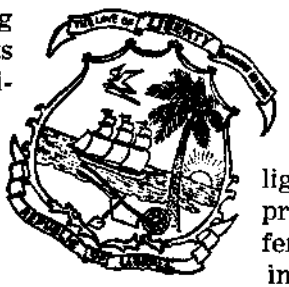
Not that husbands are always faultless. Often they show themselves to be unreasonable by failing to take into consideration their wives' limitations, whatever these may be, physical, mental or emotional. Well, therefore, does the apostle Peter, a married man, counsel: "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one." Doing so, however, not begrudgingly, nor "rubbing it in," as it were, but in a loving, considerate and tactful manner, making for mutual happiness. —1 Pet. 3:7.

The same principle applies to all other relations, whether they involve headship, such as a schoolteacher, a shop foreman or overseer of a Christian congregation, or relations between fellow employees or brothers and sisters in a family. Due to heredity or environment the abilities or capacities of individuals differ. Parents, in dealing with your children do not expect the same skill or the same response from each of your children. On the other hand, you teen-agers, do not make unfavorable comparisons between your parents and the parents of others, overlooking limiting circumstances. Be appreciative of the love your parents show and content with what they are able to provide for you.

Truly, the Bible is a fine guide. Its principle that with God your contributions, be they of service or of a monetary nature, are acceptable according to what you have is far-reaching. It serves to comfort and uplift the lowly and to deprive the more favored ones of any grounds for pride. However, you may not view this loving and merciful principle as an excuse not to try to improve and increase. Why not? Because at the same time there is the obligation for all to apply this fine principle of acceptableness according to what one has in their dealings with others, not expecting more than they are able to give but appreciating their doing the best they can under the circumstances.

Is LIBERIA Losing Its "Love of Liberty"?

"THE love of liberty brought us here" —this is the motto of the government seal of Liberia, a republic on the west coast of Africa. The name Liberia was coined from the Latin word *liber,* meaning "free." Liberia has thus long had an interest in liberty; in fact, it was settled by freed slaves from the United States, being founded in 1822 through the efforts of the American Colonization Society. It declared its independence July 26, 1847, and was set up as the only Negro Republic in Africa. Its constitution, similar to that of the United States of America, provides for religious liberty, so men can worship "according to the dictates of their own conscience."



Is that the kind of religious liberty Liberia still stands for? That is a pressing question, since it becomes necessary to present some shocking facts to the people and nations of the world. The public in general may judge for themselves whether Liberia is losing its "love of liberty."

What has recently happened in Liberia, it should be noted, hardly reflects the sentiment of the people in general, who number some 2,500,000 persons. Most Liberians see the need for religious liberty, for the country itself is made up of more than twenty aboriginal tribes, each with its own language, customs and religious attitudes. Moreover, the English-speaking Americo-Liberians, descendants mainly of American Negroes who had been freed, should want religious liberty. As the ruling class in Liberia, the Americo-Liberians have great responsibility.

Chief responsibility for what happens in Liberia regarding religious liberty falls upon the shoulders of its chief executive, President William V. S. Tubman. He was born in 1895 at Harper, in southeast Liberia, and was educated in the mission schools of Liberia and by study under the country's leading lawyers. In 1937 he became an associate justice of the Supreme Court, and from the bench of that tribunal he came to the presidency in January, 1944. President Tubman has not only a judicial background but also a religious one, since he is a lay preacher in the Methodist Conference, taking a leading part in such church conferences and being a frequent speaker at different churches.

With President Tubman's interest in the Bible and religion, it must have come as a surprise to many persons when news reports appeared throughout the world, such as the "UPI" report from Monrovia, Liberia, in newspapers such as the Houston (Texas) *Chronicle* of February 18, 1963:

> "Fifty Jehovah's Witnesses reportedly have been arrested for refusing to salute a Liberian flag. The incident occurred when Pres-

ident William Tubman asked a local leader of the sect if he and his followers refuse to salute the flag on religious grounds, according to reports."

The news item continues, to state that the president ordered a flag-raising ceremony to be performed. The Witnesses were arrested because on *religious,* not political grounds, they could not conscientiously *salute the emblem.** They were taken to prison, stripped naked, beaten and robbed that night. The incident before the flag was witnessed by both local officials and foreign diplomats attending the Unification Conference.

Also, in February of this year, L. A. Remmie, a citizen of Sierra Leone and missionary working in Lower Buchanan in Liberia, was ordered by the superintendent of Grand Bassa County to stop his Christian preaching activity. On the twenty-eighth of that month Remmie was arrested and brought before President Tubman at the superintendent's house, where he was called on to explain his attitude toward the national flag. Newspapers and the radio later reported that on that occasion Remmie called the flag a "mere piece of cloth," but those reports are not true. Jehovah's witnesses, wherever they are in the world, never refer to any flag in such disrespectful terms.

Since Remmie, who is a Sierra Leonian, would not agree to salute the Liberian flag, the president ordered that he be deported. He was turned over to the soldiers, who beat him and denied him food for three days. When he was transferred to Monrovia for deportation he was thrown into a dungeon where the floor was covered with human excrement. After representations by the ambassador of Sierra Leone he was moved to a hospital for treatment, though even there he was given no food except what his wife was able to bring daily. Finally, on March 25 he was deported.

Christian Assembly at Gbarnga

Meanwhile, plans were completed for the regular annual Christian assembly of Jehovah's witnesses, to be held at Gbarnga, in the center of Liberia, about 130 miles from the capital, Monrovia. The date was March 8-10, 1963. The Department of Justice had given permission for the assembly to be held, and District Commissioner Samuel B. Cooper agreed to cooperate, even to free lodging at his home for several assembly delegates.

By March 8 booths had been constructed for the assembly, and programs would be in the English, Pele, Kisi and Bassa languages. On Friday, March 8, Witnesses arrived at the assembly from all over Liberia, the opening attendance being well over 300. Saturday evening M. G. Henschel, a director of the Watch Tower Bible and Tract Society of Pennsylvania, U.S.A., on a visit to Liberia and a tour of Africa, delivered a Bible talk, to the delight of the assembly.

By Sunday there were about 400 persons present, including a number of interested persons from the town of Gbarnga. On Sunday morning the Bible text for the day, March 10, was discussed; it was from *James 5:10:* "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah." It was to prove a most appropriate text for what was to follow.

About 10:30 a.m., while the assembled Christians were listening to the talk "Holding Faith and a Good Conscience," a Lieutenant Warner of the local military post came to the assembly ground with a letter from District Commissioner Cooper. It ordered the entire assembly, which at the time was in the midst of a religious service, to break up and those in attendance

* For the reasons why Jehovah's witnesses take this stand, see the article "Christian Conscience and the State," page 16 of this issue.

to proceed to the District Compound "where they shall pay allegiance to the flag of the Republic of Liberia."

M. G. Henschel, the Society's representative from Brooklyn, New York, and two other Witnesses then left the assembly to see the district commissioner. Henschel explained that the American ambassador had requested an appointment to speak with President Tubman; he appealed to Commissioner Cooper to suspend any action till the matter had been talked over with the president. It was explained why Jehovah's witnesses take the position they do, regarding their not paying allegiance to the emblems of any nation, since they regard it as a violation of Bible principles. But the district commissioner refused to suspend the order. He then ordered soldiers to bring everyone at the assembly to the compound. He also took the names of the three Christian ministers who had spoken to him and said he would dictate a radio message for Monrovia.

Assembly Broken Up, Taken Captive

The soldiers arrived in a truck. They broke up the peaceful assembly, rounding up everyone, men, women and children. The group of about 400 persons were marched to the compound through the center of town. Henschel and the other Witnesses who had tried to reason with the district commissioner had rejoined the group and walked with them through the streets. While walking, the group sang Kingdom songs of praise to Jehovah God. People came from far and near. Foreigners took pictures. Africans looked on in amazement. Soldiers shouted: "Keep quiet; stop singing."

Upon arrival at the military compound, the four hundred persons, men, women and children, were lined up in a circle around the flagpole, with the foreigners in front. Representatives from the press were taking pictures. Lieutenant Warner informed these Christians that they had been brought there to pay allegiance to the Liberian flag.

After demonstrating what he wanted, he gave orders for the ceremony to begin. It was about 1:30 p.m. The bugle blew. Three soldiers marched to the flag in military style and lowered it slowly. The command was given to salute. No one saluted except the soldiers; the Christian Witnesses, however, stood at attention, in respect for the Liberian flag. The lieutenant said: "Maybe you didn't understand what I meant, so let's do it again." So he demonstrated what he wanted, giving the command now for the flag to be raised. At the command to salute, none of the assembled Christians saluted, though standing in an attitude of respect. Thereupon the lieutenant went to the nearby home of the district commissioner. The commissioner could be heard shouting: "Lock them up, all of them." At about 1:45 p.m. the entire group of Christians were marched across the street to a guardhouse.

What about the foreigners? They were locked up with the Liberian Witnesses, for the citizens or nationals of Ghana, Sierra Leone, Nigeria, South Africa, Guinea, Ivory Coast, Togoland, the United States, the United Kingdom and Canada were also required to "pay allegiance" to the Liberian flag. Even the manager of the chartered buses who was observing the proceedings from a distance and was waiting to take delegates back to Monrovia, when he did not salute, was imprisoned. He was not a Liberian but a citizen of Sierra Leone, and he was not one of Jehovah's witnesses.

'Sit There till You Salute'

Soldiers now searched all these Christians, taking away their personal belongings such as pens, eyeglasses and briefcases. They were allowed to keep their money. As many as possible were crowded

into four windowless rooms, some of which were used not only as prisons but also as latrines. The remaining Witnesses were jammed into the small fenced-in area outside the guardhouse. There they remained, singing Kingdom songs that Sunday afternoon until about 6:00 p.m.

Shortly before 6:00 p.m. the jailed Christians heard a roaring of trucks as three truckloads of soldiers arrived from a nearby military camp. The Witnesses were now moved out of the jail and taken to the compound, flanked on both sides by armed soldiers standing in a ready-to-charge position. They were brought before the flagpole. A colonel was now in charge. He told them that if they refused to pay allegiance to the flag, "we will not kill you, but we'll put you in the open field across the street and you will sit there until you learn to respect authority." One lieutenant remarked: "Those who fail to salute will be kept behind the iron curtain of Gbarnga." There were now more than a hundred soldiers to act as guards over the peace-loving Christians. The flag ceremony was repeated. The vast number held firm to their Bible-trained conscience, though a few compromised.

The colonel then commanded that those who did not salute should be taken to a large parade field. On the way these Christians were made to run a gauntlet of soldiers across the highway and receive kicks and smacks and blows with rifles. Many were kicked and beaten about the head and body. Not only the men were beaten but also women, including those women with babies tied to their backs. Screams must have been heard for a great distance. The whole group of Christians was driven to the field in this brutal manner. After these Christians were herded into the center of the field, they were tightly pushed together, and soldiers with swinging rifles shouted: "Sit down."

Sunday Night

Now these Christian Witnesses were told to remove jackets, shirts, shoes and stockings. Women were to remove head coverings and wrap-around cloths. No water was allowed except for babies and young children. About one-third of the group were women with small babies. The lieutenant showed them some consideration, and a few of the babies were taken from their mothers to a nearby clinic. What followed now may seem incredible; but the facts are indisputable, since there are hundreds of witnesses to them. The soldiers kept these Christians on that field all night long without allowing them to sleep a minute or even to rest their heads or elbows on their knees! If anyone tried to sleep or move, he was hit by the soldiers. All received the same merciless treatment, whether women or children, foreign missionaries or native Liberians.

During the night soldiers surrounded the group, standing about eight feet apart. The soldiers never let up with abuses. Some blasphemously remarked: "Where is your Jehovah now?" "G is all the same. G for God, G for government. Our god gave us a gun, what has your God given you?"

Monday Morning

At daybreak the air was tense, as the soldiers insisted that everyone would be happy to salute with both hands before the day was over. Except for a few children, none had had anything to eat since Sunday morning—and nothing to drink. A colonel informed them that it was going to be awfully hard that morning. Flexing his lash, he said: "We're going to see that you salute this morning."

The signal was given for all to stand and to begin moving toward the flagpole. It was about 8:00 a.m. On the way to the flagpole, soldiers again ordered the Christians: "Take off your shoes," "Take off your socks," "Take off your coats." These

were thrown on the ground. While the Witnesses were taking off their shoes, some soldiers snatched watches off their wrists. Any who hesitated slightly were struck with a rifle. Stretched out behind the group of Witnesses lay a seventy-five-foot trail of shoes and clothing.

Assembled before the flagpole again, they were given instructions by an officer. Those who had decided to salute were told to separate themselves in a group and come closer to the flagpole. The ceremony began. A considerable number of Witnesses from Kolahun (sixty or more), along with a small number of others, saluted. Among those who gave in to the endless threats, cursings, lack of water, food and sleep was the overseer in the Kolahun area, which may have had a bearing on the number from there who compromised their Christian beliefs.

Brutish Inhumanity

The Witnesses who did not salute were again driven like animals back to the open field. While running across the field, they were struck not only with rifle butts but with the gun barrels as well, the rifle sight being used to draw blood. Several Witnesses received deep head cuts; they were taken to the clinic for stitches. Two missionaries, a man and his wife, by ducking, barely escaped being scalped by the swinging rifle, aimed at their heads as they ran. The Society's director, M. G. Henschel, was cracked so hard on his back and neck that Witness Rene Le Roux of South Africa remarked on how loud the cracks of the rifle butt sounded.

Christian women did not escape this senseless brutality. There were two soldiers behind missionary Muriel Klinck from Canada, and the soldiers struck her with their rifles. At the same time the soldiers snatched her watch and purse containing $47. Those who had any valuables were pounced upon, hit and robbed. One Liberian woman, Rhoda Brown, about eight months pregnant, was knocked down twice and rolled over on the ground. Another Liberian woman whose baby was tied to her back was knocked down by soldiers, causing her to fall on the baby. Though the baby appeared to be dead, it was sent to the clinic and revived. Even children as young as seven years of age were struck by the armed soldiers.

The Witnesses, sitting down, were next told to turn around and face the sun. This was not enough; they were ordered to gaze at the sun. Soldiers watched their eyes to make sure that they stared at the blazing sun. The Witnesses wondered how long they would have to endure this utter inhumanity when, in about half an hour, they were allowed to seek shelter under shady trees inside the District Compound.

The Witnesses requested water. The soldiers pressed some Witnesses into service for a trip down the highway about a quarter of a mile to obtain some parasite-ridden river water. Among those selected was M. G. Henschel, the Society's director, who was forced to walk into the river with all his clothing on, then to put the bucket on his head, even though it leaked. His clothing soaked, he was forced to carry the bucket on his head a second time, this time walking in bare feet down the gravel road. Henschel was so thirsty by now that he drank the water, though contaminated, that ran down his face from the leaking bucket.

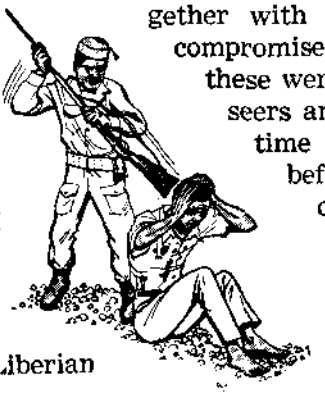
Also chosen to carry water was Mrs. Muriel Klinck of Canada, who was made

to walk into the river with her shoes on and then to put the large bucket on her head. She was guarded by soldiers who also threatened rape. While she was walking with the bucket on her head, a third soldier approached and lifted his booted foot and viciously kicked her in the abdomen. Though such merciless brutality was often directed against the white missionaries, the issue was not racial, since all the Witnesses, Liberians as well, received brutal treatment.

When the water buckets reached the group of Witnesses, soldiers kicked over the buckets and smashed in the drinking tins with their boots. Requests for water were denied: "No salute, no water."

However, the soldiers finally allowed them to drink some of the river water. A little of this contaminated water was the only drink available—and that after a period of more than twenty-four hours.

Meanwhile, the traveling minister from the Society's headquarters showed the officers in charge his plane ticket, explaining that he was in transit and was scheduled to be at an assembly in the Ivory Coast. This brought only ridicule, even though Henschel also showed Lieutenant Warner and a sergeant his United States passport, which says in the back: "You may lose your United States nationality by . . . taking an oath or making a declaration of allegiance to a foreign state." But this made no difference to the Liberian officers, who demanded that everyone "pay allegiance" to the Liberian flag.



At no time was food provided by the authorities. After more than twenty-four hours without eating, a few Witnesses were permitted to go to the assembly site and prepare some rice from assembly supplies. When the rice was brought to the group, it amounted to about four spoons per person.

During the first twenty-four hours of this inhuman treatment, some of the women were allowed to go to the toilet, but not the men. Only on Monday did men begin to have a little chance to go later that day.

The time came for the flag ceremony at 6:00 p.m. Lieutenant Warner called on Witnesses to translate speeches that officers were to make to induce the Witnesses to salute. A few Witnesses seemed eager to do the interpreting. When these translators had the opportunity to speak in their own native dialects, which the soldiers could not understand, those who translated spoke just what the officers said, such as it was not against God's law to salute the flag and, "Everyone is going to salute the flag, and you should salute also." Such speeches by the officers were translated by volunteers into at least four dialects, instead of their using the opportunity to encourage their brothers as to what the Bible really says.

When the group went before the flagpole that Monday, all these translators, together with about a hundred others, compromised their integrity. Among these were some congregation overseers and special pioneers or full-time ministers. While standing before the flag, a few fell unconscious, apparently out of fear. They later compromised.

The ones who saluted were placed on a grassy spot in the compound, while those who did not were put on a gravel road covered with many stones. These Witnesses were told to sit straight for the second night, with no sleeping allowed. For a time a new brutality was added: Everyone was forced to hold his hands high over his head; if anyone

drooped his hands out of exhaustion, he was severely hit by a rifle or kicked.

Officers also encouraged worldly relatives to speak to the Witnesses, even telling the relatives what to say. Some of the Witnesses apparently listened to the pressure from such relatives, such as, 'Think of your children,' or, 'How can you do this to us?' and they collapsed in their integrity.

The soldiers seemed to be anxiously awaiting a signal to go into action. The officer in charge, Lieutenant Warner, continued to walk around the ground with whip in hand. A group of officers discussed ways of inducing those remaining faithful to their conscience to break their integrity by saluting. Officers were overheard to agree that the treatment should be lashes, twenty-five of them.

Compromisers Ridiculed and Abused

The Witnesses had to spend Tuesday night sitting awake on stony ground. Those who remained steadfast were now a smaller group, and they were separated from the group who had compromised. That night those who held firm got some relief in a rather strange way. How so? Because the soldiers' attention was often diverted to the camp of the compromisers. This camp was in a state of confusion, making it evident that Jehovah's spirit had indeed left the compromisers. Soldiers could be heard abusing those who had caved in under pressure. Soldiers said: "Why did you keep us here all this time? Why didn't you salute the first day?" "Now my god is your god." A soldier who was ridiculing the compromisers said: "Why did you let your brothers down?" Another soldier told them: "Now we can see that there are two kinds of Christians as well as two kinds of soldiers, the brave ones and the cowards. You only came to the conference for the rice. If it was not for you who saluted, all of you would have gone free by now." The group of compromisers was also kept awake all night long.

Tuesday, March 12

In the morning the soldiers were relieved by others who appeared to be more sadistic-minded. Acting like depraved beasts, these soldiers threatened the Witnesses with things that are unspeakable. Again the Christians were taken to the flag ceremony, with the number of faithful ones now being a little over a hundred. The ceremony began; a few Witnesses compromised.

After the ceremony, the Witnesses were brought back to the field, where they were struck again, not only with rifle butts but with short whips as well. The Society's director, M. G. Henschel, was almost knocked unconscious with the butt of a rifle.

The sun was now blazing down on their bare heads. One missionary suffered a sunstroke. Another missionary, from South Africa, later said: "It felt like having your head in a 500-degree oven."

Foreigners Released

On Tuesday morning the foreigners spoke up strongly for release. The lieutenant left to inquire. Shortly he returned, and about 11:00 a.m. the twenty-seven foreigners were released. They had held fast their integrity throughout the brutal treatment. They were given most of their belongings and briefcases, but a number of pieces were missing. Before leaving, the representative from the Society's headquarters was given five minutes to talk to the Liberian Witnesses, who were left on the field. This was a source of encouragement to them. They prayed together and felt strengthened.

The release of the foreign Witnesses may have come about because a few Witnesses escaped the trap Sunday morning and got through the roadblock and reached

Monrovia. They informed the American and British Embassies. The American Embassy sent observers to Gbarnga and made inquiry of the Liberian government. News of the brutal treatment of citizens and nationals of other countries spread and may possibly have prompted the Liberian government to release them.

After their release, these Witnesses went to the convention grounds. It was chaos, a shambles. The Witnesses had brought their belongings to the grounds just before the public talk was to begin. All the suitcases had been ripped open with bayonets, the valuables stolen and the rest scattered over the grounds. Trousers and shirts had been ripped and some clothing had been dipped in red palm oil. The supply of convention foodstuffs and soft drinks had been wasted or stolen. Electrical and other equipment was smashed. Contribution boxes had been looted. The soldiers who had guarded the place had plundered it. The estimated total loss of money and property was set at no less than $6,000. Some Witnesses were totally plundered, being left without money and clothing.

That Tuesday afternoon some of the released Witnesses purchased soft drinks and food and returned to the grounds where the Liberian Witnesses were still held. Permission was granted to give them some money and other things. However, the district commissioner soon sent a message that he did not want anyone visiting these prisoners; the foreigners who had been released could provide no further relief for their Christian brothers.

Later the district commissioner came out and informed the Liberian Witnesses that it was going to be very difficult for them. The soldiers also shaved two paths on the heads of the men in the shape of a cross to indicate they were prisoners. These "haircuts" were done with broken glass bottles. At the flag ceremony that evening about a dozen more compromised.

Tuesday Night in the Cold

As was expected, Tuesday night was the most difficult of all. The Witnesses were tortured. Because the group of faithful Witnesses was now small, each one was a target for the soldiers. It was a cold night; the dew was heavy. Yet they were not only forced to keep awake all night and made to sit straight up, but men had to remove shirts and women were not allowed to have handkerchiefs on their heads or wrap-around cloths to protect them from the cold. One full-time minister, Moses Anderson, was made to stand on one foot, clad only in his shorts, until he fell unconscious. Several others during the night went into a state of unconsciousness.

The Witnesses showed loving concern for one another. When they could they talked to one another, encouragingly, quoting scriptures and praying for strength to keep integrity to God. When the Witness who was standing on one foot fell unconscious, the other Witnesses in that group, unmindful of personal danger, jumped to his assistance. They could feel no pulse, and feared he was dead. His body was very cold, and they put clothes on him

Released conventioners return to assembly site and find belongings looted and clothing strewn about

and just made the soldiers carry him to the first-aid station.

Considering that they had not eaten anything substantial since Sunday morning, had not been able to get much water, had not slept since Saturday night and were exposed both to blazing sun and damp cold, they put up a remarkable display of faith and courage. Prayer, thinking upon the Scriptures and mutual encouragement helped them remain steadfast.

Wednesday Morning

When morning came on March 13, the group was again marched to the flagpole. The ceremony began. Nearly all the Witnesses stood firm. Among those determined to keep integrity to God was Liberian Rhoda Brown who, although eight months pregnant and brutally beaten around the legs and knocked down with rifles, said: "We have come this far. Let them do what they want to; I'll never salute."

Shortly after the flag ceremony, during which one man saluted, Commissioner Cooper informed them they were to be released. Names were taken and they were told they would be prosecuted, their property would be confiscated and they would be imprisoned for ten years. They were then taken to the guardhouse to pick up their briefcases. Each Witness was told by the soldiers to pay $1 before choosing his briefcase from the pile on the ground. A number of cameras were never returned.

Thus the Witnesses left the prison yard and went searching for transportation. One Witness who had become seriously ill was found lying unconscious by the road. Lieutenant Warner forbade that they move him into the bus until the Witnesses had shaved his head. A lady passing by went and brought a razor and the Witnesses shaved his head and carried him away. All the men of the remaining Witnesses were required to have their heads shaved clean before leaving Gbarnga.

The person who saluted Wednesday morning, a man of about twenty-five years of age, did not feel well upon his return home. He was admitted to the government hospital in Monrovia, but he never recovered. He died on April 24, 1963.

Thus closed a most shameful episode in Liberia's history. What had it done for Liberia? What good could possibly come from beating and torturing Christian men and women? What kind of name is Liberia making for itself throughout the world?

Further, who was it that acted unlawfully? What right have government officials to take away religious liberty from others when the law of Liberia upholds such liberty? The Liberian Constitution, section three, says: "All men have a natural and an inalienable right to worship God according to the dictates of their own conscience, without obstruction or molestation from others." Was this right accorded Jehovah's witnesses? When Liberian officials and soldiers molested these Christians for their religious belief, who violated the Liberian Constitution? When the delegates to the Constitutional convention adopted the Liberian flag, did they intend that the Constitution they also adopted be violated by forcing Christians to salute the flag when they cannot conscientiously salute any national emblem?

Against Liberia's Own Interests

Not only is Liberia working against its own interests in the name that the country is making for itself, but by expelling the missionaries of Jehovah's witnesses from the country, as has been done, Liberia is the loser. These missionaries helped hundreds of Liberians over the years. The first Witness missionary came to Liberia in 1946, and in 1948 the first congregation of Jehovah's witnesses was organized. At

least one missionary contracted fever and died while serving the good people of Liberia—a great sacrifice for his friends. More missionaries arrived, and over the years they and the Liberian Witnesses helped free hundreds of Liberians from bondage to witchcraft, polygamy, tribal strife, stealing and paganism. Many tribesmen in the interior are very superstitious, worshiping such things as mountains, water, trees, fish, even making animal sacrifices to these.

Moreover, Jehovah's witnesses have uplifted the morals of the Liberian people. The country's social standards make adultery commonly acceptable. But Jehovah's witnesses have taught Liberians proper regard for marriage and have insisted on the Bible's high moral standards.

As in other countries, Jehovah's witnesses have helped Liberians educationally. In two local languages, reading primers were not in print, so the Witnesses set out to make some, thus helping many become literate in a short time.

In many ways, then, Liberia has acted against its own best interests in deporting Witness missionaries. Not only do Jehovah's witnesses everywhere respect the flag of the country in which they live, but they prove it. How? By not defrauding the government of tax money, by not plotting against rulers or engaging in political strife and by not adding to the delinquency and immorality of society, as do many who have no conscientious objections to saluting national emblems. If all the people in Liberia were Jehovah's witnesses President Tubman would not need guards around the Mansion. Indeed, no political ruler has anything to fear from Jehovah's witnesses.

Yes, Liberia has been the loser in many ways, and this is true with regard to the breakup of the assembly at Gbarnga. Many who have heard the truth about Gbarnga were horrified, disgusted. Even among the soldiers there were some who expressed their sympathy and privately encouraged the Witnesses to remain steadfast to their religious beliefs. One soldier told the Witnesses he was praying for them all the time. An officer who occasionally came to the field said that the entire affair was distasteful to him. Another soldier told a missionary that if this is the way the army does, he was going to get out of it. Yet another soldier told a Christian woman: "Ma, don't salute that flag, you be God-people." A sergeant told another Witness: "They killed Christ. Don't give up your God palaver."

Even if Liberia chooses not to grant religious liberty, why add to imprisonment the beatings, the cruelty, the Nazi and Inquisitional methods that have revolted humanity?

How much does Liberia stand to lose if foreign tourists, visitors or businessmen are going to be forced to pay allegiance to the Liberian flag? Would not Liberians themselves protest against being forced to pay allegiance to a country other than their own?

Write to Liberian Officials

If you do not agree with the methods used by Liberia against these conscientious Christians, then you should write to the president of Liberia. Says the book *Liberia, America's African Friend:* "To a very marked degree the Government of Liberia reflects the personality of President Tubman." If President Tubman actually condemns the abuse and maltreatment meted out by Liberian soldiers at the Gbarnga assembly, then he has the opportunity to show his stand for religious liberty by inviting Christian missionaries of Jehovah's witnesses to continue their educational service in Liberia. He can show his "love of liberty" by allowing Jehovah's witnesses to assemble and worship "according to the dictates of their own con-

science" without molestation from Liberian soldiers.

Those who have high regard for religious liberty and disapprove of what has happened in Liberia should write the Liberian ambassador in their respective country as well as President Tubman. Write to: His Excellency, President W. V. S. Tubman, Executive Mansion, Monrovia, Liberia.

Now people of the world have the opportunity to know the shocking facts. You can judge from the facts. And certainly someone greater than man sits as Judge. Yes, Jehovah God himself has seen what has happened; He knows who the offenders are, and we can be certain his judgment upon them will be a righteous one. As the Bible declares: "If you see any oppression of the one of little means and the violent taking away of judgment and of righteousness in a jurisdictional district, do not be amazed over the affair, for one that is higher than the high one is watching, and there are those who are high above them." —Eccl. 5:8.

That Jehovah God will uphold those who remain faithful to him we can be certain. That many thousands among our millions of readers in all the world will raise their voices in protest against the atrocities committed against these Christians in Liberia we are confident. But the question that remains to be answered is this: Will the government of Liberia take action to show that it has not completely abandoned its "love of liberty"?

A Test of the Guarantee of Religious Liberty

THE genuineness of the guarantees in the United States Constitution regarding religious liberty have repeatedly been put to the test before the United States Supreme Court. On one notable occasion, when the Court rendered its decision concerning compulsory flag saluting, in the case known as *West Virginia State Board of Education* v. *Barnette*, it said:

"The case is made difficult not because the principles of its decision are obscure but because the flag involved is our own. Nevertheless, we apply the limitations of the Constitution with no fear that freedom to be intelligently and spiritually diverse or even contrary will disintegrate the social organization. . . . The refusal of these persons to participate in the ceremony does not interfere with or deny rights of others to do so. Nor is there any question in this case that their behavior is peaceable and orderly. The sole conflict is between authority and rights of the individual. . . .

"Government of limited power need not be anemic government. Assurance that rights are secure tends to diminish fear and jealousy of strong government, and by making us feel safe to live under it makes for its better support. Without promise of a limiting Bill of Rights it is doubtful if our Constitution could have mustered enough strength to enable its ratification. To enforce those rights today is not to choose weak government over strong government. It is only to adhere as a means of strength to individual freedom of mind in preference to officially disciplined uniformity for which history indicates a disappointing and disastrous end. . . .

"To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous instead of a compulsory routine is to make an unflattering estimate of the appeal of our institutions to free minds. . . . When they are so harmless to others or to the State as those we deal with here, the price is not too great. But freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order."

CHRISTIAN CONSCIENCE *and* THE STATE

WHAT is the relationship of the Christian to the State? What should his attitude be toward the government of the nation in which he lives? Does the Christian pose any threat to constituted authority? How does he view national emblems?

It is well known that members of Christendom's religions participate in ceremonies involving national emblems as an outward sign of loyalty. It is just as well known that many of these same members of Christendom's religions have been, and are, active agitators against those in authority in many lands. They are often outspoken critics of the ruler of their nation. They have even instigated riots, plotted the overthrow of established governments, and successfully accomplished this in many cases by violent revolution.

However, in this connection many in governmental authority in all parts of the earth have come to learn that there is a group of Bible Christians known as Jehovah's witnesses who take a different view of their relationship to the governments than do the majority of those who call themselves Christians.

Attitude Toward Governments

The attitude that Jehovah's witnesses take toward the State is derived in part from Romans chapter 13 in the Bible. There the command is given: "Be in subjection to the superior authorities, for there is no authority except by God."—Rom. 13:1.

Hence, Jehovah's witnesses believe they are under obligation to God to obey the ruling political authorities, so they do not oppose the duly constituted government. They do not rise up in rebellion against these authorities nor engage in subversive activities. While they do not participate in any ceremony that violates their Christian conscience, neither do they interfere with the patriotic or nationalistic programs of any nation. They do not contest the right of others to engage in such activities, nor do they petition that such exercises be eliminated from public places. So government officials have nothing to fear from Jehovah's witnesses and should be happy to know that these Christians will not take part in any activity designed to subvert their government, nor will they become criminals and work against society.

Jehovah's witnesses recognize that God's Word, the Bible, requires that they be model citizens in behavior, leading clean, upright lives. Truly, they do as the Bible says they should: "Render to all their dues, to him who calls for the tax, the tax; to him who calls for the tribute, the tribute; to him who calls for fear, such fear; to him who calls for honor, such honor. Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellow man has fulfilled the law."—Rom. 13:7, 8.

What a contrast this peaceful, open and honest course of life is compared to those who seek to subvert the interests of the State! Those engaged in subversive activities do not hesitate to disguise their aims

by a display of patriotism. Even criminals make a show of patriotism, but do not back up their words with lawful acts!

Conflict with God's Law

How do Jehovah's witnesses view the matter when a government requires them to do something that is contrary to their Bible-based beliefs? They follow the pattern of the first-century Bible Christians.

In the first century, the apostles were ordered by the authorities on one occasion to discontinue their divinely commanded preaching. "In answer Peter and the other apostles said: 'We must obey God as ruler rather than men.' " (Acts 5:29) The apostles were not saying that men are not to be obeyed at all. No, they knew that they must be submissive to the superior authorities and "pay back, therefore, Caesar's things to Caesar," as Jesus had instructed them to do. (Matt. 22:21) However, they also remembered the remainder of that principle Jesus uttered, the part that is often overlooked, when he added, "but God's things to God." When the political authorities demanded that the early Christians violate their conscience, they conscientiously continued to pay back "God's things to God." They would not give to the State what belonged only to God.

Prominent among the difficulties the early Christians had with the State was when the emperors of Rome required more honor than was due them, when this honor actually became worship. What did Christians do? The book *Those About to Die,* by D. P. Mannix, tells us this: "They refused to sacrifice to the emperor's genius —roughly equivalent today to refusing to salute the flag or repeat the oath of allegiance. . . . Very few of the Christians recanted, although an altar with a fire burning on it was generally kept in the arena for their convenience. All a prisoner had to do was scatter a pinch of incense on the flame and he was given a Certificate of Sacrifice and turned free. It was also carefully explained to him that he was not worshiping the emperor; merely acknowledging the divine character of the emperor as head of the Roman state. Still, almost no Christians availed themselves of the chance to escape."

Similar testimony is found in *The Book of Culture,* by E. R. Peyser: "Rome had become gradually full of people espousing foreign cults, who on demand would swear allegiance to the divine spirit of the emperor. The Christians, however, strong in their faith, would take no such oath of loyalty . . . they did not swear allegiance to what we would today consider as analogous to the flag."

Also, in the book *A History of Civilization,* by Brinton, Christopher and Wolff, this observation is made: "To hold this motley collection of peoples in a common allegiance, to give them something like a national flag as a symbol of this unity, the emperor was deified. . . . The true Christian . . . could not bring himself to make what to an outsider was merely a decent gesture, like raising one's hat today when the flag goes by in a parade."

The Roman government and many of the people had difficulty understanding the position of those early Christians and even persecuted them. But those believers nonetheless maintained their stand because of their conscience. That is the way Jehovah's witnesses view the matter today. Where they conscientiously feel that the law of a nation conflicts with God's law, they continue to "obey God as ruler rather than men," and give "God's things to God."

In this connection, note what a famous law writer said concerning the supremacy of God's law: "It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this [God's law]; and such of them as are valid derive all their force,

and all their authority, mediately or immediately, from this original." He stated that the revealed or divine laws "are to be found only in the Holy Scriptures" and forcefully added that "no human law should be suffered to contradict these." —*Blackstone's Commentaries*, Vol. I, page 28.

Flag Salute

Jehovah's witnesses do not participate in saluting the flag of any nation, because they regard this ceremony as a violation of their Christian conscience. They regard the flag as an image or representation of the State. Flags also contain representations of things in the heavens, such as stars, as well as things on earth and under the water. Therefore, performing an act toward such, as bowing or saluting, is considered by Jehovah's witnesses to be a violation of the second commandment, recorded in the Bible at Exodus 20:4, 5, which states: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." Similar commandments are found in the Christian Greek Scriptures, for example, at 1 Corinthians 10:14, which says: "Therefore, my beloved ones, flee from idolatry." (See also 1 John 5:21.)

Some may object and say that flags are not religious in nature, so worship is not involved. But the point here is that, while it may not be regarded as religious by someone else, it is regarded as religious by Jehovah's witnesses. It should not seem strange when one group views a matter as religious and others do not. Catholics do not eat meat on Friday for religious reasons—because it would be a violation of their conscience. Orthodox Jews do not work on the Sabbath for the same reason. Hindus do not eat cows, because they view them as sacred and it would be against their conscience. Would anyone compel a devout Moslem to eat pork, or refuse him the right to fast during Ramadan?

Those who do not belong to the religions mentioned do not regard such actions as violations of their own consciences, so they eat meat on Friday, work on the Sabbath, and eat beef and pork. Some have images in their places of worship, while others do not. But it is well recognized that the government of any enlightened country would not compel people who do hold to these beliefs to violate their conscience.

Lands that uphold freedom do not insist that everyone's religious views conform to their ideas. They know that forcing one to salute a flag that stands for freedom would represent gross disregard for the high principles of the nation on the part of those endeavoring to deprive others of their religious freedom. It would be a far greater evidence that the flag does indeed stand for freedom if persons who for religious reasons declined to salute it were granted that freedom, especially so when they do not speak and act in such a way as to show disrespect for the government for which the flag stands.

Also, one should not think that the belief of Jehovah's witnesses about the flag salute as being religious has no foundation. *The Encyclopœdia Britannica* states that "early flags were almost purely of religious character." (1946, Vol. 9, page 343) *The Encyclopedia Americana* says: "The flag, like the cross, is sacred. . . . The rules and regulations relative to human attitude toward national standards use strong, expressive words, as 'Service to the Flag,' . . . 'Reverence for the Flag,' 'Devotion to the Flag.' "—1942, Vol. 11, page 316.

Note, too, the following statement by D. W. Brogan, in *The American Character:* "Mr. Carlton Hayes [educator and histori-

an] pointed out long ago that the ritual of the flag-worship and oath-taking in an American school is a religious observance. Little boys and girls, in a school from which religion in the old sense is barred, solemnly rising each morning and reciting together the 'American's Creed' are performing a religious exercise as truly as if they began the day with 'I believe in God the Father Almighty' or asserted that 'There is no God but God.'" He added: "That these daily rituals are religious has been at last affirmed by the Supreme Court. It should be borne in mind that Jehovah's witnesses do respect the flag, even though they refrain for religious reasons from saluting it. They show their respect by their exemplary attitude toward the rulers and by obedience to the law of the land.

Many nations throughout the earth today where there is freedom of worship have recognized the conscientious beliefs of these Bible Christians, and their right to worship according to the dictates of their conscience is protected. Force is not used to try to make them engage in flag-salute ceremonies. For example, The Court of Appeals of Ontario, Canada, in *Donald* v. *Board of Education* (1945), Ontario Reports 518, protected the right of Jehovah's witnesses to refuse to engage in the flag ceremony. And the Supreme Court of the United States in the case of *West Virginia State Board of Education* v. *Barnette* (1943) held that children of Jehovah's witnesses should not be expelled from school for refusal to salute the flag. Thus it should not seem strange for any country where there is freedom of worship to allow Jehovah's witnesses to continue to enjoy that freedom even if their conscience does not allow them to participate in a flag-salute ceremony.

Those who profess to be Christians and who insist that Jehovah's witnesses salute the flag of their nation would do well to ask themselves this question: If Jesus had been on earth in our time which flag would he have saluted?

National Anthem

National anthems are, in part at least, hymns or prayers set to music and give expression to petitions or praise to God. Some extol previous wars. In either case, participating in ceremonies connected with the anthem constitutes for Jehovah's witnesses a religious act that they cannot perform. Standing when the anthem is played, or a similar act, carries with it a significance similar to saluting a flag.

In ancient Babylon the government promulgated a law requiring all persons to bow before a certain image. At what signal? The account says: "At the time that you hear the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, the bagpipe and all sorts of musical instruments, you fall down and worship the image." (Dan. 3:5) Yes, this act of worship toward a state image was performed to the accompaniment of music, but faithful worshipers of Jehovah God did not participate. The parallel to what occurs when the national anthem is played is so striking to Jehovah's witnesses that they do not perform such act, even though others may not regard it as religious and may feel free to participate in such ceremonies.

Responsibility of the State

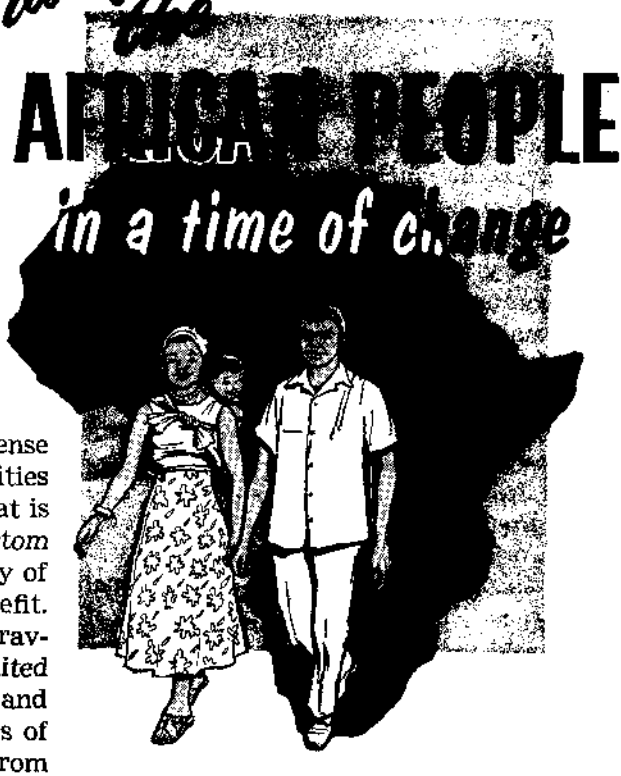
It is in the interests of the State to uphold religious freedom, even where patriotism is involved. A state that compels its citizens to violate their religious and moral convictions does not foster respect for the compelling authority. Such conduct dishonors the State. Instead, enlightened leaders do as those in some African countries, where the authorities have consulted with Jehovah's witnesses in order to work out acceptable arrangements when such

issues arise. As a result, some have arranged to permit school-age children to be excused from the flag-salute exercise, thus sparing them difficulty and also eliminating the possibility that any of the other children will be influenced.

A nation should be proud to have among its citizens people who have high moral traits, a people whose religion teaches them to live peacefully and to be obedient to law and order. Such ones do not drain the resources of the nation by engaging in subversive activities or committing crimes that make larger police forces necessary and thus require the diverting of money that could be used to help lift the living standards of the people instead.

Yes, Jehovah's witnesses, Bible Christians, are commanded to be submissive to the State. They do so because of their conscience trained by their study of God's Word, the Bible. But when the State asks them to violate their conscience, this they cannot do.

Aiding the AFRICAN PEOPLE in a time of change



THE African continent in this twentieth century has been the scene of greater change than any other part of the earth. Many of its inhabitants have been virtually catapulted from a rural village life into the hustle and bustle of large industrialized communities. Languages, for long limited to the spoken word, have taken on new life as written languages, opening up new fields of learning and knowledge. Men from remote villages have traveled into the towns, worked in manufacturing plants or in gold or copper mines, and then returned home with new ideas and a changed sense of values. Some have stayed on in the cities to form a new class of African, one that is breaking with the ties of tribal custom and adopting more of the Western way of life, though not necessarily to his benefit. Others have left their own lands and traveled to Europe, Russia and the United States to be educated in universities and to return home with enlarged horizons of knowledge often radically different from the traditional outlook of their own people.

In earlier centuries there came into the continent explorers, missionaries, miners, engineers, businessmen, administrators and, of course, fortune hunters. As a consequence, large European communities have grown up in many of the lands of Africa, and European conceptions of life,

of social behavior and of political government have made their appearance, with no little effect on the local peoples. Over the years the continent was divided up by the colonial powers and the different areas were subjected to a wide variety of political development. Sooner or later in each territory the passion for nationalism and independence asserted itself, and, one after another, territories have become self-governing. Some, though not without a struggle, have achieved this more or less painlessly. For others, birth as independent nations has proved to be a bloody and terrible ordeal. Still other territories stand on the brink of nationhood, with time yet to show what the change will mean for their peoples.

Such factors of change inevitably produce frictions, doubts, insecurity and perplexity. To help the African people meet the challenge of change, the world powers have offered much in money, men and equipment. Secular education is being promoted as far as resources permit. Training is being given to Africans as teachers, lawyers, doctors and administrators. Efforts are being made to improve the standard of living, to train the farmer in better use of the soil and in water conservation. But are these things enough to solve Africa's problems? What, in fact, do the people of Russia, Europe, America, or, for that matter, any of the so-called civilized nations know of peace, of having security and a sense of well-being and of a confident hope for the future? Just as world leaders who view things practically and not through rose-colored spectacles can see no solution for their problems on a world scale in the immediate future, so none of them have yet come up with any practical solution for Africa's problems, and from the human viewpoint these problems seem to be insoluble.

Indeed, one who has lived in Africa for any length of time and is familiar with the tremendous difficulties facing the emergent nations and who has faith in God as the Creator is forced to the conclusion that only by divine help can the goal of real peace and unity be obtained for Africa, and, for that matter, for the rest of the world. This is indeed the message of the Bible: That in due time God's kingdom will unite all mankind. On the basis of that hope millions have prayed the Lord's prayer, repeating the words: "Let your kingdom come." It is in this connection that Jehovah's witnesses are doing much to aid the African people. In some thirty-six countries of the African continent, with literature printed in about seventy languages used by the people there, Jehovah's witnesses are preaching "this good news of the kingdom" of God to the people of Africa.—Matt. 6:10; 24:14.

Overcoming Illiteracy

While this preaching activity gives a confident hope for the future, it also leads to very practical benefits to the African people right now. Take, for example, the matter of adult literacy. Appreciating the importance of persons being able to read the Bible as well as hear the spoken word, Jehovah's witnesses have undertaken an extensive program of adult literacy training for those showing interest in the Bible's message. For example, during the years 1961 and 1962 a total of 3,930 were taught to read in the countries of Northern and Southern Rhodesia and Nyasaland. During that same period 1,250 were taught to read by Jehovah's witnesses in Nigeria.

On examining the situation in smaller communities, especially in rural areas where the proportion of illiteracy is normally higher than in the towns, it is often observed that where Jehovah's witnesses are active the proportion of literates among them is considerably higher than

among others of the community, even though these may be associated with other religious organizations. For instance, a recent check by impartial observers among people of one African tribe revealed the following: Of the male witnesses of Jehovah in the area, 87 percent could read, while only 39.7 percent of the other males could do so. Of the women, 39 percent of the Witnesses could read as against 7.7 percent of the remainder. It is not surprising, then, to find that a government officer in Ghana was so impressed by the efforts of one of the congregations of Jehovah's witnesses in teaching others to read that he was moved to say: "Indeed you are a different people. If your spirit was manifested in other organizations, this country would soon have less illiterates."

Taking On Increased Responsibility

Such training not only opens up the Bible to the literate person but also enables him to advance in other ways. In the local congregations of Jehovah's witnesses he finds that many provisions are made to help him advance to Christian maturity. There are free ministry schools where training is given in how to read expressively from the Bible, how to present extemporaneous Bible talks and how to apply the principles of teaching. Many Africans who have benefited from such training now serve as overseers in congregations. Others have been able to arrange their affairs to enter the full-time ministry and are serving as traveling circuit ministers and district ministers.

Sound training in Bible principles produces men who are trustworthy and reliable, and this not only helps them to fulfill Christian obligations in the congregation, but logically equips them to be better workers in their places of employment and to take on increased responsibility. For example, there is a big move toward advancing Africans to handle jobs previously held by Europeans. This is especially true in industrial undertakings such as the copper mines of Northern Rhodesia. Africans selected for such specialized training and advancement are often called "advancees." At the Roan Antelope Copper Mine at Luanshya, Northern Rhodesia, the number of adult male witnesses of Jehovah in 1958 was not more than 2 or 3 percent of the labor force. Yet for that same year it is reported that 29.4 percent of the "advancees" at that mine were Jehovah's witnesses.

In their book, *Christians of the Copperbelt*, John V. Taylor and Dorothea A. Lehmann report on a study they made of social developments and religious movements in the Northern Rhodesian Copperbelt, a study sponsored by the International Missionary Council. On the matter of dependability and behavior they make this comment: "African teachers and welfare workers whose education enables them to have a more detached point of view said, 'Watchtower [Jehovah's witnesses] are very reliable people and punctual. They have good discipline and do not drink too much.' These virtues were also practised in the Nchanga groups. We found them surprisingly contrasting in this respect with most other groups. When they invited us to meet them, they were to be found in the given place, and started and closed small choir practices, as well as big Sunday meetings, exactly on time. A young African businessman who had come from the Copperbelt to build a store in a village . . . , and was looking around for a wife, told us, 'Watchtower succeeds more than other churches in keeping people to a good standard of behavior. In this area not many girls are in Watchtower, but if you find one she is sure to be an honest girl. Watchtower parents do more to help young people in their homes.' "

Building Up Family Life

The happiness of men and women depends to a great extent on how they get along together as family units. This is the basic unit of society. However, the structure of the family and the attitude of its members to one another vary from country to country and from people to people. The Bible sets the perfect standard, and living in harmony with that standard is certain to lead to happy relationships.

Jehovah's witnesses in Africa are not trying to impose European or Western standards of marriage on the African people, but they are trying to help them to meet God's own standards, so that they may gain His approval and also enjoy to the full the blessings of marriage according to Christian principles. Have they been successful in this? The writers of *Christians of the Copperbelt* comment: "The Watchtower families we learnt to know seem to be exceptionally well-adjusted and happy together." "This attitude of man and woman working together in their family units was very obvious in the homes of Watchtower members we visited. The women took their place in the meeting and in discussion without any embarrassment or the usual reluctance to speak. While it was rather difficult in most other congregations to find out who was married to whom, because husbands and wives neither come to the church together nor sat together during the service, the Watchtower families were easily recognized in their meetings as little clusters of father, mother and children."

Unity from True Worship

The practical benefits of the Bible educational work of Jehovah's witnesses are not limited to just the family circle. The practical application of the Scriptural command to 'love your neighbor as yourself' not only helps persons to strengthen the bonds within the family circle, but is able to overcome other barriers that often lead to fear and even hatred. So it is that, despite the explosive forces of tribalism, racialism and nationalism, Jehovah's witnesses in Africa have been able to bring people of all tribes and races together in peace and unity and common understanding. An outstanding testimony to this fact has been the series of assemblies held throughout Africa during the early part of this year. Attendances of 14,117 in Ghana, 56,068 in Nigeria, 19,332 in South Africa, 10,261 in Nyasaland, 12,880 in Southern Rhodesia and 24,551 in Northern Rhodesia, besides smaller gatherings in other countries, gave proof that the one thing that can unite people of many tribes and races without fear and hatred is the common bond of the true worship of the one God and Creator, Jehovah.

Yes, here is the one and only way to unity, peace, happiness and a sure future in life—the worship of the true God in spirit and in truth. It is this worship that Jehovah's witnesses preach and uphold in Africa as they do in other continents. It is their earnest desire that many more of the people of Africa will yet learn what true worship means, that they may now find the practical value of living in harmony with God's Word, the Bible, and be assured of the blessings of everlasting life in a New World, forever free from the perplexities and perils of this present system of things.

The Underwater World of the skin diver

By an experienced skin diver

EACH new summer sees thousands of initiates donning the mask, "snorkel" and "fins" for a journey into the underwater world. From the frigid north, where enthusiasts may have to chop a hole in the ice, to the tropics, where the water may be too hot for comfort, they plunge into this strange and fascinating world where their bodies become almost weightless, where they instantly become "free as a bird" and where they are able to move in any direction—up, down, or around—with a kick of a fin. For the most part, this is a silent world. No screeching brakes, no doors slamming, no people talking down here, but a world where creatures move and glide about apparently without sound. There are exceptions, of course, and you quickly learn to recognize a few, such as the whir of a passing motorboat or the clicking of a snapping shrimp tucked somewhere in a coral reef. But the exceptions to the stillness of this silent world are few. This and the wonder of discovery are drawing many to skin diving.

Man is not well adapted to life under water, but with a few simple pieces of equipment he can feel relatively comfortable. The mask or face plate allows him to see clearly, though magnified, without the discomfort of water in his eyes. The short "snorkel" tube is so he can breathe with his head under the water and not have to be continually raising up for air, thus allowing him to concentrate on an object and keep it in view while still being able to breathe. The fins on his feet are for greater movement; they enable him to swim with less effort.

When we speak of a "skin diver," we usually have this simple equipment in mind. However, there is also the "scuba diver," who is a person having along with him some type of portable breathing equipment. Many divers prefer to forego the breathing apparatus and train themselves to dive with a lungful of air and surface more often. They feel it gives them greater freedom of movement. There is less expense involved and there are fewer dangers. When diving with the "scuba" (self-contained underwater breathing apparatus), one has the added danger of equipment failure. Especially is this true

of homemade equipment. It is a very unpleasant sensation to be suddenly without air in this foreign element. Often it is the diver, though, who is at fault for equipment failure, usually because of carelessness or lack of understanding. Breathing with the "scuba" involves many body changes and, unless one thoroughly understands these, he can quickly find himself in trouble. So "scuba" diving takes training in order to assure safe diving.

As with any sport, there are rules to be learned in skin diving, and these are essential. First, you should be physically fit and a good swimmer. You should learn to use basic equipment in shallow water and you should swim with a "buddy." After you have mastered the mask, "snorkel" and "fins," you must still learn to equalize pressure in your ears and sinus cavities before diving down very far. This is true of the swimmer as well as the diver, because one can rupture an eardrum in less than ten feet of water. As you descend you will feel discomfort, so the pressure must be equalized to avoid damage to the ears as well as to the sinus cavities. The reason is that the deeper you dive, the more pressure the water is exerting on the outside of your head. It is the opposite of what happens when you fly in an airplane. The solution is the same in both cases: simply swallow. However, it may be necessary at times to hold the nostrils closed and gently blow into them, thus forcing the air through and equalizing pressure inside and outside the head. It is a very dangerous practice to wear earplugs when diving, as they may trap air between themselves and the eardrum, perhaps causing the eardrum eventually to burst. Contests are to be avoided, whether they are for depth diving or distance swimming. Tiring the body may prove to be fatal when diving. A maximum depth of twenty-five feet is a good limit for most divers; you will enjoy more and see more in shallow depths anyway. Pick safe water to do your diving. Avoid water that is muddy or has swift currents or debris in it. Always use the "buddy" system, two or more together. It has been wisely said that good divers are like fish, they travel in schools.

The Scuba

Although the use of underwater breathing apparatus was experimented with before the turn of the century, it was not until 1943 that the first "aqualung" was tested off the coast of France by its co-inventor, J. Y. Cousteau. Since that time scuba equipment has progressed in design and availability by leaps and bounds, until today there are many reliable types on the market. Scuba diving has physical principles all its own to be learned. One may be an excellent diver with the mask; still he is not ready to strap on a tank and make his maiden scuba dive. First comes instruction by a competent teacher. There are psychological and physical dangers that come from pressurized breathing, and he should be informed of these by someone who thoroughly understands and may have experienced them. The three most common dangers are air embolism, caisson disease and nitrogen narcosis.

Air embolism is a term used for the overexpansion of the lungs. It is probably second only to drowning as a cause of death among divers. It is caused by holding your breath when ascending to the surface after a dive, and it can happen to a diver who has breathed from the scuba at a depth of six feet or more. Air expands as the pressure decreases. When a diver ascends to the surface the pressure around him is lessening as he comes up, but the air he breathed from the scuba below was under great pressure. If this air is not released by exhaling air from the lungs, small air

sacs and blood vessels in the lungs will rupture and the lungs may burst. So the diver must never hold his breath while using the scuba. He should breath normally and ascend slowly at about twenty-five feet a minute. A diver using just a mask with no breathing equipment, of course, does not have this danger. He filled his lungs at the surface, so the air cannot expand to a greater volume when he returns to the surface.

Caisson disease (the bends) is another serious danger. Cousteau, in his book *The Silent World,* comments on this: "The bends, or caisson disease, is a painful, crippling and sometimes fatal affliction of divers, of which the first notable medical observation was made on the sandhogs who worked in dry pressurized shafts to dig the pier excavations of the Brooklyn Bridge. The workers often came up in tortured bodily positions which reminded their mates of a feminine posture fad of the moment called 'the Grecian bend.' Ever since then this terrible and easily averted accident has been called 'the bends.'" It is caused by nitrogen gas dissolving in the blood in too great a solution as a result of being down too long. Or a diver may also come up too fast and thus liberate nitrogen gas bubbles into his bloodstream. In either case, the expanding nitrogen gas can cause great pain throughout the body. A diver cannot get "the bends" if he does not exceed about thirty-foot depths. If he wishes to dive deeper, then he must learn special decompression rules that will enable him to avoid this danger.

Nitrogen narcosis is the term used to describe an effect of greater depths that is similar to alcoholic intoxication, and it can be disastrous to a diver. You can imagine what a drunken man might do trying to handle equipment at about a hundred feet under water. The diver is apt to lose his better judgment and do the wrong thing, or perhaps nothing at all, which might be worse, especially if the situation calls for quick thinking. He may strip off his face mask and gallantly offer it to a passing fish. Such is the unbalanced mental state of a diver under nitrogen narcosis. Some persons feel it is caused by carbon-dioxide gas acting on the central nervous system, but the cause is still being studied. Prevention is the only cure here, so do not make these deep dives unless you are prepared to cope with this effect.

Saltwater Diving

The dangers of marine life in salt water require the diver there to be even more alert. Perhaps the most controversial and feared sea "monster" is Mr. Shark, and not without cause, for there are several species that have been reported to have attacked swimmers and divers. Among them are the great white shark, the mako, the tiger and the hammerhead species. So some precaution should be taken when diving in water where sharks have been seen. For example, diving in the early morning or late evening should be avoided, because sharks are thought to be more aggressive at these times. The frantic struggles and the blood of a dying fish attract sharks, so you should boat your catch as soon as possible if you are spearing fish. Murky water is also one of the main factors in shark attacks. The shark may mistake you for his normal dinner. Again the "buddy" system is best. A diver in the boat or on the land posted as a lookout is a good idea, as well as always swimming in pairs. If you should encounter a large shark try not to panic, but remember: man is not normal food for sharks and you are a strange creature to him. So you should face him, and if he does not soon leave, then you should. Swim slowly (under water as much as possible) to the nearest safety, still keeping an eye on him as much as you can.

There are many methods offered to frighten sharks, but none of them have proved to be satisfactory in all cases. Sharks are simply unpredictable; it is always best to make a retreat if they do not. One should never try to outswim or outfight a shark. The writer recently caught and killed a small nurse shark. After breaking a steel blade trying to cut the hide, the conclusion was reached that to have staged an underwater battle with this creature would probably have ended in disaster.

COMING IN THE NEXT ISSUE

- When Does Image Worship Become Idolatry?
- Health Hazards in the Tropics.
- U.S. President Appeals to Nation in Racial Crisis.
- Bible Reading and Prayer—But Not in School.

The great barracuda has also earned the respect of divers throughout the world. In many parts of the Caribbean he is feared more than the shark. His boldness and vicious look have sent many a person scrambling out of the water. There have been many authenticated reports of barracuda attacks. Again, speared fish and murky water are two of the main causes. Also, shiny objects such as metal buckles, watches and rings have accounted for many attacks. So do not wear bright reflecting objects when diving in "cuda" water. Normally he is just a curious fish and may follow a diver or circle him for long periods with no harm done, but with this fish, wariness is the watchword.

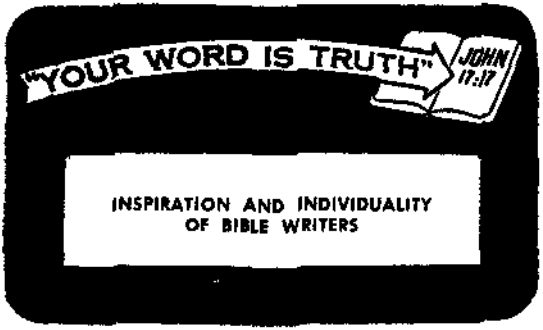
In holes, cracks of rocks and coral formation, you will find the home of the moray eel, and he does not cater to uninvited guests. Keep your hands out! He is not one to go looking for trouble, but when it comes he may meet it teeth first, and he can inflict a very serious wound. So learn to use caution when diving in the salt water. Show respect for its inhabitants and you will enjoy the marvels that it contains with greater safety.

Skin Diving in the Bahamas

Warm waters, shallow banks and clear, unhindered vision coupled with colorful shoals and reefs make skin diving in Bahamian waters a never-to-be-forgotten thrill. In water clear enough to see a coin in as much as fifty feet of water, the skin diver is held spellbound at the multicolored coral and endless variety of tropical fish. He may be completely surrounded by different species of such colorful company. However, a quick movement will send them scurrying away in a blur, so if he remains motionless he can stay with them and observe their graceful motions and their sometimes comical antics.

Off Andros Island in the Bahamas group lies a long living coral reef, the largest in the Atlantic Ocean and the second-largest in the world, bowing only to the Great Barrier Reef of Australia. This is a skin diver's paradise and has everything the diver dreams of—sunken wrecks for the treasure hunter and explorer, big game fish for the spear fisherman, blue holes in the ocean floor for the cave diver, crystal-clear water for the photographer, a wide selection for those who make a study of the sea, and much to thrill the touring sightseer.

For centuries men have wished for a safe way to enter the underwater world of the sea. The skin diver is perhaps only a forerunner of those who will successfully invade this silent world where new discoveries are already being made about the resources of our earth and the endless beauty of creation.



THE sacred Scriptures, the Holy Bible, repeatedly claims to be inspired by God. To quote just one of its claims: "Prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." —2 Pet. 1:21.

In inspiring these men to write for him God did not make them mere automatons, like so many tape recorders, but elicited their conscious cooperation. Each writer made use of what education and natural endowments he had to express the ideas God gave him to put down, and he was stimulated and strengthened, enlightened and guided by God's holy spirit. In choosing his penmen Jehovah God, without doubt, took into consideration their natural qualifications, if not first preparing them for their assignment.

Any outstanding secular education, however, such as Moses, Paul and Luke had, was at best only secondary. God's guiding spirit was indispensable, directing what to write and even what *not* to write. Thus in Bible times it was believed that the earth was flat and the center of the universe, yet neither of these errors crept into the Bible. On the contrary, it shows that the earth is round and suspended in space. Only God's guiding spirit can account for this. —Job 26:7; Isa. 40:22.

Jesus told his apostles that the holy spirit would bring things to their remembrance, and this was especially true of Matthew and John in their writing down the things that Jesus had said and done. Still, in recording their Gospels, they were allowed a measure of freedom. To illustrate: In referring to the theme of Jesus' ministry, Matthew more than thirty times speaks of "the kingdom of the heavens," yet this expression is not found in the rest of the Christian Greek Scriptures. With all the other writers it is "the kingdom of God."—John 14:26.

What is the explanation? Most likely Jesus used both terms interchangeably, and each Gospel writer chose that form that best suited his purpose. Matthew, as a devout Jew writing for Jews and expecting the Messianic kingdom from the heavens, would quite naturally refer to it as "the kingdom of the heavens." The others, writing with Gentile readers in mind, would think of it as "the kingdom of God." Such clothing of ideas with slightly different words did no violence to the truth, as indeed it was both "the kingdom of the heavens" and "the kingdom of God." —Matt. 4:17; Luke 4:43; John 3:3.

An especially striking example of individuality appearing in Bible writing is that by Luke. His two books are so distinctive that there can be no question that both were written by the same person, namely, Luke. How so? Because in both of these books medical terms abound, many of which are found in no other book of the Christian Greek Scriptures, stamping the writer as a physician, which is what Luke was. More than that, he obviously let his individuality as a sympathetic physician influence his choice of material. Or perhaps more accurately stated, God chose him to write this Gospel because he had these qualifications.—Col. 4:14.

Similarly, but in a less pronounced way, Matthew's Gospel reveals the tax collector. He makes many references to numbers and to money values. He alone mentions the

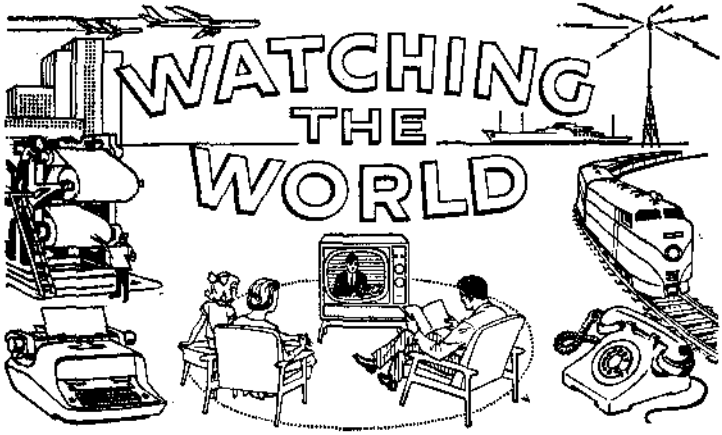
fact that the disciple Joseph of Arimathea, in whose tomb the body of Jesus was laid, was a rich man. What was more important for Mark and Luke was that this Joseph was a member of the Sanhedrin, and Luke makes a point of the fact that this Joseph "had not voted in support of their design and action" to kill Jesus. John, however, felt it necessary to add that this Joseph "was a disciple of Jesus but a secret one out of his fear of the Jews." All accounts were inspired, but all were from different viewpoints, so we get a rounded-out picture.—Matt. 27:57; Mark 15:43; Luke 23: 50, 51; John 19:38.

The writings of the apostle Paul furnish another example of Bible writers' individuality. That these contain the clearest and finest examples of reasoning and logic on the part of God's penmen is no mere accident. It is what we should expect from a man educated in the Law, a member of the sect of the Pharisees and doubtless also belonging to the Jewish supreme court, the Sanhedrin. How convincingly he argues for being declared righteous by faith and for a resurrection of the dead! More than that, in his writings we have perhaps the most striking example of the liberty granted the inspired writers. Thus at 1 Corinthians chapter 7 he distinguishes between what God commanded and his own opinion based on a knowledge of God's will: "Concerning virgins I have no command from the Lord, but I give my opinion as one who had mercy shown him by the Lord to be faithful."—1 Cor. 7:25.

Worthy of note also are the modesty and brotherly love of the Gospel writers. Only Matthew identifies himself as a tax collector; others refer to him as Levi when mentioning his former occupation. (Matt. 9:9-12; 10:3; Mark 2:14-17; Luke 5:27-32) Then there is John, who never refers to himself by name in his Gospel. Therein "John" means John the Baptist and so the name "John the Baptist" does not appear in John's writings. He refers to himself in various other ways, as one of the sons of Zebedee, as the disciple whom Jesus loved or for whom he had affection or simply as "another disciple" that "was known to the high priest." At the same time John is the only Gospel writer who does not refer to the mother of Jesus as Mary.—John 1:15; 13:23; 18:15; 20:2; 21:2.

A word of caution, however, should be expressed in this matter of individuality of Bible writers. It would be unwise to let a mere matter of individuality influence us to reject the plain statements of the Scriptures. Thus some claim that the book of Revelation could not have been written by John since it is not written in his style. But let it be noted that in this book John says very little on his own initiative. The book consists almost entirely of what John was told to write down for the seven congregations in Asia Minor or visions he saw. In writing Revelation John was more like one of the copyists that the other apostles, such as Paul and Peter, used to do their writing for them, whereas in his Gospel and three letters he used more of his own expressions.—Rom. 16:22; 1 Pet. 5:12; Rev. 1:11.

Truly the foregoing examples throw light on the role that individuality of the writers played in the writing of the Christian Greek Scriptures. More examples could be given, including some from the Hebrew Scriptures, where a comparison of Jeremiah the prophet with Ezra the priest is especially enlightening, as found in the two books of Kings and the two books of Chronicles. While God's spirit no longer inspires men to write Scripture, it does enlighten and strengthen Jehovah's servants today to do the work God has for them to do. And now again one's individual characteristics are not ignored, but it permits each one to use his capabilities to the full.



Around-the-World Assembly Opens in Milwaukee

◈ On June 30 the Around-the-World Assembly of Jehovah's witnesses opened in Milwaukee, Wisconsin, with the attendance rising to an unexpected 30,799 by the close of the first day. Representatives were on hand from 49 states in the United States, some coming even from Alaska and Hawaii. Not only were many of the delegates scheduled to travel with the assembly to other lands, but many of them had come from abroad—fourteen foreign countries being represented right from the start. On the opening day, speaking on the subject "The World —God's Field of Work," F. W. Franz, vice-president of the Watch Tower Society, declared: "It has always been the desire of Jehovah's witnesses to do away with any mental confusion as regards God's Word." Much will be accomplished in carrying out that desire this summer as Jehovah's witnesses and other persons of goodwill convene in twenty-four cities around the world. Public interest in the assembly was evident right from the start in the fact that by the opening day the public press had already carried over seven thousand column-inches of reports on this remarkable Christian assembly.

School Prayer Barred

◈ Prior to the recent Supreme Court decision, thirty-seven of the fifty states in the United States had authorized Bible reading and the Lord's Prayer as part of regular public school devotional exercises. On June 17 the U.S. high court ruled, 8 to 1, that it is unconstitutional for a state or governmental unit to require such devotional exercises. Justice Tom C. Clark, writing for the majority, stated that in matters of religion the government must remain neutral. "We have come to recognize through bitter experience," he said, "that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the state is firmly committed to a position of neutrality." For the most part, Roman Catholics viewed the decision with alarm, while Protestant churches appeared in favor. Justice Stewart was the lone dissenter.

Montini Elected Pope

◈ On June 21 Giovanni Battista Cardinal Montini, archbishop of Milan, was elected Supreme Pontiff of the Roman Catholic Church. Montini, who is 65 years old, will reign as Pope Paul VI. He was elected on the fifth ballot, only 41 hours after the 80 cardinals from 29 countries were sealed off in the heart of Vatican City. Only five conclaves in the last four centuries had been shorter. Within 24 hours of his election, the new Catholic head announced his intention of continuing the Ecumenical Council of the Roman Catholic Church that had been adjourned last December. He is described as a liberal.

Leukemia Drug

◈ A new drug called hydroxyurea was found helpful in treating patients with granulocytic leukemia, a cancerous blood disease. *Science News Letter* for June 8, 1963, page 355, said the drug "noticeably helped three of six patients with granulocytic leukemia." Of the three patients with the disease who "responded well" to the drug, two have returned to normal employment. But the scientists were quick to point out that they are not considered cured. The third patient who responded to hydroxyurea treatments died of viral hepatitis.

"Hot Line" Accord

◈ An agreement to establish a "hot line" emergency communications cable between the Soviet Union and the United States was signed on June 20. In the event of international tension the line would be used to make sure an accidental war would not erupt. U.S. President Kennedy hailed the agreement as "a first step to help reduce the risk of war occurring by accident or miscalculation." He also called it "a limited but practical step forward in arms control and disarmament." Now to move beyond this first step into the second, who will be first?

Buddhists Riot

◈ On June 11 Buddhist priest Quang Duc burned himself to death in a street of Saigon, while thousands watched. An-

other Buddhist monk threatened to do the same. A third said that he would disembowel himself. These horrors were symptoms of a religious struggle in Vietnam that erupted into rioting. The gist of the trouble, said *U.S. News & World Report*, June 24, is that the Buddhists believe that they are discriminated against. President Ngo Dinh Diem denies the charges. President Diem and many members of his government are Roman Catholics. The South Vietnam population is 80 percent Buddhist. On June 16 tanks, tear gas and barbed wire were used to quell the rioting.

A Catholic Castigated

◈ On June 10 a Roman Catholic magistrate, Charles Fassell, gave a stiff tongue-lashing and $100 fine to Myron Dorosh, 37, for assaulting one of Jehovah's witnesses. Evidence showed that the Witness, 66-year-old Mrs. Mazur, and her daughter were engaged in the house-to-house ministry. Dorosh invited them into his house. When they refused to enter, he threw the 66-year-old Witness off his veranda. According to the Toronto (Can.) *Daily Star*, June 11, the judge told Dorosh: "In this country, we are supposed to subscribe to freedom of worship; that means anyone can practise their religion as long as they don't break our laws." He reminded Dorosh that the founder of Christianity preached love. "He told His disciples to go out and preach the Word to all nations. The Jehovah's Witnesses are trying to do that in their own way," said Magistrate Fassell. He told Dorosh that he was tempted to send him to jail. "I almost think you need a mental examination," said the judge.

First Woman in Space

◈ On June 17 Russia's Lieutenant Valentina V. Tereshkova became the first woman in space. The 26-year-old woman orbited the earth 48 times in her spacecraft called "Vostok VI." After 71 hours in space her only complaint was that she bruised her nose in landing. Her partner in space was 28-year-old Lieutenant Colonel Valery F. Bykovsky, who was launched into space on June 14 in Vostok V. Bykovsky remained in space 119 hours, completing 81 orbits and breaking all previous records. U.S. space scientists believe the Russian goal was to link up the two spaceships during orbit, but this was not accomplished.

People over a Hundred

◈ On May 18 the U.S. president's Council on Aging made known that more than 10,000 Americans are past 100 years old. There are 18,000,000 people aged 65 or older in the United States, and 2,000,000 of them are still working.

WHICH SIDE DO YOU SEE?

There are two sides to the world situation today —not just a dark side but also a bright side. Which do you see? There are also a *fictitious* viewpoint and a realistic one. Which do you have? Do not be misled!

Take Courage—God's Kingdom Is at Hand!

Read this revealing 32-page booklet. Send 4d (for Australia, 5d; for South Africa, 3½c). Better, get some for your friends. 3 for 8d (for Australia, 3 for 10d; for South Africa, 3 for 7c).

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me the timely booklet *Take Courage—God's Kingdom Is at Hand!* I am enclosing ..... for ..... copies. (4d [for Australia, 5d; for South Africa, 3½c] each) (3 for 8d [for Australia, 3 for 10d; for South Africa, 3 for 7c])

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

CAN YOU GAMBLE *and* WIN?

...No! Especially not if you're gambling on the future

WITH YOUR LIFE!

Don't take chances with your life!

For centuries and generations men have seen the nations working out their destinies according to their own wills. This has led many persons to believe that it will always be this way and that all men, therefore, are free to work out their own destinies as well. But . . .

Don't gamble on the future!

This generation is unique in all history because this is the day that Almighty God, Jehovah, has purposed to work out the affairs of the nations himself and only those who learn of God's will and follow it will survive. Furthermore, in executing his will on the nations, Jehovah God will sanctify his name and bring obedient mankind greater blessings than any heart can imagine—peace, happiness and everlasting life. Learn how! Read:

"Your Will Be Done on Earth"

"Let Your Name Be Sanctified"

Obtain both for only 7/- (for Australia, 8/-; for South Africa, 70c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c). Please send me the two hardbound books *"Your Will Be Done on Earth"* and *"Let Your Name Be Sanctified."* For mailing the coupon I am to receive free the two booklets Security During *"War of the Great Day of God the Almighty"* and *"This Good News of the Kingdom."*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

Awake!

When Does Image Worship Become Idolatry?

PAGE 5

Bible Reading and Prayer—But Not in School

PAGE 12

U.S. President Appeals to Nation in Racial Crisis

PAGE 21

Should You Patent That Invention?

PAGE 24

AUGUST 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages: **Semimonthly**—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. **Monthly**—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yo – Robert Young's version

CONTENTS

Wrong with the Crowd or Right Alone? 3
When Does Image Worship Become Idolatry? 5
Altars to Gods Named "Unknown" 10
South America's Stimulating Beverage: Maté 11
Bible Reading and Prayer But Not in School 12
Health Hazards in the Tropics 16
Only Family Function Left? 20
U.S. President Appeals to Nation in Racial Crisis 21
Should You Patent That Invention? 24
"Your Word Is Truth" Is Jehovah God Omnipresent? 27
Watching the World 29

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, August 22, 1963 | Number 16

WRONG with the CROWD OR RIGHT ALONE?

ON OCCASION evidence comes to light proving the majority to be wrong. When this happens, what will you do? Will you choose to be wrong with the crowd, or will you stand alone for what you know to be right?

It is easier, and often profitable materially, to go along with the crowd in a passive way; whereas to deviate from the popular course of the majority may mean ridicule, ostracism and perhaps even physical abuse. This prospect terrifies many people into the mold of conformity. To soothe their consciences they may rationalize that since so many are doing what is wrong, it could not be so bad. They may even cite evidence and arguments, which in their hearts they know are not conclusive, in an effort to condone their actions.

Last summer the noted Mayo professor emeritus Walter C. Alvarez pointed to this failing of many doctors. Writing in an editorial in the journal *Modern Medicine,* August 6, 1962, he said: "Today we doctors tend to follow the leader. For instance: probably all of us with any education know that penicillin has no effect on the virus of colds; also that the widespread giving of penicillin is giving rise to serious trouble with penicillin-resistant staph, but because today practically every physician gives penicillin the minute he sees someone with the sniffles, every young doctor starting out in practice follows suit."

Similarly, leading physicians have also pointed to the danger in the popular medical practice of giving blood transfusions. In fact, reports from the Department of Health, Education and Welfare, cited by Dr. Max M. Simon in the New York *Times* of September 11, 1962, revealed that in the United States blood transfusions were responsible for the death of some 16,500 persons in 1961. "It is really hard to understand," observed Dr. Alvarez, "why thousands of us doctors keep ordering transfusions—for patients who are not in shock and not in any great danger." Evidently it is because they find it much easier to follow the medical practice of the majority than to stand alone for what is right!

In his editorial, Dr. Alvarez illustrated "how impossible it is for many a physician to say or write anything that would cause him to depart from the 'party line'." He told how the great European physiologist Dr. R. Magnus some years ago "reported that denervated smooth muscle does not contract rhythmically. This statement

promptly went into all of our textbooks on physiology, and I imagine it is still there."

However, Dr. Alvarez explained that when he took the trouble to read in German all of Magnus' long papers, he found that later, when Magnus "improved his technic, he obtained denervated muscle that contracted rhythmically." Dr. Alvarez even found the place where Magnus "apologized for his earlier mistake."

One would think that a person informed of the error would be anxious to make a correction. But not so. Dr. Alvarez said that when he "showed this statement to a professor of physiology who could read the original German, he refused to change the quotation in his textbook; he admitted that he would much prefer to be wrong with the crowd than right and alone."

But this attitude is not limited to the medical field. It permeates every phase of life. Few persons have the backbone to stand up for what is right when it is not popular. A little pressure of public opinion, or from persons of influence, and people will often choose to be wrong with the crowd instead of taking the side of truth and righteousness.

The Saturday Evening Post of June 8 reports concerning the efforts of the district attorney of New Orleans, Louisiana, to enforce the laws against gambling, prostitution and other vices so prevalent in one section of the city. Since the many places of ill-repute there are a tourist attraction, and thus furnish a chief source of revenue to the city, tremendous pressure is being exerted to prevent the cleanup. The complaint of one cab driver is typical: "Somebody's gotta stop that guy."

However, a well-known New Orleans madam named Norma did not sound so alarmed. She explained: "I've seen D.A.'s become ex-D.A.'s, and police chiefs become ex-police chiefs, and mayors become ex-mayors. But I've never become an ex-madam."

It is this same pressure of the crowd that sweeps many youngsters into the whirlpool of juvenile delinquency. Just as with their elders, they find it much easier to go along with others in wrongdoing than to resist and stand up for what is right.

The situation is similar when it comes to matters involving religion. When the Jews accused Jesus, the Roman governor Pontius Pilate investigated the charges and reported: "I find no fault in him." Pilate knew Jesus was innocent and "kept on seeking how to release him." But when the crowd put the pressure on, Pilate succumbed and had Jesus put to death. He chose to be wrong with the crowd instead of right and alone.—John 19:1-16.

While it is true that the majority are not always wrong, when it comes to practicing the true religion, Jesus showed that in this old world they would be. "Broad and spacious is the road leading off into destruction, and many are the ones going in through it," he said. Jesus also pointed to the fact that the majority of the people "took no note" when Noah preached to them, and, for that reason, "the flood came and swept them all away." He warned that it would be the same at this time, when God promises to bring a similar destruction.—Matt. 7:13, 14; 24:37-39; 2 Pet. 2:5.

This raises the questions: What will you do when you are shown from the Scriptures that many popular creeds and teachings of Christendom are false? How will you react when you learn that the human soul is not immortal, that hell is not a place of fire, and that the Bible does not teach a trinity? Will you prefer to go along with the popular misconceptions, or will you stand alone for what you know to be right? Your decision involves your life.

When does IMAGE WORSHIP *become* IDOLATRY?

WE LEAVE Paris behind and head out into the French provinces. Passing Versailles and its famed palace, we continue on southwest toward Chartres, a religious center since before the time of Christ. When this town is still a few miles away, the spires of its distant twelfth-century cathedral seem slowly to rise out of the fields of gently waving wheat. Thousands of tourists route their French trip this way to admire the cathedral's amazingly well-preserved twelfth- and thirteenth-century stained-glass windows. Pictures on at least seven of these windows depict the struggle against idolatry. In these pictures Roman Catholic "saints" destroy idols and refuse to worship before them; idols fall due to the faith and the preaching of the "saints."

Many Protestants, who often consider the images before which Catholics pray to be idols, may be surprised at seeing this. But any well-informed Catholic knows that his church views idols as despicable, and considers idolatry to be a grave sin. He views idols as pagan, satanic and representations of heathen gods; while he considers his images to be sacred aids to worship and representations of "saints"—of persons who, because of their holiness, were much nearer to God than he is, and who may even have been noted for their activity in destroying pagan idols.

Idol or Image?

However, the words "idol" and "image" have the same origin. "Idol" comes from the Greek word *eidolon,* which simply means "image." A famous French Catholic theological encyclopedia says: *"Idol* in general means image, figure, representation."[1] A many-volumed French dictionary adds that "idolatry signifies nothing else, etymologically speaking, than the worship of images."[2] Thus the book of Bible texts *"Make Sure of All Things"* properly defines idolatry as the "veneration, excessive love, worship or adoration of any made image, idol, representation or symbol of anything."

God's servants were warned against such veneration. In the Ten Commandments God gave to Moses, He said regarding their worship, at Exodus 20:4, 5:* "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be

* Catholic lists normally eliminate this commandment, considering it as a part of the first commandment: "You must not have any other Gods against my face." To keep ten, they divide the final commandment against covetousness, making the ninth commandment condemn desiring your fellowman's house, and the tenth condemn desiring his wife. However, the Catholic translation by Crampon disagrees. He says, in a footnote on Exodus 20:17, that considering the first commandment to be against adoring other gods, and the second to forbid adoring "God through images" "seems more natural and better supported by the context."

induced to serve them, because I Jehovah your God am a God exacting exclusive devotion."

The fact that images should not be given special service or special honor is supported by Roman Catholic translations of the Bible. For example, the French translation by the Catholic priest Crampon says: "You must not bow down before them, and must not serve them." And the French Catholic translation by Glaire says: "You must neither adore them nor honor them: for I am the one who is the Lord your strong God."

A footnote in English-language editions of the Catholic *Douay* version says that what is condemned are images that are "made to be adored and served," "or are worshipped with *divine honour.*" Thus, even according to this Catholic definition, images can easily become idols—depending upon the honor the worshipers give them.

There is nothing wrong with images as such—with pictures, photographs, sculptures or statues. The danger comes when people bow or pray before them. When people worship before an image, the particular image can take on a special value in the worshiper's mind. This is evident when crowds are seen praying before a *certain* image, and not before another image of the same "saint" in the same church. Persons who use images to honor "saints" claim such worship is bad only if it *replaces* the worship of God. However, if part of the worship goes to the image, or even to the "saint" it represents, then not all of it is going to God. He is not getting the *exclusive* devotion about which he spoke when he forbade bowing before images.

The ease with which worshiping images, or worshiping men, or even worshiping angels, can become idolatry is shown by Migné's monumental French Catholic theological encylopedia (3 series totaling 168 volumes), which says that some authorities believe idolatry started with the worship of angels. "First they were given a little respect, based on the excellence of their nature and on the aid we get from them; then they were given a worship inferior to that which is due God; finally they were worshipped without relation to God."[3] If the worship of holy angels could lead to idolatry, then the worship of even holy humans, whom the Scriptures say are "lower than angels," could lead to the same end.—Heb. 2:7.

Throughout the earth "primitive" peoples use images as an essential part of their religion. God's true servants, however, do not do so. It is true that God's people in Bible times had images, but they did not bow before them, except when they fell victim to despised idolatry. Cherubim were placed on the ark of the testimony, but the people did not worship before them. Lions and bulls were included in the decoration inside the temple at Jerusalem, yet the people did not bow before them. Carved bulls supported the huge basin in the temple courtyard, but they were not objects before which people worshiped. In fact, God's chosen people considered this such a serious danger that they made very few images. Thus a footnote by Vignouroux in Glaire's Catholic Bible translation says: "The command not to make statues was so well observed, except in the cases of idolatry, that strictly speaking, no real Jewish art exists."[4]

The First Christians

Not only did faithful Hebrews realize the importance of not bowing before images, but so did early Christians. They viewed it as idolatry, since it meant bowing before a man-made thing, instead of only before God. The Biblical vocabulary (*Vocabulaire Biblique*) published under the direction of

Jean-Jacques Von Allmen, says, on page 127: "Paul gives an explanation of idolatry that merits the greatest attention. (Rom. 1:18-25) It is not, as is often thought, a sort of first stage or infancy of religion, from which would come, by a development or evolution, the so-called superior, spiritualist and monotheistic forms; it is on the contrary the result of a fall, a perversion of the original and authentic knowledge of God."

History clearly shows that the first Christians, with their authentic knowledge of God, did not pray before images. M'Clintock and Strong's *Cyclopœdia* says it was the very lack of images among early Christians that brought upon them the "charge of atheism."[5] Apparently the pagans could not imagine the Christians' being able to worship a God they could not see. Is not the thinking of those who contend images should be used to keep the worshiper's mind on the object of his prayers thus closer to the thinking of the pagans than to that of the earliest Christians?

The first Christians, like the Jews, considered worship before images to be a form of idolatry, which they shunned in all its forms. The noted "Church father" Tertullian, in a vigorous attack on idolatry, referred to "the many shapes in which idolatry in all its breadth must be foreshunned. For in many ways it overthroweth the servants of God, and that not only when unrecognized but also when disguised."—*De Idololatria,* chap. II.

In a statement that would certainly include the worship of human creatures, even of faithful creatures whom the apostle called "holy ones" or "saints," Tertullian said: "Human error therefore worshippeth all things, save the Creator Himself of all things. The images of these are idols: the consecration of those images idolatry." He declared that we must "shun like a pestilence every breath of it even afar off, not only in those things of which we have before spoken, but in the whole range of human superstition, (whether in the service of its own gods, or of dead men, or of kings,) . . ."[6]

The type of image worship now practiced in Christendom had not yet developed in Tertullian's day, so is not specifically mentioned by him. Yet the Holy Scriptures show that special honor is not to be given to individuals—not even to one of Jesus' twelve apostles! When Cornelius fell at the apostle Peter's feet and did obeisance to him, Peter said: "Rise; I myself am also a man." (Acts 10:26) And images do come under Tertullian's heading "of dead men" —the persons the images represent, and who often are of a lesser stature than was Peter.

That at least some people have gone too far in their use of images, making veritable idols out of them, is obvious. In the year 599 Bishop Serenus of Marseilles, France, was so disturbed by the way he saw images being worshiped that he ordered that they be destroyed from all the churches of his diocese. Pope Gregory the Great wrote him: "I praise this, that you were zealous, that nothing made with hands should be worshipped."[7] But he added that the images should not be destroyed, since they enable illiterate persons to read on church walls the things they could not read in books. However, the images continue to carry far more significance than merely illustrating Biblical or Catholic history. They are addressed by name, decked with flowers, bowed before, paraded in the streets and continue to receive, at least at times, as much honor as the pagans gave their idols. In the eighth century Greek Catholic priests went so far in their belief that the images had taken on a value of their own that they scraped their "miraculous" paintings and served the

chips in the communion wine given the worshipers.[8]

Special Honor

The Roman Catholic Church's position was stated by the Council of Trent, which said the images are not adored the way idols are, "as if the Divinity resided in them, or as if we would ask them a favor, or put our confidence in them, as the pagans do their idols."[9] But can it really be said that confidence is not placed in the image—if not in theory, at least in practice?

When a particular image is termed "miraculous," then confidence is placed in the particular image, in violation of the Scriptural commands and the early Christian example. Further, it is common to hear people speak of the worship, not just of a certain "saint," but of a certain image. Cards at the church of Saint Augustin in Rome say of an image there: "The celebration in honor of this religious image is held the second Sunday of October under the name of the Maternity of the Most Holy Mary." Exactly what is honored? Mary? No, as the cards say, it is "this religious image."

It is evident in the cathedral at Chartres, already mentioned, that worshipers consider some images more important than others. A small book, *Les Trois Notre-Dame de la Cathédrale de Chartres* (The Three Our-Ladies of the Chartres Cathedral) by the Canon Yves Delaporte, sold in the shops around the cathedral, says: "Perhaps there is no other monument as rich in images of the Holy Virgin as the Chartres cathedral [this book lists 175 of them]. But these images, sculptured, painted or appearing on the stained glass windows, are not equally famous. . . . Only three are the object of a real worship: Our Lady of the Crypt, Our Lady of the Pillar and Our Lady of the 'Belle Verrière'." This Catholic book proves conclusively that people consider the particular image before which they bow to be important, and that it is not just a reminder of the person to whom the worshiper prays, but that the image itself has an importance in their mind. It says, on page 45, that the image "Our Lady of the Pillar" "still existed in the eighteenth century but it had lost its fame as an object of worship; it was before the Virgin of Wastin des Feugerets [another image] that people came to pray."

Chartres' most famous image, however, was "Our Lady of the Crypt." The most shocking fact is that this image was long believed originally to have been a Druid idol. Catholic Canon Estienne claimed, in 1682, that the pagan Druids had worshiped before it "more than three or four hundred years" before Christ. Others disagree with him, but the fact that prayers intended for the Supreme God could be said before what was thought to have been a pagan idol shows that little distinction was made between "images" on one hand, and idols on the other.

"Supernatural" Origins

The Catholic Encyclopedia criticizes the excesses of image worship in the East in the eighth century. It says the image "seems to have been in some sort the channel through which the saint was approached," and "seems to have had a kind of personality of its own, inasmuch as certain pictures were specially efficacious for certain graces." We have seen that, in many cases at least, the same holds true today.

However, the *Encyclopedia* says: "If so much reverence was paid to ordinary images 'made with hands,' how much more was given to the miraculous ones 'not made with hands.' Of these there were many that had descended miraculously from heaven."[10] The *Encyclopedia* criticizes the

excessive reverence paid to these images in those ancient days, but even in modern times particular images have gained importance in the people's mind through local legends that attribute "miraculous" origins to them.

Such legends were not discouraged by local priests who saw pilgrimages to their church grow as people came to worship before the image. An example is found in the booklet still sold in the chapel of Notre-Dame-sur-Vire, near Saint-Lô, France, which tells of the miraculous discovery of an image seen there. The booklet says this small image was caught in a fourteenth-century fishermen's net, and that it provided such a resistance that it stopped their boat's downstream progress. When finally they got to the bank and threw the net on the shore, the shock broke the image in two. But, "oh wonder!" the booklet says, "there under their amazed eyes, the two parts came closer, rejoined and welded themselves together."[11] The crack, without the thinnest trace of mortar, this church booklet says, can still be seen. This story certainly is not included in this booklet to discourage the giving of special attention to this particular image. The authorities who honor such pamphlets with their church's imprimatur cannot be surprised when readers ask if religious leaders who made no protest against such legends have not soiled their churches with idolatry.

The same chapel has a second image for which a miraculous origin has been claimed. The booklet says a sheep, despite the sheepdog's bite, returned regularly to a spot where there was so little grass that it got only a few sprigs a day to eat. Yet it was by far the "fattest" of the flock. The shepherd's curiosity prompted him to dig an immense hole there, and at the bottom he found an image of Mary. It is not impossible, the booklet says, "that imagination somewhat embellished this marvelous story." But it adds: "The *fact* is there, certain and undeniable; the statue exists, object of the worship and of the veneration of several generations for twenty leagues [50 miles] around."[11]

What does it say has been venerated? Mary? No, it says it is "the statue" itself!

This booklet, bearing its church's imprimatur, further shows that such images receive special honor when it says young married couples "go down to the Chapel to place their union under the protection of Our Lady on the Vire."[11] Under whose protection? Mary's? No, but under the image's protection. Mary is not named "Our Lady on the Vire"—the image is!

Magic Charms

Further, images often are not viewed as representations of holy persons to be worshiped, but are viewed (as pagan idols also are) as magic charms, used to gain special favors. This is shown by the church-approved history *La Vie Religieuse au Temps de Saint Louis* (Religious Life in Saint Louis' Time), which says: "If they did not fulfill their mission, the saints sometimes suffered the public's anger. Thus, at Rodez [in south-central France], the images of the saints were driven on horseback after the service and, when it stormed, beaten and covered with insults."[12]

Is this the way "images" are supposed to be used? It is not the way God's chosen people of ancient times used them—they bowed before no images. It is not the way first-century Christians would have used them—they viewed special honor given to images as despised idolatry. Remember, the word "idol" comes from the Greek *eidolon,* the word for "image." So any difference between an "image" and an "idol" depends only on the use to which the image is put.

Thus a prime question is: How is it used? An ornamental or educational paint-

ing or statue before which no one bows is not an idol. But when a person kisses the toe of the image of St. Peter that is in the Vatican (or a copy of that image), but does not do the same before other images purported to represent Peter, is he doing this because of Peter, or because of the particular image? When a man buys a Saint Christopher's medal and puts it on his car, does he think: 'Now I'll think of Saint Christopher'? Or does he think: 'Now I have the medal'? If having the medal makes even a slight difference, if in his mind having the medal with Christopher's image on it has changed something, then the medal itself has value in his eyes. He is, in the words of the Council of Trent, among those who "would ask them a favor, or put our confidence in them, as the pagans do with their idols."

And persons who use idols are, according to Jesus, in dangerous company. He put them among "those who practice spiritism and the fornicators and the murderers" and among the others who will be cast out, and have no part in his new world of righteousness. (Rev. 22:15) How much better it is to stay clear of all trace of image worship, and, as Tertullian said, to shun "every breath of it even afar off"! Thus one should pray, not before an image of a "saint," but the way Jesus said to pray—directly to the Father, in the Son's name. Jesus said to pray: "Our *Father* in the heavens . . .," and: "Whatever it is that you ask in *my name*, I will do this." No other persons have the right, or even the possibility, to be intercessors for you. The inspired Scriptures are clear on this when they definitely say: "For there is one God, and *one* mediator between God and men [not a 'saint' before whose image people bow, but], a man Christ Jesus."—Matt. 6:9; John 14:13; 1 Tim. 2:5.

SOURCES

1 *Encyclopedie Théologique*, Migné, published at Petit-Montrouge, France, 1850, First Series, Vol. 34, col. 1263.
2 *Grand Dictionnaire Universel du XIX^e Siècle*, Vol. 9^1, p. 574.
3 *Encyclopedie Théologique*, First Series, Vol. 2, cols. 789, 790.
4 *La Sainte Bible*, Glaire and Vignouroux, Paris, 1924, footnote on Deuteronomy 4:16.
5 M'Clintock & Strong's *Cyclopaedia*, Vol. 4, p. 503.
6 Tertullian, *De Idololatrius*, chaps. II, IV, XIII, Dodgson's translation, published in "A Library of Fathers of the Holy Catholic Church," Oxford, 1842.
7 *Library of Fathers* (volume on Tertullian), p. 114.
8 *Les Monuments Détruits de l'Art Français*, by Louis Réau, Paris, 1959, p. 20.
9 *Dictionnaire des Religions*, by E. Royston Pike, quotation from French adaptation by Serge Hutin, Paris, 1954, p. 158.
10 *The Catholic Encyclopedia*, New York, 1910, Vol. 7, p. 668.
11 *Notre-Dame-sur-Vire*, by R. P. Lemaitre, Bayeux, France, 1945, pp. 8, 10, 12-15, 32.
12 *La Vie Religieuse au Temps de Saint Louis*, by Germaine Maillet, Paris 1954, p. 155, ftn. 2.

Altars to Gods Named "Unknown"

When the apostle Paul was in ancient Athens, he saw an altar on which had been inscribed "To an Unknown God." (Acts 17:23) Not long after the time when Paul was in Athens, the city was visited by a wandering philosopher known as Apollonius of Tyana, who is reported to have said: "It is a much greater proof of wisdom and sobriety to speak well of all the gods, especially at Athens, where altars are set up in honor even of unknown gods." When the geographer Pausanias visited Athens in the second century A.D., he reported in his *Description of Greece* that on the road from the Phaleron Bay harbor to the city he had observed "altars of the gods named Unknown, and of heroes." He also speaks of "an altar of Unknown Gods" at Olympia. A similar altar was discovered in 1909 at Pergamum in the precincts of the temple of Demeter. And in Rome on the Palatine Hill is an altar, dating from about 100 B.C., with the inscription *Seu deo seu deivae sac[rum]*, "Sacred to a god or goddess."—*Light from the Ancient Past*, by Jack Finegan, pp. 276, 277; also *The Bible Was Right*, by Hugh Schonfield, chap. 34.

South America's Stimulating Beverage
MATÉ

By "Awake!" correspondent in Brazil

WHEN thinking of the world's most popular stimulating beverages, many persons will list only tea, coffee and cocoa. But if one lives in South America, he will probably add to the list maté. Coffee, of course, is also used considerably in South America, but maté is basically a South American drink and is used extensively throughout this continent. Maté, in fact, is used almost everywhere in Brazil, where it is served as the popular drink called *chimarrão*.

From where is maté obtained? From the leaves and green shoots of certain species of holly, which are dried and ground. This plant is a shrub or small tree with smooth, shiny leaves about four inches in length. The fine stems are cut, then the green leaves are broken off and tied in bundles. These are transported to a place for parching and drying. After this the maté leaves are ground to a fine powder.

Just what is Brazil's *chimarrão*? A Brazilian might make this stimulating beverage this way: First, he gets a gourd, called a *cuia*, which grows on the calabash tree. When it is dry it becomes hollow. He cuts off the narrow end and makes a cup of it. Since the demand is very great, *cuia* growers have developed a good business, some of them painting beautiful scenes and decorations on the gourds.

Great care is now used in making the *chimarrão*. The maté maker fills the *cuia* two-thirds full of ground maté leaves, gives it a few quick shakes to form a crest and adds a little cold water. After the maté has absorbed the cold water, freshly boiling water is poured into it. The *chimarrão* is now ready.

Now comes the straw. A special metal straw is used for sucking up the maté. The end that is inserted into the *cuia* of hot maté is shaped like a shallow scoop with fine sievelike holes that strain and filter the beverage as it is being drawn through the strawlike tube.

Traditionally the maté maker drinks from the gourd first. Then he fills it up again with boiling water and passes it to the next person to his right, when sitting in a circle of friends. This continues until all are served. Having all persons drink from the same straw is said to symbolize friendship, peace and unity. The latest hygiene teachings, however, advise that each person use his own straw, which he should take with him.

While *chimarrão* is quite common in the cities, it is still more familiar and a part of daily life in the interior among farmers and livestock raisers. The South American cowboy or gaucho spends much of his leisure time sipping *chimarrão*, and many families spend several hours a day drinking it.

Why is maté viewed as so refreshing and restorative in its effects? The main reason may be its content of theine or caffeine, which is also the source of the stimulating effect of coffee, tea and cocoa.

Some persons become so addicted to *chimarrão* that they arise every morning about five o'clock and drink for two hours until they go to work. During that time they consume several kettlefuls of hot water. They are usually so accustomed to the drink that if they failed to have it, they would suffer from a bad headache all day. Others would rather miss a meal than miss *chimarrão*. After having early morning *chimarrão*, many do not eat until midday.

When Jehovah's witnesses preach from house to house, they are often invited to have a *chimarrão*. This affords an excellent opportunity to discuss the more invigorating good news of God's kingdom to attentive listeners. Nevertheless, Jehovah's witnesses do not have the time to sit for hours sipping maté, nor do they drink it to such an extent that they become addicted to it. Being well-balanced, they drink *chimarrão* without allowing it to interfere with Bible study and attending Christian meetings. Wherever they live, if true Christians use stimulating beverages, whether maté, coffee or tea, they do so in moderation, choosing the right time and place.

BIBLE READING AND PRAYER

—But NOT in School

WHERE is the place for religious exercises such as the recitation of prayers? Does it belong in public schools? That is the question the United States Supreme Court recently pondered and answered with an emphatic, *Not in public schools!*

In an 8 to 1 opinion handed down June 17, 1963, the American high court set forth the reasons why religious exercises do not belong in public schools. What will be the effect of this ruling? What about using the Bible for teaching in schools? How should Christians view such a decision? Those who live in countries where religious exercises are permitted in schools can also learn something from this historic legal case.

Countries, of course, differ considerably in regard to religious exercises in school. In some state-church countries the state runs the schools, and compulsory religious exercises are often required of some or all the students. Under the agreement Franco made with the Vatican, for instance, "the Church regained its place in the national budget. It insists on baptizing all children and has made the catechism obligatory in state schools."[1] Thus "in Spain the spirit of Catholicism is so militant in the national schools that even the Communists prefer not to advertise their dissidence by asking that their children be excused from catechism classes."[2]

In England the law provides for public schools to have religious exercises such as Bible reading and prayer, but there is provision for a pupil to be excused. As to the cases that came before the United States Supreme Court, there was also provision in the law for a child to be excused. Why, then, did the Court rule out Bible reading and prayer? The Court decided that the basic issue hinged on the First Amendment to the United States Constitution: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Establishment Clause Violated

The majority opinion of the Court said: "In the light of the history of the First Amendment and of our cases interpreting and applying its requirements, we hold that the practices at issue and the laws requiring them are unconstitutional under the establishment clause." Thus the Court held that prayer and Bible reading as they were practiced were religious exercises and so could not be sponsored by state law.

The attorney representing the State of Pennsylvania contended that the exercises were held only for moral value. But Chief Justice Earl Warren asked him: "If the state required children to say the Lord's Prayer, would you say that was constitutional?" His answer: "I would make a dis-

tinction between prayer as a formal religious act and Bible reading as a nonreligious act aimed at teaching morality."[2]

The attorney for the city of Baltimore, Maryland, however, defended both Bible reading and prayer as not constituting a "religious act." He said the purpose was to calm the pupils. In the Pennsylvania case the deputy attorney general for the state claimed Bible reading in school was not a "religious practice." But he closed his argument with a counterclaim that "ripping out this practice would express hostility to religion."[3]

The reaction to the Court decision prohibiting prayer and Bible reading as public school requirements was varied. Protestants in general hailed the ruling as keeping church and state separate. Some Protestant leaders protested. Evangelist Billy Graham lamented: "I can see God being driven from our lives. . . . I don't believe that a small minority should rule the majority of the people; 80 per cent of Americans want prayer."[4] The National Council of Churches, however, said the decision served as a reminder that "teaching for religious commitment is the responsibility of the home and the community of faith . . . rather than the public schools."[5] Jewish opinion in general was favorable. The loudest protests came from Roman Catholics. Three cardinals in the United States deplored the ruling, even though Catholic parochial schools are not affected by the decision. Cardinal Cushing of Boston even urged an amendment to the Constitution to allow devotional reading of the Bible in public schools.[6]

The Two Cases

The decision actually involved two cases. In one, the *Schempp* case, a family in Pennsylvania opposed the state law requiring reading by one of the students of ten verses in the Bible. Then students were asked to stand and join in repeating the Lord's Prayer. Participation in the exercises was voluntary, and students could be excused. But the Schempp family, of Unitarian faith, decided it would adversely affect the children, causing them to be viewed as "odd balls," if they asked to be excused.

The second case involved the ruling of a Baltimore, Maryland, school board that required Bible reading "and/or the Lord's Prayer" at the opening of the school. The case was brought by Mrs. Madalyn Murray and her son, both professed atheists. It was said that the son was subject to taunts and physical assault in school because of his having objected to the exercises.

In the Court's 8 to 1 decision, the lone dissenter was Justice Potter Stewart, who based his dissent on the fact that there was no proof of coercion. He felt the issue was whether or not pressure was brought to bear on the pupils to participate. In both cases there was provision for the students to be excused, but they did not avail themselves of the provision. The dissenting justice, however, did see in the state law "the dangers of coercion." Despite the provision for excusal, he said such dangers are greater in the schoolroom than in adult situations.

Position of Neutrality

Besides the Court's majority opinion, written by Justice Tom C. Clark, there were three concurring opinions, all joining Justice Clark's views but adding more observations. The Clark opinion discussed the religious background of the United States, how the "Founding Fathers believed devotedly that there was a God," how "only last year an official survey of the country indicated that 64 per cent of our people have church membership" and how "today authorities list 83 separate religious bodies, each with memberships exceeding 50,-

000, existing among our people, as well as innumerable smaller groups."* What is to be the role of government in a country with such deeply ingrained religious beliefs? The Court said it must be absolutely neutral, and quoted Judge Alphonzo Taft: "The Government is neutral, and while protecting all, it prefers none, and it disparages none."

Does this position of neutrality toward religion apply just to the Federal government or also to the state government? Justice Clark said that the establishment clause of the First Amendment "has been made wholly applicable to the states by the 14th Amendment," adding that this was done "twenty-three years ago, in *Cantwell* v. *Connecticut.*"† It was in the *Cantwell* case, he said, that the interrelationship of the establishment clause and the free exercise clause was "first touched upon by Mr. Justice Roberts," who said the clauses' inhibition of laws had a "double aspect." That is, "on the one hand, it forestalls compulsion by law of the acceptance of any creed or the practice of any form of worship. . . . On the other hand, it safeguards the free exercise of the chosen form of religion."

How did the Court view the fact that students could be excused from the religious exercises? Justice Clark wrote: "Nor are these required exercises mitigated by the fact that individual students may absent themselves upon parental request, for that fact furnishes no defense to a claim of unconstitutionality under the establishment clause. . . . Further it is no defense to urge that the religious practices here may be relatively minor encroachments on the First Amendment. The breach of neutrality that is today a trickling stream may all too soon become a raging torrent and, in the words of Madison, 'it is proper to take alarm at the first experiment on our liberties.' "

Bible Not Outlawed for Schools

The Court's decision prohibited religious exercises in public schools but allowed for an objective study of religions and of the Bible.

What of the argument that the majority prefer having the religious exercises in school? The Court stated: "While the free exercise clause clearly prohibits the use of state action to deny the right of free exercise to anyone, it has never meant that a majority could use the machinery of the state to practice its beliefs. Such a contention was effectively answered by Mr. Justice Jackson for the Court in *West Virginia Board of Education* v. *Barnette.*"* Justice Jackson had said: "The very purpose of a Bill of Rights was to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and officials. . . . One's right to . . . freedom of worship . . . may not be submitted to vote."

The Clark opinion concluded: "The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel. . . . In the relationship be-

* The full text of all the opinions in the *Schempp* and *Murray* cases appears in *The United States Law Week* of June 18, 1963. The full text of the Clark opinion and Stewart's dissent appears in the *New York Times* of June 18, 1963.

† The *Cantwell* case involved one of Jehovah's witnesses who, while presenting Bible truths that expose false religious beliefs, was arrested and charged under a state law with disturbing the peace and not having a permit to obtain contributions for Bible literature. The Supreme Court upheld the right of Jehovah's witnesses to preach without interference.

* This is known as the flag-salute case in which the *Court ruled that a state has no right to expel from* schools students who refused on religious grounds to salute the flag. "The *Barnette* decision made another significant point. The Court held that the State must make participation in the exercise voluntary for all students and not alone for those who found participation obnoxious on religious grounds."—Justice Brennan, in his concurring opinion in the *Schempp* and *Murray* cases.

tween man and religion, the state is firmly committed to a position of neutrality."

A Catholic Justice Concurs

A most interesting aspect of the decision is this fact: Though Roman Catholics were the most vocal in opposing it, yet it was Justice Brennan, the only Roman Catholic on the Supreme Court, who wrote the longest opinion opposing the religious exercises. His opinion, seventy-seven pages long, viewed the exercises as violating both clauses of the First Amendment. Said Justice Brennan: "While it is my view that not every involvement of religion in public life is unconstitutional, I consider the exercises at bar a form of involvement which clearly violates the Establishment Clause."

Even with the excusal provision this Roman Catholic justice believed the exercises violated the free exercise of religion clause. He wrote:

> "The excusal procedure itself necessarily operates in such a way as to infringe the rights of free exercise of those children who wish to be excused. We have held in *Barnette* and *Torcaso*, respectively, that a State may require neither public school students nor candidates for an office of public trust to profess beliefs offensive to religious principles. By the same token the State could not constitutionally require a student to profess publicly his disbelief as the prerequisite to the exercise of his constitutional right of abstention. . . .
>
> "Thus the excusal provision in its operation subjects them to a cruel dilemma. In consequence, even devout children may well avoid claiming their rights and simply continue to participate in exercises distasteful to them because of an understanding reluctance to be stigmatized as atheists or nonconformists simply on the basis of their request. Such reluctance to seek exemption seems all the more likely in view of the fact that children are disinclined at this age to step out of line or to flout 'peer-group norms'. . . . The excusal procedure seems to me to operate in such a way as to discourage the free exercise of religion on the part of those who might wish to utilize it, thereby rendering it unconstitutional in an additional and quite distinct respect."

Effect of Decision

Justice Brennan touched on this when he quoted an Ohio governor who vetoed a compulsory Bible-reading bill in 1925, saying: "It is my belief that religious teaching in our homes, Sunday schools, churches, by the good mothers, fathers and ministers of Ohio is far preferable to compulsory teaching of religion by the state. The spirit of our federal and state constitutions from the beginning . . . [has] been to leave religious instruction to the discretion of parents."

And how does the decision stand in the light of the Holy Bible? For true Christians it merely underscores what the Bible clearly teaches—that it is the parents' responsibility to teach their children true worship. This is made clear not only in the Hebrew Scriptures but in the Christian Greek Scriptures, where fathers are told: "Go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4; Deut. 6:6, 7) Christians are not to sidestep their God-given responsibility, trying to turn it over to schools or the state. God gave it to you parents. He holds you responsible, even if schools where you live have Bible reading. Rather than talk against a court decision that places the responsibility for religious training where God has already placed it, Christian parents will talk Bible truths, to put in the minds of their children the "authoritative advice" of Jehovah God.

REFERENCES

1 Bates, *Religious Liberty: An Inquiry.*
2 Blanshard, *Freedom and Catholic Power in Spain and Portugal.*
3 *Look*, June 18, 1963.
4 New York *Journal-American*, June 18, 1963.
5 New York *Times*, June 18, 1963.
6 New York *Times*, June 19, 1963.

Health Hazards in the TROPICS

By "Awake!" correspondent in Brazil

FOR the many millions of people living in tropical lands, good health depends to a great extent upon their efforts to avoid parasites. These tiny enemies of human health sneak into human bodies and proceed to do a damaging work that might not become evident for quite some time. Although they are a constant danger to tropical residents, there is no reason to let them create fear about living in the tropics. Like other tropical health hazards, they can be avoided by sensible precautions.

Parasites live at the expense of other creatures who become unwilling hosts to them. Some will gradually kill their hosts, while others will live in them for many years without making their presence especially evident. For the person who lives in the tropics, it is important to know the means parasites use to get into them and how to protect themselves.

Amoebas

Possibly the most widespread of all parasitic infections is that caused by amoebas. People of the tropics are very familiar with this microscopic animal that inhabits freshwater and sometimes moist earth. One of the varieties that is harmful to man does not confine its activities to the tropics, however. It flourishes as far north as the Arctic Circle. In the temperate climate of the United States approximately 10 to 20 percent of the people are infected with this variety of amoeba.

One of the principal means by which people become infected with amoebas is by drinking contaminated water. Rainwater that drains from amoeba-infested land carries amoebas into reservoirs, streams and wells. From reservoirs they can be carried throughout the water system of a city. Unless such water is boiled before it is drunk, the person drinking it will be putting amoebas into his body; here they will multiply and they may eventually ruin his health. Uncooked fruits and vegetables are another avenue for amoeba infection. For the sake of safety most raw fruits and vegetables should not be eaten in tropical lands. Fruits and vegetables that can be peeled are safe, provided that amoebas are not transferred by one's hands to the peeled food or that the fruit or vegetable is not washed in amoeba-infested water. Due to the prevalence of amoebas in those lands amoebic infection is very easy to get unless great care is constantly exercised to drink only boiled and filtered water and to eat only vegetables and fruits that can be peeled or cooked.

In some persons amoebas will cause dysentery, while in others they will cause only mild diarrhea or no bowel disturbance at all. There are instances when amoeba infection produces only mild symptoms or perhaps none at all until serious liver damage has been done. Unless these tiny enemies to human health are destroyed soon after they enter the intestines, they will multiply and spread throughout the body, taking up residence in the liver, lungs, kidneys and other organs. Once they get into these organs, it is very difficult to get rid of them. Some types of amoebas will feed on red blood corpuscles and cause anemia.

Worms

Estimates have been made that throughout the world there are 800 million people harboring some kind of parasitic worm. Some are flat and others are round, with sizes that vary all the way from microscopic worms to those that are as much as thirty or more feet long.

Best known among the flat tape worms is the one that uses beef cattle as an intermediate host. It has many segments to its body that break off and pass away with human bowel movements. When the body wastes of a person who is infected with this tapeworm are deposited on pasturelands, the segments manage to wiggle for some distance from where they were deposited and then liberate the eggs they contain. As grazing cattle eat the grass around this spot they pick up the eggs. Once inside an animal, the eggs release larvae or baby tapeworms that bore through the intestinal wall and work their way into the muscles of the animal. There the worms wait until the animal is eaten. The person who eats the meat of this animal while it is either raw or rare will swallow the baby tapeworms. In his small intestine they will grow into mature tapeworms. Although the small intestine is only about fifteen feet long, these tapeworms can grow to tremendous lengths. The best protection against them is to follow a policy of never eating meat that is not well cooked.

Eating raw pork, such as pork that has been smoked or pickled, can also be a means by which a person can get a tapeworm. Pork tapeworms fasten themselves in place by securing twenty-five to fifty hooks in the intestinal wall. Claims have been made that this worm can live for more than thirty-five years if no effort is made to get rid of it. Each year it lays over one hundred million eggs.

Raw fish is the source of still another tapeworm. People get it when they eat salted, smoked or frozen freshwater fish that is uncooked. Raw salmon, which is popular in Japan, can also contain baby tapeworms that are waiting for someone to eat the meat. The same can be said of salted roes that are used as caviar. The worms grow to maturity in the human intestines. The cycle for it is kept going when untreated human wastes are dumped into a lake or a river. Sometimes a fish tapeworm will reach a length of thirty feet in a man and will have hundreds of segments to its body. To safeguard a person's health from this worm, he should eat freshwater fish only after it has been thoroughly cooked. The most effective drugs for getting rid of the fish tapeworm as well as other types of tapeworm are very toxic and should, therefore, be administered only under careful medical supervision.

A parasitic worm that is common to the Middle East, the Far East, Africa, the West Indies and South America is known as Bilharzia. It belongs to the order of flat worms known as flukes. The larvae or offspring of this worm inhabit freshwaters

where they use snails as an intermediate host.

When a person bathes, washes clothes or in some other way immerses his bare skin in water that has the Bilharzia larvae swimming in it, the larvae may pierce his skin and burrow into his body. As it does this it produces an itch. There is a lake in Brazil that is so infested with these larvae that it is often referred to by bathers as the "Itch Lake."

Once the larvae of this parasite get inside the human body, they migrate to the liver, where they proceed to ruin the health of their unwilling host. Sometimes they will settle in the urinary bladder and in other parts of the urinary tract. The sensible precaution against this parasitic worm is to stay out of freshwater where it is known to exist. Any water taken from an infested lake should be boiled before it is used, as that will kill the larvae.

Round Worms

A round worm that infects pigs and that produces larvae that settle in the muscles of the animal causes a sickness known as trichinosis. In the small intestine of the person who eats infected pork the larva grows into a mature worm and within a week's time is producing larvae of its own. These work their way into the muscles of the body. They also become lodged in the brain and the heart. The best protection against them is to be certain that all pork is well cooked before it is eaten. Large pieces should have prolonged cooking to make certain that the center is heated sufficiently to kill the parasite.

A small hookworm, less than one-half inch long, can cause anemia because its diet consists mainly of blood. Its eggs reach the ground through human excrement and here they hatch in warm, moist soil. A bare foot stepping on this infected ground will be attacked by the larvae. After piercing the skin they are carried by the bloodstream to the lungs, where they climb up to the throat and are swallowed into the stomach. From the stomach they enter the upper part of the small intestine, where they take up residence and grow into mature worms. They feed upon the small amounts of blood they cause to flow by nipping the intestinal wall. A large number of these worms can cause so much bleeding that a person can develop anemia. There are certain drugs that can be used to get rid of them, but without treatment they will live in a person for as much as fourteen years. Their secretions tend to poison the body.

The parasitic whipworm enters the human body in a different manner. Its eggs enter through the mouth when a person eats raw vegetables that have been grown in soil infected with them. Children get them by playing in dirt that contains them and then putting their dirty fingers in their mouth. Persons who are severely infected have chronic dysentery and anemia. Eventually the worms may cause their death.

Ascariasis results from drinking water or eating vegetables that have the eggs of a parasite known as Ascaris lumbricoides. It grows in the intestinal tract into a large round worm that resembles an earthworm. When there is a great number of these large worms, they can cause intestinal obstruction, perforation of the intestine, blockage of the bile duct, and they might even invade the liver. Care in what a person drinks and in what he eats is again the best protection against becoming host to this parasite.

The well-known ailment called elephantiasis is the result of a parasitic worm that uses mosquitoes as an intermediate host. The larva grows into a worm in the mosquito that has picked it up from the blood of an infected person. The mosquito then

infects another person with it. Usually the worm causes no harm, but in some cases it blocks the means the body has for draining the lymph or colorless fluid of the body. This blockage causes the soft connective tissue under the skin to swell with water and fibers of scar tissue. Eventually the infected part can swell to a gigantic size. The person is then said to have elephantiasis.

How to Avoid Parasites

Because mosquitoes can carry diseases such as malaria as well as the parasite that causes elephantiasis, suitable protection from them should be sought. Nearby breeding places should be destroyed if possible. Where this cannot be done, certain incenses can be burned to discourage them, and liquid repellents can be rubbed on the skin that will keep them away for a limited time. At night a person should always sleep under a mosquito net.

An essential precaution against tropical health hazards is never to drink untreated water from a creek, river, lake or unused well. Such water is not safe, as it may contain amoebas, the eggs of parasitic worms or dangerous disease germs. In the event that such water must be used, boil it. This will destroy the eggs as well as disease germs and amoebas. Amoebas cannot endure heat. For this reason boiled drinking water that has been filtered is the best protection against amoebas and other water-borne parasites. The boiled water should be stored in clean, tightly stoppered containers to protect it from contamination. Distilled water kept in this manner is also safe to use. Even city water can be dangerous, as it can become contaminated by amoebas and the eggs of parasitic worms that are carried into reservoirs by rainwater draining off contaminated land.

When a person is offered a drink of contaminated water he should politely refuse it. It is far better for him to remain thirsty for awhile than to ruin his health with parasites. In the event that he is traveling and pure water is not available, he can safely drink hot coffee and tea, as these popular beverages require the water used in them to be boiled.

Alkaline water is ideal living quarters for amoebas, but if it can be made a little on the acid side by means of citric juices such as lemon or lime, it should be relatively safe to drink. Amoebas cannot live in acid surroundings. A few drops of a strong alcoholic drink are also effective in purifying water. Amoebas, parasitic worms and germs are all nonalcoholics.

Cleanliness is a major protection against parasitic worms. Foods in tropical marketplaces are easily contaminated and must be thoroughly washed before being used. Beans, rice, lentils and other such foods probably have been taken from open barrels where they were exposed to parasite-carrying insects, rodents and people. Unrefrigerated meats often hang in the open where flies and dust from the street can settle on them. They too should be washed carefully and cooked thoroughly. Raw fruits and vegetables should be avoided unless they can be peeled and kept clean from contamination.

Around the home, garbage and trash should be disposed of as soon as possible, and, until it is, it should be kept covered in containers so as not to attract parasite-infested vermin. Food should be stored in verminproof containers or in a box lined with metal or plastic. If the box is suspended from the ceiling or kept on a stand that has legs in cans of kerosene and water, it will not be easily reached by pests that might contaminate its contents.

Leaving dirty dishes, pots, pans and utensils lying around is an open invitation for insects to bring diseases into a home. Such things should be washed as soon as

possible. A quick rinse in cold water will not make them safe from disease germs. They should be sterilized in hot water and then stored in a place where insects and rodents cannot crawl over them. House pets should have their own plates from which to eat and should not be permitted to eat from plates used by members of the family. By keeping utensils and dishes clean and food protected, a person can shield his family from many sicknesses that interfere with worthwhile activities.

Tropical homes usually have the doors and windows open for ventilation. The neighborhood livestock should not be permitted to regard this as an invitation to enter a home and to wander about in it. Out of regard for the health of the family a person should insist that friendly pigs, chickens, goats, ducks, geese and other animals stay out of the house. When they are permitted to roam freely about the living quarters of a home, they scatter microscopic enemies to the health of all who live there.

The custom in tropical lands of permitting children to run about without clothing is dangerous to their health. As they play in the dirt, their bodies are exposed to the attack of parasites that can pierce their skin and crawl inside them. For their own protection, they should wear clothing and have shoes or sandals on their feet. Where they play should be clean of animal or human wastes that could contaminate the ground with parasites. They should not be permitted to play in places that may be contaminated.

Once children become infected with parasites, their physical and mental health can be seriously affected for the remainder of their lives if prompt medical treatment is not successful in getting rid of the parasites.

Good sanitation is vital for good health and the many health hazards of the tropics. All members of a family should, without fail, wash their hands with soap and warm water before every meal. To eat food with unwashed hands is a sure way to pick up parasites and disease germs. Children should be kept clean and not permitted to put dirty fingers in their mouths. Body wastes should be buried and not left lying on the ground anywhere in the neighborhood of a person's home. Houses should be kept clean of dirt and scraps of food such as pieces of bread dropped by children. Bedding and clothing should be kept clean. The strongest defense against diseases and parasites in the tropics as well as anywhere else in the world is cleanliness.

While it is not necessary for a resident of the tropics to become overly concerned about his health, it is wise for him to take sensible precautions that will protect himself and his family from tropical diseases and parasites. With reasonable care, he can avoid many of the health hazards of the tropics and enjoy a lifetime of good health.

Only Family Function Left?

◆ Canadian doctor Benjamin Schlesinger observed in a speech at the annual conference of the Ontario Association of Children's Aid Societies that about the only thing left in family functions is the business of producing children. Experts now do everything insofar as taking care of the religious, social, recreational and health needs of the family members, he said. "The only thing you cannot get done by the experts," he added, "is to have your child by them." Godly parents do much more for their children than that.

U.S. President Appeals to Nation in RACIAL CRISIS

The action of Governor Wallace and the use of troops to integrate a university was not new. A somewhat similar situation developed at the University of Mississippi in 1962, but at that time violent riots erupted. Riots and demonstrations in southern cities have become more frequent in recent months as tension between white and Negro has increased. As tempers and emotions continued to rise, President Kennedy addressed the people of the United States in a nationwide broadcast, saying:

ON JUNE 11, 1963, the president of the United States issued a plea to the American people to examine their conscience in the racial crisis that is disturbing the nation. It was on that day that Governor George C. Wallace of the State of Alabama fulfilled a campaign pledge to the people of his state to "stand in the schoolhouse door" to resist the desegregation of Alabama's educational system. He stood in the entrance to the University of Alabama and resisted the registration of two Negro students. In a proclamation that expressed his position, he said, among other things:

"The unwelcomed, unwanted, unwarranted and force-induced intrusion upon the campus of the University of Alabama today of the might of the Central Government offers frightful example of oppression of the rights, privileges and sovereignty of this state by offices of the Federal Government. . . . It is important that the people of this state and nation understand that this action is in violation of rights reserved to the state by the Constitution of the United States and the Constitution of the State of Alabama. . . . To this date no statutory authority can be cited to the people of this country which authorizes the Central Government to ignore the sovereignty of this state."

"This afternoon, following a series of threats and defiant statements, the presence of Alabama National Guardsmen was required at the University of Alabama to carry out the final and unequivocal order of the United States District Court of the Northern District of Alabama. That order called for the admission of two clearly qualified young Alabama residents who happened to have been born Negro. . . . I hope that every American, regardless of where he lives, will stop and examine his conscience about this and other related incidents.

"This nation was founded by men of many nations and backgrounds. It was founded on the principle that all men are created equal, and that the rights of every man are diminished when the rights of one man are threatened. . . .

"It ought to be possible, therefore, for American students of any color to attend any public institution they select without having to be backed up by troops. It ought to be possible for American consumers of any color to receive equal service in places of public accommodation, such as hotels and restaurants, and theaters and retail stores without being forced to resort to demonstrations in the street. And it ought to be possible for American citizens of any color to register and to vote in a free election without interference or fear of reprisal. It ought to be possible, in short, for every American to enjoy the privileges of being American without regard to his race or his color.

"In short, every American ought to have the right to be treated as he would wish to be treated, as one would wish his children to be treated. But this is not the case. The Negro baby born in America today, regardless of the section or the state in which he is born, has about one-half as much chance of completing high school as a white baby, born in the same place, on the same day; one-third as much chance of completing college; one-third as much chance of becoming a professional man; twice as much chance of becoming unemployed; about one-seventh as much chance of earning $10,000 a year; a life expectancy which is seven years shorter and the prospects of earning only half as much.

"This is not a sectional issue. Difficulties over segregation and discrimination exist in every city, in every state of the Union, producing in many cities a rising tide of discontent that threatens the public safety.

"Nor is this a partisan issue. In a time of domestic crisis, men of goodwill and generosity should be able to unite regardless of party or politics. This is not even a legal or legislative issue alone. It is better to settle these matters in the courts than on the streets, and new laws are needed at every level. But law alone cannot make men see right.

A Moral Issue

"We are confronted primarily with a moral issue. It is as old as the Scriptures and is as clear as the American Constitution. The heart of the question is whether all Americans are to be afforded equal rights and equal opportunities; whether we are going to treat our fellow Americans as we want to be treated.

"If an American, because his skin is dark, cannot eat lunch in a restaurant open to the public; if he cannot send his children to the best public school available; if he cannot vote for the public officials who represent him; if, in short, he cannot enjoy the full and free life which all of us want, then who among us would be content to have the color of his skin changed and stand in his place? Who among us would then be content with the counsels of patience and delay? One hundred years of delay have passed since President Lincoln freed the slaves, yet their heirs, their grandsons, are not fully free. They are not yet freed from the bonds of injustice; they are not yet freed from social and economic oppression. And this nation, for all its hopes and all its boasts, will not be fully free until all its citizens are free.

"We preach freedom around the world, and we mean it. And we cherish our freedom here at home. But are we to say to the world—and much more importantly to each other—that this is the land of the free, except for the Negroes; that we have no second-class citizens, except Negroes; that we have no class or caste system, no ghettos, no master race, except with respect to Negroes?

"Now the time has come for this nation to fulfill its promise. The events in Bir-

mingham and elsewhere have so increased the cries for equality that no city or state or legislative body can prudently choose to ignore them. The fires of frustration and discord are burning in every city, North and South. Where legal remedies are not at hand, redress is sought in the streets in demonstrations, parades and protests, which create tensions and threaten violence—and threaten lives.

"We face, therefore, a moral crisis as a country and a people. It cannot be met by repressive police action. It cannot be left to increased demonstrations in the streets. It cannot be quieted by token moves or talk. It is a time to act in the Congress, in your state and local legislative body, and, above all, in all of our daily lives.

"It is not enough to pin the blame on others, to say this is a problem of one section of the country or another, or deplore the facts that we face. A great change is at hand, and our task, our obligation, is to make that revolution, that change, peaceful and constructive for all. . . .

"Too many Negro children entering segregated grade schools at the time of the Supreme Court's decision nine years ago will enter segregated high schools this fall, having suffered a loss which can never be restored. The lack of an adequate education denies the Negro a chance to get a decent job. The orderly implementation of the Supreme Court decision, therefore, cannot be left solely to those who may not have the economic resources to carry their legal action or who may be subject to harassment. . . . It seems to me that these are matters which concern us all—not merely Presidents, or Congressmen, or Governors . . .

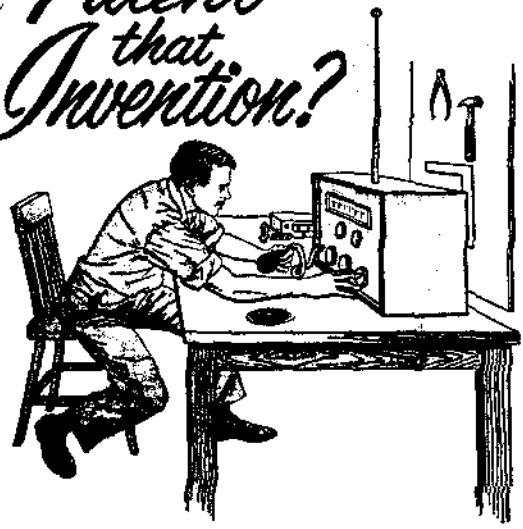
"This is one country. It has become one country because all of us and all the people who came here had an equal chance to develop their talents. We cannot say to 10 per cent of the population that 'you can't have that right. Your children can't have the chance to develop whatever talents they have, that the only way that they're going to get their rights is to go in the street and demonstrate.' I think we owe them and we owe ourselves a better country than that. Therefore, I'm asking for your help in making it easier for us to move ahead and provide the kind of equality of treatment which we would want ourselves—to give a chance for every child to be educated to the limit of his talent. As I've said before, not every child has an equal talent or an equal ability or equal motivation. But they should have the equal right to develop their talent and their ability and their motivation to make something of themselves.

"We have a right to expect that the Negro community will be responsible, will uphold the law. But they have a right to expect the law will be fair, that the Constitution will be color blind."

The president's speech to the nation was preparatory to his request of Congress for extensive civil rights legislation made on June 19. Such legislation met with strong opposition because the roots of racial conflict go deep and cannot be easily removed. It is obvious that America is facing a crisis in which the moral stature of each individual is being severely tested. This is also true of peoples in all parts of the world where there is friction between racial groups.

In such a time as this, when every man's hand is turned against his fellow, those who are wise will avoid being sucked into the maelstrom of hate and violence but will be guided by the counsel of Jesus Christ, the one who is the Prince of Peace and who said: "Love one another just as I have loved you."—John 15:12.

Should You Patent that Invention?



INVENTING is not the exclusive field of white-robed scientists. Many fine inventions have been made by people *who have no educational* degrees. If you are one of these persons, you may find it advantageous to protect your invention by means of a patent. But do you know how you can do this and for *how long that* protection will last? Do you know what the procedure is to get a patent? Are you aware of what it will not protect?

Most countries have a patent office to which inventors must make application for patents. In the United States about 80,000 patents are applied for every year, but only about 45,000 are granted. Those that are issued give protection by giving the applicants the right to exclude others from *making, using or selling the invention. This* protection is only for the United States, its territories and possessions. To protect your invention in *other countries, you must* file an application in the patent office of each country. By treaty, more than forty countries have agreed to guarantee the *citizens of other countries the same rights* in patent matters that they grant their own citizens.

A patent issued in the United States will protect an invention for no more than seventeen years. In the case of ornamental designs, the protection is for only three and a half, seven or fourteen years. After that the patentee cannot prevent others *from manufac*turing his invention. Anyone will have the right to make free use of it, provided that no feature of it is used that is covered by other unexpired patents.

The Patent Office

It was in 1790 that the United States Congress passed its first patent law. Authority to do this was granted Congress by the Constitution of the United States in Article One, section eight, which states: "Congress shall have power . . . to promote the progress of science and useful arts, by securing, for limited times to authors and *inventors, the exclusive right to their* respective writings and discoveries."

From 1836, when the Patent Office began keeping count of the patents issued, to *1961 about five million patents were ap*plied for and more than three million granted. The Search Room of the Patent Office in Washington, D.C., contains about *70,000 bound volumes of periodicals de*voted to science and technology, the official journals of foreign patent offices plus more than seven million copies of foreign patents in bound volumes. Each year the space needed to file and cross-file the new patents granted is about 3,000 square feet *—the size of a one-story house that is* thirty feet wide and a hundred feet long.

About 2,400 people are employed by the Patent Office. Almost half of them spend their time examining and passing on or rejecting the applications for patents. Before any patent is granted, a search must be made by the Patent Office through this vast but thoroughly indexed literature to make sure that it has not already been granted to someone anywhere in the world. The invention must be something that is distinctly new before a patent can be issued for it.

What Is a Patent?

According to the pamphlet *Patents & Inventions,* published by the United States Department of Commerce, a patent is "a printed document in which the invention is fully disclosed and the rights of the inventor are defined." Anyone may obtain a copy of this document, but he is prevented by law from manufacturing or selling the invention until the patent expires. This protection is an inducement for inventors to make inventions for the benefit of the public, and its publication stimulates further inventions.

What a patent grants is not the right to make, use or sell, but the right to prevent others from doing this. That is the protection you need if you expect to profit from your invention. Ordinarily there is nothing to prohibit you from making, using or selling your invention, but you could invent and patent something the making, use or sale of which might conceivably be prohibited by law. That is why the granting of a patent does not authorize you to do anything about it. It simply protects your exclusive right to prevent others from exploiting it.

A patent should not be confused with a copyright or a trademark. A copyright protects the writings of an author against copying. It applies to the actual form of expression rather than to the subject matter of the writing. For example, you could copyright your description of your invention, but your copyright would only prevent others from copying your manuscript word for word. It could not prevent them from describing your invention in their own words even when they use the information you provided in your description. What is copyrighted is the exact wording that an author uses. Copyrights are registered in the copyright office in the Library of Congress.

While the Patent Office has nothing to do with copyrights, it does register trademarks. A trademark has to do with the distinct name or symbol that you might use to identify and distinguish a product, machine or service. No one else can use the same name for the same goods or service.

What May Be Patented?

Any person who "invents or discovers any new and useful process, machine, manufacture, or composition of matter, or any new and useful improvements thereof, may obtain a patent," says the United States patent law. What is of particular importance in this statement is the phrase "new and useful." Small advances or incidental improvements on existing items may not be granted a patent. You must have an invention that is so different from what has been used or described before that it amounts to a new invention in its own right. The United States statute will not allow you to patent anything that has been patented previously or described in a printed publication anywhere in the world prior to your invention of the item.

If you wait for more than one year after using or selling a product before applying for a patent, you will not be able to protect your invention. No patent will be issued after one year for an invention that has been described in a publication, used pub-

licly or placed on sale. To protect your invention make application for a patent before this time limit expires.

A new ornamental design for an article already being manufactured may be patented, but the patent will protect no more than your design that imparts a new appearance to the article. Or if you discover how to reproduce a new variety of plant by budding, layering, grafting, and so forth, a plant patent can be requested.

COMING IN THE NEXT ISSUE

- Appreciating God's Mercy.
- Can You Read It in the Newspaper?
- Most Accidents *Don't Have to Happen!*
- They Have Wings but Cannot Fly.

The courts have interpreted the statute covering patents to limit its application in some ways. For instance, you cannot patent a particular method of doing business such as house-to-house selling. You cannot patent printed matter, although it might be copyrighted. Just any mixture of ingredients cannot be patented unless, as the Patent Office says, "there is more to the mixture than the effects of its compounds." So-called "patent medicines" are not patented.

Applying for a Patent

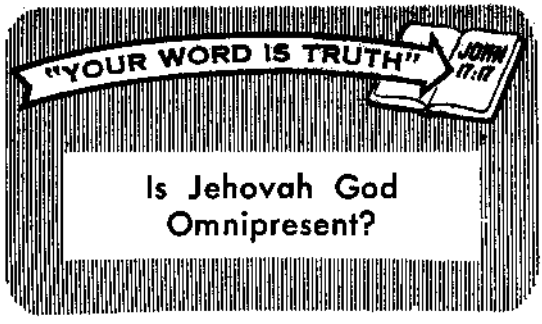
Since it is often necessary to prove when you conceived your invention, you should get witnesses at an early date. With one or two persons who have firsthand knowledge of when you conceived it, you will have support for your testimony that will satisfy the Patent Office or a court in the event need arises for such testimony. A sketch or drawing or written description of your invention should be made promptly when you get your idea. The signature of one or two witnesses who examined the record you made should be put on it along with the date. The various steps in developing your invention should also be on record with the signatures of witnesses, along with the dates when they signed each record. The Patent Office states about this:

"Your priority right against anyone else who makes the same invention independently cannot be sustained except by testimony of someone else who corroborates your own testimony as to all important facts, such as conception of the invention, diligence, and the success of any tests you may have made."

You will not get a patent by merely telling the Patent Office that you have an idea and briefly explaining what goes into your invention. Instead, you must send in the required description, drawings and specifications of your invention. Be prepared to submit a working model in the event that the Patent Office should claim that the device as described and illustrated in the application would be inoperative.

Before filing an application, you should have a search made of the files at the Patent Office to determine whether anyone thought of your invention before you did. For a *thorough* search by competent men expect to pay about a hundred dollars. Other fees involved in an application, including those of an attorney, may be several hundred dollars, making a patent application very expensive. This fact makes it essential that you count the cost before you begin applying for a patent. Remember that only about 2 percent of the things for which patents are granted to independent inventors ever reach the market, and only a few of these prove to be very profitable. Be certain that you have something that will sell.

If you have a useful invention, you have the right to benefit financially from the idea, but a patent will not provide you with a market for it. That you must find yourself.



Is Jehovah God Omnipresent?

"HIS omnipresence fills land, sea and air." So sang the poet Milton in his *Paradise Lost*. Is Jehovah God omnipresent? What do the Scriptures say?

According to *The Century Dictionary*, "in theology, the doctrine of God's omnipresence is the doctrine that the Deity is essentially present everywhere and in all things as opposed on the one hand to pantheism which identifies him with all things, and on the other hand the notion that limits him to location."

That God is omnipresent is the general belief of Christendom, both Catholic and Protestant: "God is really present everywhere in creation." (*The Catholic Encyclopedia*, Vol. 6, p. 618) "His presence [is] in every place at the same time . . . As he is a spirit, he is so omnipresent as not to be mixed with the creature, . . . but is essentially present everywhere. God is everywhere but he is not in everything. . . . He fills the universe."—M'Clintock & Strong's *Cyclopædia*, Vol. 7, p. 368.

It is true that certain scriptures, when taken by themselves, appear to teach that God is omnipresent. But there are ever so many others that attribute location to God. Does that mean that the Word of God contradicts itself? Not at all. It merely means that some misunderstand it, because the Bible is written in both literal and figurative language. Obviously, if we take symbolic or figurative statements literally they are likely to contradict statements intended to be taken literally.

But how can we tell which texts are to be taken literally and which figuratively? By reasoning on the subject. For example, on one occasion Jesus said: "In your own Law it is written, 'The witness of two men is true.' I am one that bears witness about myself, and the Father who sent me bears witness about me." And on another occasion he said, "I and the Father are one." Do these two statements contradict each other? Not at all. Clearly the first is to be taken literally or Jesus would not be making any point. He and his Father are two witnesses. It therefore follows that the second statement must be construed figuratively, and there is Scriptural basis for that in that the Scriptures speak of man and woman becoming one, or one flesh—figuratively, of course; not literally.—John 8:17, 18; 10:30.

Another aid to noting which expressions are literal and which are figurative is the number of times the various ideas are presented. Reason would indicate that the literal expressions would be the rule and the figurative expressions the exception or in the minority. What, then, do we find? That the Scriptures throughout attribute both personality and location to God.

Thus, repeatedly, in visions Jehovah is depicted as a Person, in relation to other persons. See Isaiah 6:1, 2; Daniel 7:9, 10; Revelation 4:2-11. Further, we read that Jesus Christ, upon his ascension to heaven, became the reflection of God's glory "and the exact representation of his very being." Certainly Jesus did not become omnipresent. More than that, Jesus' anointed footstep followers are promised that in the resurrection "we shall be like him, because we shall see him just as he is." If they are to be like Jesus in the resurrection, and Jesus is like his Father, will all these be omnipresent?—Heb. 1:3; 1 John 3:2.

Being a person, Jehovah God has location, and to this the Scriptures repeatedly allude: "May you yourself listen from the heavens, your established place of dwelling." "Jehovah is in his holy temple. Jehovah—in the heavens is his throne." "Jehovah is in his holy temple. Keep silence before him, all the earth!" "As for Jehovah, he has looked down from heaven itself upon the sons of men." "From the heavens Jehovah has looked." "This is what Jehovah has said: 'The heavens are my throne, and the earth is my footstool.' " —1 Ki. 8:43; Ps. 11:4; Hab. 2:20; Ps. 14:2; 33:13; Isa. 66:1.

This is further borne out by Jesus' repeated references to his having come from the Father and his returning to Him. "I came out from the Father and have come into the world. Further, I am leaving the world and am going my way to the Father." "Father, glorify me alongside yourself with the glory that I had alongside you before the world was."—John 16:28; 17:5.

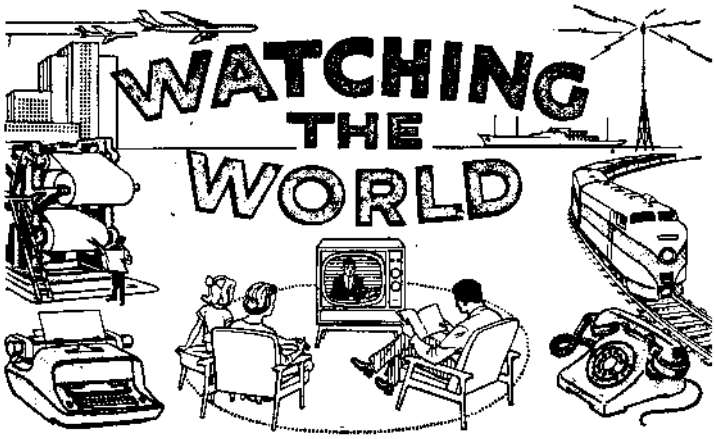
Thus, also, Peter said: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person [or countenance] of Jehovah." And wrote Paul: "Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person [or countenance] of God for us." Yes, we cannot escape it. The Scriptures attribute personality and location to Jehovah God.—Acts 3:19; Heb. 9:24.

It therefore follows that when statements appear in the Scriptures that seem to attribute omnipresence to God they must be taken symbolically or figuratively. For example: "If I should ascend to heaven, there you would be; and if I should spread out my couch in Sheol, look! you would be there." As we examine the context we find the psalmist exclaiming about God's knowledge, acknowledging that God had searched him through and knew him well; so he previously asked: "Where can I go from your spirit, and where can I run away from your face?" (Ps. 139:7, 8) The same point is made at Amos 9:1-3: No one can hide or escape from God, not because he is omnipresent, but because He is omniscient and omnipotent.

Another text used to teach that God is omnipresent is Acts 17:27, 28, where Paul speaks of some seeking to find God "although, in fact, he is not far off from each one of us. For by him we have life and move and exist." Obviously Paul here did not mean that men were trying to find God's literal presence but they were seeking to know about him, and this evidence about his existence was all about them, since it was by his power and providence that they existed. Thus, also, Jeremiah 23:24 tells that none can hide from God, because he fills the universe, not literally, for it is not necessary for God to be omnipresent for him to know what is going on everywhere.

To illustrate: An electric plant furnishes light and power to all parts of a city, but that plant has a certain location. Its power and current are present everywhere throughout the city because of its distribution system. So also with Jehovah God. He is not diffused throughout the universe, being located everywhere at the same time, but has his throne in the highest heavens. However, he has a distribution system, his power by which he sustains the universe, as well as his active force and his angelic hosts by which he accomplishes his purposes.

To hold that location is associated with God does not limit him but rather magnifies him, for it shows that due to his omniscience and omnipotence it is not necessary for him to be everywhere at the same time to see all that is going on and to have full control of things. He is omniscient and omnipotent, but not omnipresent.



Jehovah's Witnesses
Traveling Around the World

◈ On July 7 the "Everlasting Good News" Assembly of Jehovah's Witnesses concluded at County Stadium in Milwaukee, Wisconsin, shortly after 57,055 persons there had heard the public address "When God Is King over All the Earth." That same day assembly sessions commenced in New York.

At Yankee Stadium in New York more than 67,000 were on hand the first day. Talks throughout the week were greeted with thunderous applause. N. H. Knorr, the Watch Tower Society's president, set before the packed-out stadium of Witnesses indisputable evidence showing that mystical "Babylon the Great," spoken of in the Bible book of Revelation, has fallen and that God's kingdom rules! At the mass baptism on Friday, July 12, in less than an hour 2,251 persons symbolized their dedication to God by being immersed in water. The final day in New York, 107,483 overflowed the assembly grounds to hear the same discourse that had been so warmly received in Milwaukee a week before, the widely advertised talk "When God Is King over All the Earth." While 102,197 braved the rain to hear it in Yankee Stadium and surrounding tent areas, 5,286 simultaneously listened to the talk in Spanish at nearby New Rockland Palace.

As the convention week drew to a close in New York, large groups of Jehovah's witnesses who would be traveling with the assembly around the world began to depart for Europe. Approximately ninety of the delegates left from New York by plane on July 11. Two days later another group of over fifty departed; and on July 14 over two hundred more began their around-the-world trip. All together, 583 Witnesses are traveling around the world with the "Everlasting Good News" Assembly, meeting for conventions of Bible instruction with their Christian brothers from all parts of the earth. In addition to the around-the-world travelers, hundreds more are going as far as Palestine, to visit the Bible lands.

As the assembly drew to a close in New York, sessions were already under way in London, England, and Stockholm, Sweden. On the opening day 30,061 were in attendance in London, and 17,091 were assembled in the rain in Stockholm, Sweden, where sessions were being conducted in four languages simultaneously. Over a ten-week period the Around-the-World Assembly will be held in twenty-four major cities of the world.

Meeting of the World

◈ The Columbia Broadcasting System (CBS) presented via Telstar II an international telecast on July 10. The program, "Town Meeting of the World," featured former U.S. president Dwight D. Eisenhower and former British prime minister Anthony Eden. Eisenhower emphasized to Europeans that "the United States wants a strong Europe, and they don't want to dominate it—they want to be an equal partner." European leaders who spoke on the same program agreed with him. The hour-long program was televised live by means of the satellite 7,000 miles away in space. It was picked up from Denver, London, Brussels and Bonn. It was turned down by France. The French reportedly objected to the "controversial and political" nature of the program.

Crime in the Congo

◈ A report from South Africa stated that an estimated crowd of 10,000 people attended the public hanging of the bandit named Alphonse Gadibila on June 8, 6 a.m. Crime has been on an increase in the Congo, and particularly in Leopoldville. The public hanging was to serve as a lesson to the criminal-minded. But somehow this did not impress the criminals, because that very day robbers broke into the private house of Joseph Kasavubu, president of the Republic of the Congo.

Kennedy on Tour

◈ U.S. president John F. Kennedy toured Europe during June. Nearly two million cheering Berliners greeted him warmly when he went to see the Communist wall that divides Berlin. It was the first time since Potsdam that the head of a United States government had come to this Communist-surrounded city. White House Press Secretary Pierre Salinger said: "This is the greatest reception the pres-

ident has had anywhere in the world." Kennedy said America would "risk its cities to defend yours" in any war. *On June* 27 he went to Ireland, where he visited the home of his forefathers. He drank tea in the barnyard with cousins and their neighbors. Then on July 2 he was received in private audience by Pope Paul VI. Their conversation lasted forty minutes. Kennedy is the third U.S. president to have an audience with a pope. The two others were Woodrow Wilson and Dwight D. Eisenhower.

Paul VI Is Crowned

◈ On the evening of June 30, Paul VI was crowned pope of the Roman Catholic Church. About a quarter of a million people witnessed the outdoor *coronation. The pope, speaking* in nine languages, including Latin, English and Russian, pledged to dedicate his reign to search for world peace and Christian unity. A communication satellite relayed the ceremony through space to the United States.

Birth Rate Drops

◈ According to the U.S. Department of Health, Welfare and Education, there were 6,000 fewer births in April, 1963, than in April, 1962. The total for April this year—322,000—was the smallest for any April since 1956. Marriages increased 6.3 percent in April over the fourth month of 1962, but divorces went up 9.2 percent. "At the other end of the life span," says the New York *Post*, July 5, "it was also a rough month. The death rate was higher than for any April since 1952."

Largest Grapevine

◈ On June 6 the New Zealand *Herald reported that one of the* world's largest grapevines may have to be destroyed to make way for a building development in Stirlingshire, England. The main stem of the vine extends more than 100 yards. It produced 3,000 bunches of grapes last year and is annually visited by approximately *16,000 tourists.*

Employment and Unemployment

◈ On July 5 the U.S. Labor Department reported that employment in the United States climbed over 70,000,000, in fact, to 70,300,000, for the first time in the nation's history. At the same time the seasonal surge of teen-agers looking for jobs pushed unemployment up to 4,800,000. The New York *Post*, July 5, stated: "There are now 1,900,000 teen-agers looking for work, nearly 40 per cent of the total unemployment figure."

Traffic Deaths

◈ There is a grim side to the four-day fourth of July holiday *weekend in America. The As*sociated Press reported 525 traffic deaths for the four days, which set a new record. However, it did not top 706 fatalities for a four-day weekend, set over the Christmas holiday in 1956. Drive carefully.

A "Middle Man"

◈ Josip Broz Tito of Yugoslavia has been reelected for a fourth term as president of his nation. He was unopposed. President Tito stated to the Yugoslavian Parliament that he intended to continue a "middle man" role in world affairs. Under the present Constitution Tito can keep his job for life.

Visitors to U.S.

◈ In the first five months of 1963 more than 250,000 foreigners visited the United States, said the Immigration and Naturalization Service department. This figure is up nearly 24 percent over the same period in 1962. Compared with 1961, it was a 46-percent rise.

The Costly Grasshopper

◈ The grasshopper is a tiny creature, but what an appetite! In 1962 grasshoppers damaged $1,714,000 worth of crop and rangeland in the State of North Dakota (U.S.) alone, according to the North Dakota State University Extension Service.

World's Largest City

◈ On July 9 the Statistics Bureau of the Tokyo Metropolitan Government announced that, as of June 1, the population of Tokyo, the world's largest city, was officially put at 10,393,667.

Canada's population on June 1 reached 18,896,000 and is expected to exceed 19,000,000 by October 1, the Dominion Bureau of Statistics said on July 9. The June 1 figure represents a 1.8-percent increase, or 326,000 people more than the estimated 18,570,000 for the same date of 1962.

Religion in America

◈ "One of the paramount facts about today's America that helps to account for the rising temperature of interreligious tension is: *America is no longer a Protestant country,*" asserts the publication *A Tale of Ten Cities.* The question is asked, "Was it ever?" The reply, "It certainly was. In 1776, of every twenty-five Americans, not quite one was Catholic; less than one per 1,000 was Jewish. . . . The waves of immigration between 1850 and 1920 brought millions of Roman Catholics and Jews to these shores. So long as the Catholic tradition was 'new, exotic, suspect' (in the words of Professor D. W. Brogan, the British historian), Protestant dominance of the American culture remained sure. . . . Only during the past two decades have American Protestants become fully aware of the fact that America is, in effect, no longer a Protestant *country. Roman Catholics con*stitute the largest single denomination in the U.S., with a membership three times as large as the Methodists. Today there are about 62,000,000 Protestants in over 225 denom-

inations, 40,000,000 Roman Catholics, 2,500,000 Eastern Orthodox (Greek, Russian, Armenian, etc.), and 5,250,000 Jews."

Church Sleeping

◈ Baptist evangelist Vance Havner of Greensboro, North Carolina (U.S.), said that people today are merely "playing church." Why so? Mainly because "we traffic in unfelt truth," he said. "We are like a man fitted out for big game hunting, spending his time chasing butterflies." The Kansas City *Star*, May 6, further quoted the Baptist clergyman as saying: "The temple of truth has never been damaged so much by woodpeckers on the outside as by termites within, who are doubly dangerous because they are so quiet and nice about it. The gospel that used to make our fathers shout in the aisles puts us to sleep in the pews." He called for action, for parishioners to do more than go through the motions, for them to make a noise, but there was no great stir. Were his listeners fast asleep?

Crime Rate Rises

◈ For the first three months of 1963 crime in the United States increased 7 percent over the 1962 period. Figures released on June 5 listed a 12-percent increase for metropolitan counties surrounding large cities. While most areas showed a decrease in the number of murders, the rate in cities under 10,000 rose by 23 percent.

The Edinburgh *Evening News* (Scotland), May 18, told of more crime in Scottish cities. The paper said: "There was an increase of 161 in the number of people sent to prison from courts in Glasgow, Edinburgh, Dundee, and Aberdeen in April, compared with the same month last year."

Spain Unready

◈ Spain is reportedly 99 percent Roman Catholic. In all the land there are about 25,000 Protestants. After centuries of clergy rule, Spain still does not feel ready to grant this small minority the right to worship, if it means disseminating their religious ideas. Why so? On May 17, Dr. Cantero, Roman Catholic bishop of Huelva, said Spain was not yet "mentally, psychologically or socially ready for the exercise of religious liberty to the extent which in other countries is normal and even inevitable." While he recognized that freedom of conscience is the right and duty of every man, yet Cantero said it might be dangerous for Spain "to open the flood gates" to proselytism. Can the structural foundations of Catholic Spain be so weak after centuries of Catholicism that it fears contrary opinion?

Do You Pray with Meaning?

Have you prayed, "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth"? What do you expect in answer to that prayer? Have you ever seriously thought about it? If that prayer were suddenly to be answered, what would this world be like? What changes would have to be made to make it a reality? If you want an authoritative answer you must go to the Bible, God's Word. The answer is there and it is fully discussed in the two books *"Let Your Name Be Sanctified"* and *"Your Will Be Done on Earth."* Send today and you will find new meaning and satisfaction in this model prayer Jesus gave us.

Send only 7/- (for Australia, 8/-; for South Africa, 70c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the two revealing books *"Let Your Name Be Sanctified"* and *"Your Will Be Done on Earth."* I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c). For sending the coupon I am to receive free the two timely booklets *"This Good News of the Kingdom"* and *Healing of the Nations Has Drawn Near.*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

WHAT THE FUTURE HOLDS

Do you know for sure?
Would you like to know?

Communism's growing atheistic influence is causing alarm for many serious-minded persons who are puzzled at the apparent lack of strength on the part of organized Christendom to battle it successfully. They see Communism's "take-over" in those countries where religion has been most strongly entrenched for generations and ask themselves: "Why? Can it be that Christendom herself is partly to blame?" A quick look at Christendom's past record provides a ready answer. The fruitage she has produced stands as a testimony against her, proving that she has not practiced the Christianity taught by Jesus Christ. On every hand there is evidence of her spiritual adultery, hypocrisy, misrepresentation of God, rejection of the Bible, fighting, divisions and immorality. Her present plight is what she has reaped from the bad seed she has sown. However, she will reap yet more. How, and to what extent?

The answers are of vital importance to you. So, too, is knowledge of how God himself will act to provide a secure future in a cleansed earth for lovers of righteousness. Keep abreast of God's purposes. Read regularly the two magazines that have proved their strength in fighting atheistic controls. They will keep you informed as to what the future holds.

The Watchtower ***Awake!***

Both for one year for 14/- (for Australia, 16/-; for South Africa, $1.40). Send today

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please enter my subscriptions for the *Watchtower* and *Awake!* magazines for one year each. I am enclosing 14/- (for Australia, 16/-; for South Africa, $1.40). For mailing the coupon I am to receive free the six booklets *God's Kingdom Rules—Is the World's End Near?*, *Security During "War of the Great Day of God the Almighty," When All Nations Unite Under God's Kingdom*, *When God Speaks Peace to All Nations*, *Healing of the Nations Has Drawn Near* and *God's Way Is Love*.

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

Awake!

Appreciating God's Mercy

Can You Read It in the Newspaper?

Controlling the Mighty Mississippi

Most Accidents Don't Have to Happen!

SEPTEMBER 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of these times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. *This journal's viewpoint is not narrow,* but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNORR, *President* GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 4d a copy (Australia, 5d; South Africa, 3½c)

"Awake!" is published in the following 25 languages: Semimonthly—Afrikaans, Cibemba, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. Notice of expiration is sent at least two issues before subscription expires.

Yearly subscription rates for semimonthly editions

Offices	
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 21 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 12, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 622 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tel. 70c	

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Do You Listen to *Counsel?*	3	The Problem of Unification in Central America	25
Appreciating God's Mercy	5	Those Dangerous Cigarettes	26
Can You Read It in the Newspaper?	9	"Your Word Is Truth"	
Controlling the Mighty Mississippi	13	Works That Justify and Works That Do Not	27
Desires Increased?	15	Watching the World	28
Most Accidents Don't Have to Happen!	16		
Effective Use of *Awake!* Articles	20		
They Have Wings but Cannot Fly	21		

Awake!

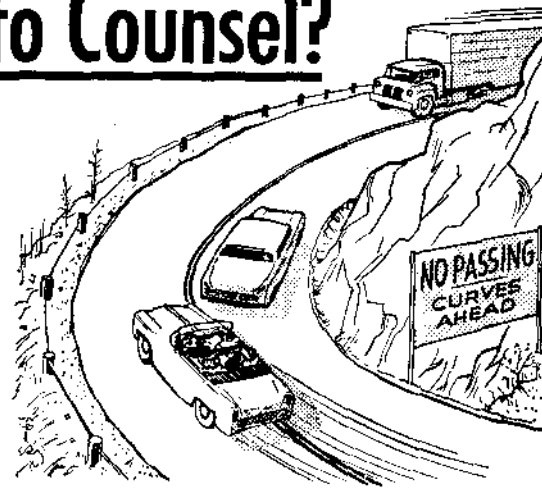
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, September 8, 1963 | Number 17

Do You *LISTEN* to Counsel?

AN AUTOMOBILE was passing another car on a curve. A truck carrying twenty-seven tons of steel was coming from the other direction and straight toward it. A family of five was wiped out in the crash, because the counsel "No Passing—Curves Ahead" was ignored. In 1963 over 30,000 lives were taken by automobile accidents caused by those who violated the traffic laws, including speeding and driving under the influence of alcohol. This, in spite of the fact that the government spends millions of dollars each year to counsel the citizens to respect the laws and save lives. The proverb says: "The way of the foolish one is right in his own eyes, but the one listening to counsel is wise."—Prov. 12:15.

Do you *listen* to counsel? In recent years much information has been published linking lung cancer, heart ailments and other diseases that shorten the life of man, with the use of tobacco, yet the majority do not listen, and the death rate from these maladies continues to climb. The youth of the nation at home, in school and at church are constantly counseled against immorality and other crimes against society; yet, do they listen? Many do not, and much sorrow follows for all concerned.



How can you *listen* to counsel? Listening involves thinking while we hear or read something. A highway sign saying, "Slow Down—Dangerous Curve Ahead—No Passing," should convey to your mind the thought of what might happen if you ignore the warning. Yes, the "way of the foolish one is right in his own eyes," but does it save lives? When there are warning signs on machinery, household appliances, chemicals or medicines, the wise one will heed them. While one is generally not held accountable for accident damage or injury, the aftermath of accidentally injuring oneself or another or taking a life due to ignoring wise counsel can be grievous. Why not make an examination of your own habits? Do you *listen* to counsel?

Do you as a parent *listen* to counsel? When your child is disobedient, do you do what is right in your own eyes, not correcting the child, letting him get by with it or thinking that you "love" the child too much to punish him? "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." (Prov. 13:24) Many parents ignore the whereabouts of their children, letting the child arrange his own itinerary, with no set work schedule or deciding by the parents as to where the child should be or what he should be doing. A Boston Municipal Court judge linked juvenile delinquency with this, saying: "Parents overindulge children and allow them to do as they please." The Bible states it this way: "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame." (Prov. 29:15) Do you heed this counsel?

Counsel comes to us from numerous sources: Parents, teachers, job supervisors, friends and family, ministerial overseers and, above all, God's written Word, the Bible. Our attitude toward listening to and profitably using such counsel has much to do with our personality. Some object or even rebel against counsel, not because of the counsel itself, but because they do not wish to be in the position of one that needs counsel. They think that it puts them in a position of inferiority or that they are being restrained. But, really, when you accept counsel you prove yourself wise. The Christian apostle Paul reminds us that "no discipline seems for the present to be joyous, but grievous· yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." (Heb. 12:11) So in all things the truly humble person will welcome advice and counsel, yes, even discipline.

But what if the counsel is severe? Would you throw your tools down and quit when counseled in a manner that you might think too severe? Sometimes we may think that the counsel given is exaggerated or exceeds the need. But, then, is it not better to overemphasize, especially when it involves the life and happiness of one? A small sign along the highway might tell us of a danger just as well as a large one, but when the danger is great there are often many large signs, painted varied colors, that repeat the warning. Likewise Jehovah caused his written Word to repeat the same warning many times in view of the tendency of man to ignore warnings.

The source of counsel is important too. Especially is this so in religious matters. The man Jesus on earth acknowledged his reliance on his Father in heaven. He quoted from the inspired Bible; he took counsel from its writings. He said in prayer to his God and Father: "Your word is truth." (John 17:17) Certainly his course was a wise one. He made provision for the extending of this good counsel to many others when he sent forth his followers to teach others to "observe all the things I have commanded you." (Matt. 28:20) How much better to go to God's Word for guidance than to be like the foolish one who does what is right in his own eyes!

So when you next receive counsel by a public notice, a telltale sign that indicates that something is about to break loose, a warning on a bottle, a parental admonition, a husband's loving counsel or even a stern rebuke, remember the words of the proverb: "The way of the foolish one is right in his own eyes, but the one listening to counsel is wise."—Prov. 12:15.

APPRECIATING

GOD'S MERCY

JUSTICE is a noble quality. We admire those who exercise it, for their dealings with others are governed by what is in harmony with truth and righteousness. But who is the person that can measure up perfectly, that never transgresses, but always does what is right? Is it not true that "we all stumble many times"? Therefore, how pleasant it is when justice is seasoned with mercy!—Jas. 3:2.

Mercy not only is "compassionate treatment of the unfortunate," but also includes the disposition to forgive and the withholding of punishment that strict justice might require. Is it not wonderful that Jehovah God, who "is a lover of righteousness and justice," seasons his justice with mercy? How grateful we should be that "Jehovah is merciful and gracious," and that "he has not done to us even according to our sins; nor according to our errors has he brought upon us what we deserve"!—Ps. 33:5; 103:8, 10.

Upon what basis is it extended? Who qualify for it?

But this subject of God's mercy may well raise questions in the minds of some. Just how are God's mercy and justice balanced? Can one indulge his weaknesses and count on God's mercy in his behalf? Upon what basis does God either extend or withhold mercy?

It is essential to our everlasting welfare that we understand and appreciate God's mercy. If we understand how it is administered, then we will know what steps to take in order to qualify for receiving it. Then, when we take those steps, we can have the grand assurance of God's merciful forgiveness of our sins. An understanding of God's mercy will also make it possible for us to imitate him in our dealings with others, enabling us to show mercy to others, even as God does to us.

The Wisdom of Mercy

Today there is a great deal of misunderstanding concerning mercy. Many interpret it as an evidence of weakness. They feel that others will take advantage if it is exercised. But, to the contrary, mercy that is administered wisely can instill love and devotion.

For example, it is said that when making a tour of his camp after an exhausting day of battle Napoleon found one of his sentries asleep at his post. Strict justice would have required the death penalty. But what happened? According to the story, Napoleon picked up the rifle and stood guard until the dozing sentry awoke. You can imagine how the man must have been shaken to see his illustrious general standing guard, being fully aware of the penalty for his misdemeanor. However, Napoleon relieved the soldier's anxiety, acknowledging that he "had fought hard, and marched long." But he cautioned him, "You will be more careful another time."

Is it not likely that this incident instilled devotion in the man for his general? And was not that the intention of the general, to make a loyal and better soldier by showing him mercy? So there must be a purpose for extending mercy. It should be a long-range view with rehabilitation as the goal. Its purpose should be to develop within the offender love, devotion and integrity. With this in mind, the one exercising mercy must take into consideration the attitude of the offender. There is a possibility that allowing his offense to go unpunished may do more harm than good.

Seasoning with Mercy

So it is important to remember that mercy seasons justice. It does not replace justice. Rather, mercy takes into consideration human imperfections, and makes justice more palatable by providing allowances for sins and shortcomings for which strict justice would require punishment. However, if justice is flouted by failing to administer correction to help the offender appreciate the error of his way, such overlooking of transgressions would not be mercy. It would amount to negligence or, perhaps, sentimentality.

If, for example, a parent never punished its child, but always overlooked or forgave its misdeeds, that would not be mercy. In such a case justice would not be seasoned by forgiveness, but would be spoiled by it. It would be like pouring the entire contents of the salt-and-pepper shakers into a meal! The meal, instead of being improved, would be ruined. And so a child can be spoiled by parents that withhold from it the "rod" of correction.—Prov. 13:24.

This does not mean that the withholding of punishment from a child is never an evidence of mercy. If there is deep sorrow and true repentance, forgiveness would be in order. In such instances a withholding of punishment will help the child appreciate that the parent is loving and understanding and, as a result, will cause the child to do better in the future. Thus mercy would develop within the offender the refreshing fruits of love, devotion and integrity.

God's Justice Seasoned with Mercy

In Jehovah God, "the Father of tender mercies," the quality of justice is seasoned to perfection with mercy. "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin." However, God's mercy does not violate his justice, as the rest of the scripture shows. "But by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation."—2 Cor. 1:3; Ex. 34:6, 7; 20:5, 6.

Here we have perfect balance. Strict justice would require punishment for all of man's sins and shortcomings, but God's mercy intercedes. It takes into consideration man's weaknesses and limitations, and makes allowances for them. This is not a spoiling of justice, because God never pardons "error and transgression and sin" unless there is a good reason for doing so. The sinner must first give evidence of sincere repentance, and only upon this basis does God season his justice with mercy. What a just and, yet, loving way to deal with his people!

With God mercy is a continuing program with a definite goal. That goal is to rehabilitate the wrongdoer, and to that end mercy is continued only to those that react with genuine appreciation at each step

of the way. By correcting these mildly, or by withholding punishment altogether, Jehovah lovingly guides them in the pathways of righteousness. However, to unrepentant ones that rebelliously reject his counsel God promises that "by no means will he give exemption from punishment."

And so, true to his Word, when the nation of Israel stubbornly turned to false worship, Jehovah punished them by allowing them to be subjugated by enemy nations. An outstanding example was when almost the entire nation was taken captive to Babylon for seventy years. This not only served to punish those wicked Israelites, but the effects of that punishment were felt upon their descendants, even "upon the third generation and upon the fourth generation."

Everlasting Life Through Mercy

So instead of bringing Jehovah's just punishment upon ourselves, and perhaps upon our children, how much wiser it is to take the necessary steps to obtain His mercy! Due to imperfection inherited from our first parents Adam and Eve all of us alike are sinners, and strict justice would therefore require our death. (Rom. 6:23) Happily, however, Jehovah God has provided a basis for forgiving the sins of repentant mankind by giving his only-begotten Son Jesus Christ as a ransom. Concerning this provision the apostle Paul explained: "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness."—Eph. 1:7; Acts 13:38; Luke 24:47.

Truly, God's provision of his Son constitutes the greatest single act of mercy in all history! It was not something God was obligated to do, but he did it because of his love for mankind, as the familiar scripture describes: "God loved the world [of mankind] so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16; 2 Pet. 3:13.

Think of it! Because of the intervention of God's mercy the hope of everlasting life in a new order of righteousness is opened to all mankind. How happy we should be that God's justice is seasoned with mercy! However, to avail ourselves of its benefits we must do something. The apostle Paul urged: "Let us, therefore, approach with freeness of speech [in prayer] to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time."—Heb. 4:16.

Accepting God's Mercy

It therefore becomes evident that to obtain mercy from God it must be sought after. One must go to Jehovah in prayer and humbly confess his sins, and, if one does, the Bible assures that he will find that God "is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness." Nor does it matter how serious our sins have been, for, if we are walking in the light, 'the blood of Jesus cleanses us from all sin.'—1 John 1:9, 7.

But what if afterward one sins again? What if certain evil practices have such a hold on a person that he repeatedly lapses into them? Will God's mercy cover such sins? God reads the heart and if he sees that a person truly abhors the sin and is sincerely trying to reform, his mercy even covers repeated lapses due to human weakness. When Peter asked how many times he should forgive a brother that sinned against him, did not Jesus say, "Not, Up to seven times, but, Up to seventy-seven

times"? So could we not expect that Jehovah would be equally as forgiving, that he would grant forgiveness many times for *the same shortcoming if each time the* wrongdoer repentantly sought forgiveness? —Matt. 18:22.

However, none should conclude from this that one may give up and let sins and lusts of the flesh have their way, and bank on God's mercy to see him through and into the new order. Those that qualify for God's mercy must resist sin, and, though they fall, they must recover and stand erect again. "For the righteous one *may fall even seven times*, and he will certainly get up."—Prov. 24:16.

When you fall short again and ask God for mercy, what will you do? Will you go on condemning yourself, brooding over your shortcomings and suspecting that God holds them against you? Do you think that would be pleasing to God? If someone *humbly asked forgiveness of you*, would you desire that they continue to torment themselves over the evil they had done to you? In fact, would you not be hurt that they did not trust your forgiveness, but felt you still held something against them? If you do not keep account of an injury, can *you not be confident that* God, who is love, also does not?—1 Cor. 13:5.

So trust in God's mercy. Always feel free to approach his throne of undeserved kindness with your problems. But then show appreciation for his mercy by refraining from *the wrong conduct* of the past.

Copying God's Mercy

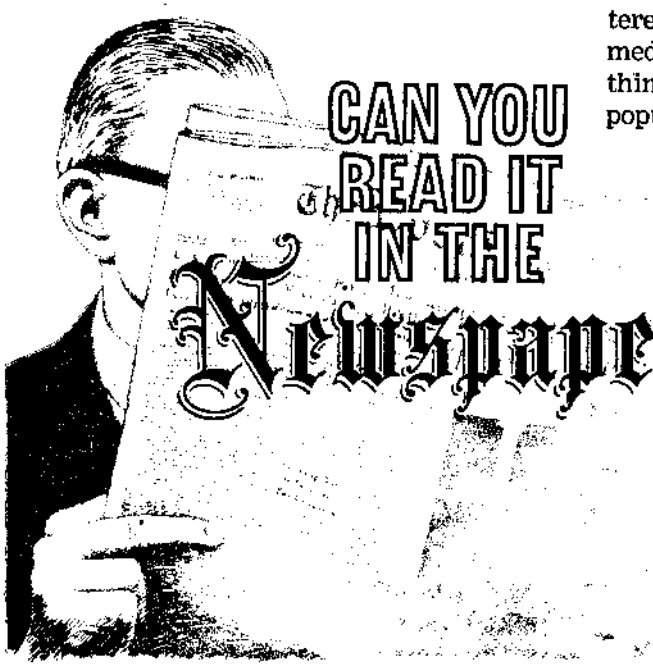
Appreciation of the Father of tender mercies should move us to strive to be like him. That means thinking, speaking and acting mercifully toward our families, *neighbors, friends, yes, toward all men.* If we are to receive mercy, we must show it. "For the one that does not practice mercy will have his judgment without mercy. Mercy exults triumphantly over judgment." Jesus also showed the need of being merciful when he said that God forgives only those that are forgiving toward others.—Jas. 2:13; Matt. 6:14, 15.

COMING IN THE NEXT ISSUE

- *Happiness for Those Who Suffer Affliction.*
- How Well Do You Read?
- Blue Laws—A Cause of Contention.
- Seat Belts Save Lives.

If we were judged strictly on the basis of right and wrong, none of us could stand; we all would prove unworthy of life. But happily God's mercy enters in on our behalf to triumph over judgment and see us through. However, to receive this mercy from God we must practice it toward others. We must be like God. That does not mean to be weak and unprincipled and to overlook everything, but it means to adopt God's view of mercy and apply it as he does. We must endeavor to become balanced as he is, never spoiling justice with an overdose of mistaken kindness, but seasoning it to just the proper degree with mercy.

Our appreciation of God's mercy should have the effect of making us stronger and more dependable servants of his. It should move us to let others know of his merciful provision of the ransom, which opens before obedient mankind the prospects of life in a righteous new world. How happy we should be to know that Jehovah is "a God merciful and gracious, slow to anger and abundant in loving-kindness"! A heartfelt appreciation for God's mercy is indeed essential for everlasting life.—Ex. 34:6.



TODAY, when one is very busy, one often remarks: "Why, I hardly get time to read the newspaper!" This indicates the part newspaper reading plays in the daily life of many people. We could hardly imagine today's world without newspapers. Some feel it is almost a catastrophe if their paper fails to come for one reason or another.

It is said there are about 30,000 newspapers, with a total circulation of some 450,000,000 copies throughout the world. In Denmark, for instance, about 180 papers are published every day, with a total circulation of 1,500,000. As there are over 1,500,000 households in the country, it means, on the average, about one newspaper for each household. And the papers are read. Studies show that each paper is read by two to four persons in Denmark. Only 2 percent of the adult population there do not read any newspaper!

It is evident, then, that a tremendous interest exists in this news medium, a medium that can significantly affect the thinking of a large part of the world's population. It is therefore pertinent to ask: Is the newspaper instrumental in spreading vital truths? Can you trust its information? Is its information sufficient for you? Are you right in rejecting books and other specialized magazines with the argument, "I have the newspaper; it is enough for me"? Can you really read it all in the newspaper?

What You Can Read

You can read much that is beneficial in the newspaper. There is domestic and local news, the opinions of different individuals on current issues. You are kept informed about prices of various things as well as opportunities for employment. There may be a hobby section, a woman's section, a garden section, a sports section, much advertising and, of course, the entertainment material.

Yes, the paper does give much valuable information, but you will also want to exercise care to read it the right way. To do this you should know how news is gathered and selected.

Modern means of communication, such as the telegraph, telephone, teletypewriter, and telephoto, together with modern printing presses, make it possible from the technical standpoint to render good service to the readers with news from all parts of the globe. However, the prerequisite for a good paper is still that correspondents, reporters, journalists and editors must be conscientious, accurate,

careful and honest in their writing. But you cannot take it for granted that they always are. We should not think that a truth is established for all time if we can say, "It was in the paper. I read it myself." Newspapers do not always merit this confidence.

Limitations

Though the press is free from censorship in many countries, it does not mean we should overemphasize the expression "the free press." When it comes to foreign news, the newspaper is dependent on news agencies, unless it has its own correspondent on the spot, and then it is dependent on him. The agent for a piece of news will leave his mark and personality on the report. Therefore, if you read an item from a certain country—for example, one involved in the "cold war"—you must consider whether it comes from an American news agency or from a Soviet news agency. The two agencies will tell the same piece of news in their own way. About this, Danish editor Eigil Steinmetz writes: "However much the American agencies endeavor to be independent of the U.S. government's policy . . . their news service must necessarily be marked by the American origin,—not colored, not twisted, only marked." About news from South America, which is obtained in Denmark from American sources, he says that it is difficult not only for the ordinary newspaper reader to discover where the news ends and the propaganda begins, but also for a trained newsman.

Actually, few newspapers are truly independent. The reader who desires to be correctly informed should be aware of the interest his newspaper has in serving a particular policy or group, such as a political party. Frequently the editorial page will enable the reader to determine what this inclination is. This can have a decided influence on the news. A paper that favors one political party over another will not be quick to criticize the party it favors, whereas events or actions no worse on the part of the opposing party will be severely attacked.

If there are no political interests to care for, there are other interests to consider. All papers have the readers, the public, the majority, to consider. By "the majority" we do not mean the majority of the entire nation, but the majority of the group to which the newspaper addresses itself. This majority has a peculiar influence on the press. Why so? Because the running of a newspaper is business. The paper must sell. Not that the profit from the sale is the most important source of income, because it usually is not. Most of the large papers live mainly by selling advertisements. But the price of an advertisement depends in large measure on the circulation of the paper. The more people who read the paper, the more income an advertisement brings to the paper, as the rate per line of advertising can be increased as more people are reached. That is why papers often take part in what can be called a "circulation race." Hence, the paper must be careful not to print material that would be offensive to these advertisers and cause them to withdraw their advertisements, damaging the prime source of income for the paper.

Also, because of the necessity to build up circulation, the paper must have material that appeals to the public it seeks. Therefore it will be difficult for it to fight for ideals not favored by the majority of its readers, and frequently it is the voice of the minority that is correct. The paper must also write about the things people are occupied with, and trifles are often of

more interest to the majority than thorough information about world events, the big and vital issues. Many newspapers devote space to trivialities far out of proportion to their importance. This fact caused one European editor to write, prior to World War II: "While the ghost of a new world war threatens, while nations are being suppressed and open cities are ruined by air raids, interest is concentrated on the life of movie stars, sport events, princely weddings and princesses' childbirths. The current psychological, economical, culture-historical, religious and world-political revolutions pass most people unnoticed. Or they only receive a shrug. It seems as if our time has completely lost the ability to distinguish between important things and unimportant ones."

This willingness to cater to trivialities in order to build up the number of readers explains why a superior newspaper may often have much less circulation than another in the same city which is devoted to sensational exposés of the lives of prominent people. An alert critic of the Danish press, H. B. Brøcker, in his book *The Newspaper—Enlightenment or Business?* very strikingly writes: "In a well-assorted variety shop there has to be something to suit every taste. It makes the trade increase! The papers need sensations! And beauty contests make sensations (how many girls have they spoiled?), so do balcony flower contests, motor car races (exhausted, drowsy car drivers racing the country as madmen!), bicycle races, walking races for waiters carrying trays with glasses and bottles, and similar insipid foolishness."

So while it is true that the press does exercise a great influence on its readers, it is also true that the system works the opposite way because of the financial dependence of the newspaper: the readers exercise an influence on the paper. To a degree they determine what will be put in the paper, with the result that a great deal is put in that has very little value. This is bad. However, it is worse when a newspaper also helps to affirm the readers in their errors merely because it wants to keep its circulation high.

No, the newspaper is not the all-pervasive educator of public opinion, as some idealists believe it to be. The paper talks about things people like to read about, and it often avoids things that it believes people do not want to read about, even if such information is important. It plays up to public opinion and too often voices ideas that the majority already accept. The newspaper hesitates to castigate the majority. If it castigates anybody, it is often the minority that has little or no influence on the circulation, a minority that the majority enjoy seeing the paper show up. No paper can willingly show up the majority of its readers continually, for it is this majority that buys the paper. So the very nature of the newspaper business is a decided disadvantage to the cause of truth.

"*Managed News*"

In countries where the government exercises complete control over the newspapers, censoring what is written, the public rarely will get to see both sides of an issue. The news can be distorted as the government sees fit, right or wrong. Individuals reading the papers in such countries will want to exercise great caution.

In countries where there is a "free press," where there is no outright censorship, there can be another form of press control that makes possible the slanting of news. This is called "managed news." One example of this was recently commented on by Arthur Krock, New York *Times*

columnist with fifty years of experience in the field: "A news management policy [in the United States] not only exists but, in the form of *direct and deliberate* action, has been enforced more cynically and boldly than by any previous Administration in a period when the U.S. was not in a war or without visible means of regression from the verge of war. . . . In the form of *indirect but equally deliberate* action, the policy has been much more effective than direct action in coloring the several facets of public information, because it has been employed with subtlety and imagination for which there is no historic parallel known to me." Concluded *U.S. News and World Report* of April 15, 1963: "Managing of news is a big and growing business in Government. Newspapers, radio stations, TV stations, magazines and public speakers all get attention from officials whose business it is to try to manage the news. Thousands of individuals and millions of taxpayer dollars are used in this effort to guide and control the news." Since this is so in a country that has as its foundation the freedom of the press, speech and assembly, what can happen in a country where the constitution does not guarantee such freedoms?

What You Cannot Read

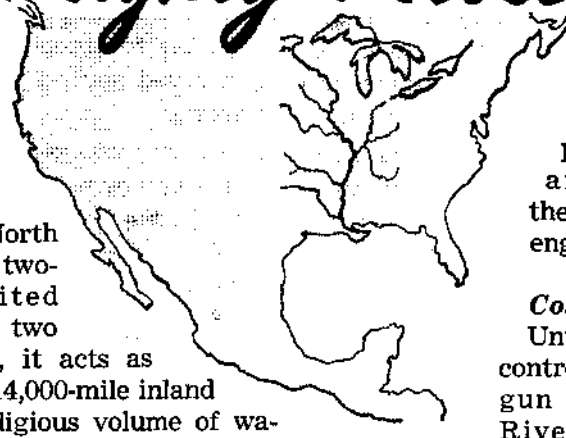
If a matter is fairly well covered in a reliable newspaper, the alert reader can get a general idea of what is happening. He should, however, always keep in mind that the average paper is not truly independent and for that reason must have had certain things to consider which might make its reporting not completely objective. So one who wants to be objective and thoroughly informed on a particular subject must go to books, magazines or other papers that treat the matter as a special subject, getting a cross-section of opinion. This is especially true if the subject is controversial, as with religious issues. When it comes to true enlightenment on a subject of such importance, you cannot read it in the newspaper, but you must go to specialized sources dealing with religious matters.

One who wants to know the truth about a minority or a case that has had bad publicity in the newspapers and toward which the general public is critical should doubt that he will learn the truth by reading the newspapers alone.

Does this mean you should stop reading newspapers? By no means. If you are an alert reader you can get much valuable information from the paper as well as enjoyment, especially if you have given attention to the way news is gathered and the group to which the paper is writing.

The newspaper has its proper place as a channel of information. It enables one to get a fair picture of what is going on in the world. However, it is limited because of social, economic and political pressures. Also, while it can tell you *what* is happening, most of the time it cannot tell you *why*. So you cannot be content with reading newspapers only. This would not be complete and may even give you a distorted view of events. A balanced view of newspaper reading is essential to one who is truly interested in being enlightened on world affairs. Such ones appreciate their daily newspapers, but are also aware that they cannot read it all in the newspaper. Hence, they devote only enough time to newspaper reading to acquire the information they seek, providing time for other sources of information that will balance their needs.

CONTROLLING the Mighty Mississippi



SNAKING its way across the United States from north to south, the Mississippi is unquestionably the greatest river in North America. Draining two-fifths of the United States and parts of two Canadian provinces, it acts as the trunk to a vast 14,000-mile inland waterway. The prodigious volume of water that surges down it during times of heavy rain makes the controlling of this mighty river a Herculean task. Failure to keep it under control would be disastrous for many of the cities and farmlands that hug its banks.

In 1927 swollen tributaries transformed the Mississippi into a raging, uncontrolled torrent that brought devastation to 26,000 square miles of land. It caused the death of 246 humans and countless domestic and wild animals. It brought suffering to approximately 637,000 people. What the Mississippi did in that year is regarded as the greatest peacetime disaster in the history of the United States.

Spurred by the destruction caused by the Mississippi in 1927, the United States Federal Government enacted the Flood Control Act of 1928. This act committed the Government to a definite program of flood control. Its efforts were implemented by the Mississippi River Commission, which had been formed in 1879. This executive body recommends the policy and work programs for control of the river, conducts public hearings and strives to improve flood control and navigation projects. Its policies are carried out by the United States Army engineers.

Control Plan

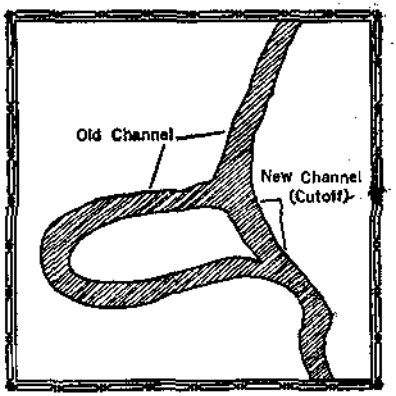
Until progressive flood-control measures were begun by the Mississippi River Commission, the building of levees was about the only effort made to control the river at flood stage. These are great mounds of earth that average twenty-one feet in height. Their banks are sown with Bermuda grass and in some places are reinforced with concrete or wooden walls to prevent them from being eroded away by the water. The purpose of the levees is to heighten the banks of the river so that it will be able to contain more water without overflowing. The Mississippi's total system of levees is 500 miles longer than the great wall of China, which stretches for 1,400 miles. But, as proved by the flood of 1927, more than just levees is needed to control that great river.

The present plan for flood control is designed to control a flood 20 percent greater than the one in 1927. This is being done by making use of reservoirs to restrain the flow in the tributaries of the Mississippi, by levees, cutoffs to speed the flow of water and lower flood stages, revetments to protect flood-control structures, and floodways that divert water from the river.

These are the principal means now being employed to control the Mississippi.

How the Plan Operates

Disposing of great quantities of water draining into the Mississippi is hindered by the many bends of the river as it winds its way across the countryside. The bends cause the flow of water to slow down and thus reduce the river's ability to receive large amounts of inflowing water without rising dangerously high. *Man-made cutoffs* seek to overcome this problem. These are channels that are dug to straighten the bed of the river, eliminating many of its bends. By flowing straight across the countryside *instead of meandering* back and forth, the distance traveled by the river is shortened and its flow speeded up, reducing its water level by as much as six to twelve feet. For boats traveling between the cities of Memphis and Baton Rouge, cutoffs have reduced the distance by 170 miles.



When the flow of water becomes too heavy, floodways are used to divert some of the water. Just below the town of Natchez in the State of Mississippi there are two floodways. These are capable of handling approximately one-half of the water in the Mississippi. They empty into the Atchafalaya River. If that is not enough to keep the Mississippi under control, an amount of water that is equivalent to what flows on the average over Niagara Falls can be diverted through the Bonnet Carre Spillway into Lake Ponchartrain and from there into the Gulf of Mexico.

Revetment has to do with stabilizing the banks of the river. This is done by making use of a flexible concrete mat that is especially used on the banks where the river curves. The concrete mat is fastened to the bank and the loose end is carried out a certain distance into the river where it is released and allowed to settle to the bottom. As it falls it conforms to the contour of the bank and river bottom, protecting the bank from eroding water.

An important feature of controlling the Mississippi is to control the flow of water in its tributaries. A splendid example of this work is the Yazoo Basin, which drains over 4,000 square miles of the northwest quarter of the State of Mississippi. It has four flood-control reservoirs, a system of levees, *auxiliary channels, pumping* plants and floodgates. Barren hills are being planted with 45 million seedling pines to create a forest covering that will help the land to absorb rainwater instead of allowing it to run off.

Each of the four reservoirs of the Yazoo Basin is located on a small river and acts as a storage place for that area. During times when there is flood danger on the Mississippi, water is held in these reservoirs until the danger has passed.

As floodwaters flow past the city of *New Orleans, the people there are especially* watchful because the city is so low in elevation. It requires a good flood-control system. Shaped like a saucer, with high ground on its outside edges and low ground in its middle, the city could be devastated by an uncontrolled river. The highest area is next to the river, fourteen feet above sea level, and the lowest area in the middle of town is four feet below sea level. The city has a system of giant pumps to remove water. Around the city is a protec-

tive levee that runs for almost 128 miles. Further protection is given New Orleans by the Bonnet Carre Spillway to the north of the city.

Model of the River

A unique model of the Mississippi River has proved to be of incalculable value in controlling the rampages of the river. It is located on a site of 200 acres near Jackson, Mississippi. Molded of concrete, it is strong and durable. The scale to which it was built is one inch for every 2,000 feet. The vertical dimension is one inch for a hundred feet.

Great floods on a small scale can be created in minutes and their effects studied. Efforts can then be made to strengthen places on the river that showed signs of weakness in the model. During times when the Mississippi is at flood stage, the model can duplicate the situation and reveal places where communities might be in danger. These can be given advance warning and be evacuated if necessary.

Upon the basis of the amount of rain predicted for the Mississippi and its tributaries plus the amount of water already flowing in these rivers, the United States Weather Bureau is able to forecast floods. When one appears to be in the making, it promptly issues a warning for all concerned. Knowing the level of the water in the rivers before rain begins falling is vitally important, as it can mean the difference between an accurate or an inaccurate flood forecast.

In 1962 many people expected the Mississippi to flood because of the high water being experienced on the Ohio River, which empties into the Mississippi. But due to the low stage of the Mississippi at that time, it was able to handle the floodwaters from the Ohio River without difficulty. The results could have been different if it too had been at flood stage.

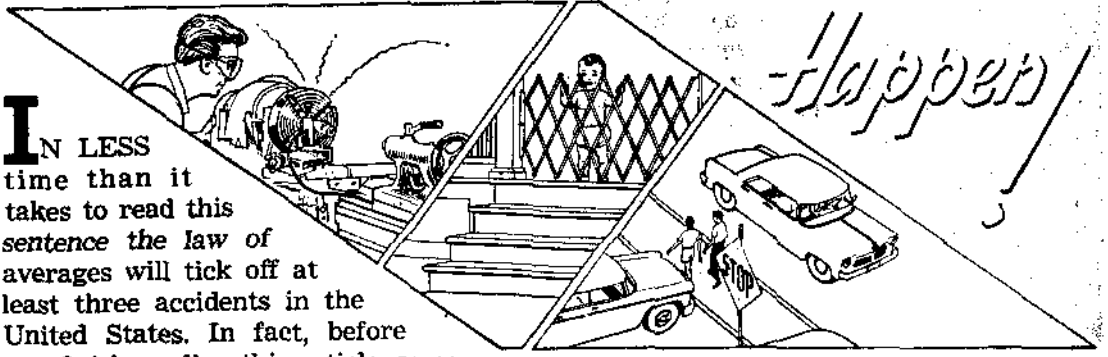
Since 1928, when a diligent effort was begun to be made to keep the mighty Mississippi under control, there has been no major failure although the river at times reached record stages. In terms of money, six dollars in benefits have been received for every dollar invested in control programs. The results from trying to control the Mississippi have been worth the cost and effort.

With public confidence in the river's safety built up, more and more industries are locating on its banks. They are able to avail themselves of its plentiful supply of water and of low-cost water transportation. The mighty Mississippi River under control is one of America's outstanding assets.

DESIRES INCREASED?

✔ An organization called Television Advertising Representatives reports that housewives in the United States who spend many hours looking at television usually spend heavily at the food stores. On the other hand, those housewives that like television the least equal those shoppers who spend least in the grocery stores or supermarkets. Those women who spent the most on grocery items gave 55-percent more time to television than those women who spend the least at food stores. —*Changing Times.*

MOST ACCIDENTS Don't-Have-to Happen!



IN LESS time than it takes to read this sentence the law of averages will tick off at least three accidents in the United States. In fact, before you finish reading this article, some 400 Americans will suffer accidental injuries in what many call the safest place on earth—the home. By this time tomorrow close to 60,000 people in America will have cut, bruised, scalded, burned or poisoned themselves seriously enough to receive medical attention.

In the next ten seconds, statistically speaking, someone will be injured on the job in America, one of the most safety-conscious nations on earth. An office worker may slip, fall and hurt his back, or a piece of metal may strike the eye of a machinist who failed to put on safety glasses, or a finger may be lost to a punch press, or a chemist's cheek will be burned by a drop of acid. Each year there are more than 3,500,000 accidental injuries in United States industry alone. Some of them are trivial, most disabling injuries are temporary, but as many as 13,500 of the mishaps are fatal. An average of 260 people get killed every week and 40 of these by machines. Ninety-five percent of them are men or boys.

This accident epidemic is not merely an American problem. The *UNESCO Courier*, April, 1961, called accidents the "world's third worst killer." Last year was a record year for accidents in Great Britain. In Britain's building industry alone there were some 23,300 accidental injuries.

In Canada the situation is very much the same. Among the broad categories of causes of death, accidents are considered the No. 1 killer. Some 54 deaths a year per 100,000 population are attributable to accidents, or over 9,000 deaths in all. Almost 75 percent of the accidental-death victims are males.

Men have a higher accidental death rate than women, and married persons have fewer accidental fatalities no matter what the cause or the age. Adult males in Canada under 65 years of age experience an accident-death rate of over 80 per 100,000 population, while for adult females under 65 the rate is under 20.

In the United States men have nearly twice the "talent" for getting themselves injured that women have. A Metropolitan Life Insurance survey made during the nineteen-fifties revealed that almost every type of home accident is more likely to be fatal to men, aged 15-64, than to women in the same age-group. Even with children the same holds true; more boys than girls suffer from accidental injuries.

Causes

In Great Britain and Canada the motor vehicle accidents are by far the most frequent cause of accidental death for both males and females at all ages under 65. But in the United States, where some 46,000,000 accidents occur a year, about 20,000,000 of them take place in or about the house. According to the U.S. National Safety Council, the accident toll in America for 1961 claimed 91,500 lives and brought disabling injuries to 9,300,000 Americans. Last year there was one disabling home injury every eight seconds and an accidental death every twenty minutes. While 43,000 lives were lost because of accidents in the home and in public places last year, 41,000 people were killed in traffic accidents in the same period. Home accidents accounted for 4,200,000 of the disabling injuries and $1,150,000,000 of the whopping $14,500,000,000 bill that accidents cost America in 1961.

Safety experts assert that the majority of these accidents did not have to happen. They say there are specific controllable causes for the occurrence of most accidents. These causes are either unsafe acts or unsafe conditions. Estimates as to the percentage of accidents caused by unsafe acts range from 75 to 90 percent. Almost 83 percent of highway accidents causing death and injury were the direct result of unsafe acts, where drivers violated the rules of the road. They either drove too fast, or were on the wrong side of the road, or they failed to yield the right of way, or were just plain reckless. In industry and around the home the situation was much the same. A man grinding or welding failed to put on his goggles, a woman carried a lit candle into a closet, a boy ran into the street without looking—all are unsafe acts.

An unsafe condition is a physical situation or a mechanical fault or defect that by its mere existence might be the "trigger" for an accident. A torn carpet or a scatter rug without a sponge-rubber pad under it, toys scattered on the floor or stairway, an unguarded machine left running, flammable liquids not properly stored—these are all unsafe conditions that can trigger an accident.

Persons most inclined to be involved in an accident are those who simply do not know the right way to do the work, or who are not convinced that their method is unsafe, or who may feel the right way is too awkward for them to follow, or who may not be mentally or physically suited for the job, or who are willing to take a chance in order to save time or money. It is usually the man who says, "It'll never happen to me," or the woman who feels safety precautions are unnecessary. Children too have moments when they are more accident prone. This is when they are hungry or tired and when mothers are ill or pregnant.

Safe at Home?

Whoever said home is a safe place is not aware of the facts of life or he was not thinking about accidents. More than 26,500 persons in the United States die accidental deaths yearly while "safe" at home. The old and the very young seem to fare rather badly in the home. People over 65 account for more than half of home accident fatalities, and nearly one out of four victims is a child less than 5 years old.

The biggest home danger is a fall. Falls cause more than two-fifths of the home deaths, fires and burns more than one-fifth and all other accidents one-third. Close to 12,000 people are killed every year in the United States from this mishap. The majority of these are persons over 65 years of age. People seem to fall off or out of almost anything—windows, trees, roofs, chairs and beds, and many

tumble down stairways. They are either in too much of a hurry or simply not careful enough.

Many falls in the home could be eliminated if all small rugs were made skidproof. Place sponge pads under your rugs before someone gets hurt. All spilled liquids or grease should be wiped up immediately. Practice care when stepping in and out of the bathtub or shower. Have a grab bar, installed so that you will have something to hang on to. President of the National Safety Council Howard Pyle said: "An accident statistic is a simple human tragedy multiplied to the point of indifference." The reader may view accident statistics with indifference; after all, he may not be represented in them. But to each family that loses one of its own, the tragedy looms like a mountain of sorrow that blocks out all happiness. These statistics mean there is cause for concern and great care, for safety is everybody's business.

People who smoke are in large part responsible for the majority of fires and explosions in the home. About 153,000 fires a year are started by such acts as throwing cigarette butts into the wastebaskets and smoking in bed. Nearly 200 Americans cremate themselves in bed every year. Children playing with matches cause more than 30,000 fires annually. Other fires are started by adults poking around in dark closets with lit candles. Still others run electric cords under rugs or are not careful with dry-cleaning fluids. Any one of these acts can snuff out your life and the lives of others. They are accident hazards.

Accidents from these causes can be prevented if people simply apply a few "nevers." NEVER smoke in bed; better yet, Never smoke. NEVER leave matches where small children can get at them. Keep matches in a covered container away from heat and beyond the reach of children. If grease in a frying pan catches fire, turn off the gas, cover the pan or throw *baking soda on the burning grease.* NEVER use water on burning fat or oil. These simple precautions, if heeded, will literally save thousands of lives every year.

Men often like to style themselves "Jacks-of-all-trades," but insurance men have the accident statistics to prove that men are not that handy. Some 600,000 do-it-yourself injuries were reported last year and most of these were men. In one American city of 240,000 population, hospital emergency rooms last year treated more than 1,000 persons who injured themselves with their power mowers.

A power mower is as dangerous as an electric saw. It must be handled with judgment. For safe operation clear the lawn of stones, wire and other debris before mowing. Keep children away from an operating mower. Hundreds of youngsters have been injured by flying stones and wires from a distance of even 20 feet. Do not work on the mower, adjusting it or removing foreign matter, unless the motor is stopped. Do not use an electric mower when the grass is wet. Do not smoke while fueling a gasoline mower. It is wise to store electric hedge clippers, saws and axes where small children cannot get at them. These instruments can inflict terrible slashes in an instant.

Safeguard Your Child

Accidents are the greatest of all child cripplers, even child killers. Years of research and repeated studies show that nine *out of every ten of these accidents need* never happen. The Department of Health, Education and Welfare in the United States reported that every year children under 15 years of age suffer nearly 16,500,-

000 accidental injuries. More than 13,000,000 of these are severe enough to require a physician's attention. Each year between 40,000 and 50,000 children are permanently maimed by avoidable accidents, and 14,000 lose their lives in accidents which, almost without exception, could have been prevented.

Summertime is the most dangerous time of all, and Saturday the most hazardous day of the week. Forty-four percent of all accidents occur between 12 noon and 5 p.m., while 26 percent occur between 6 a.m. and 11 a.m. The overactive, restless child who tends to be impulsive, the more immature child who lacks parental supervision and insists on his own way and the hostile child are the types most likely to suffer accidents. But the main offenders, says Dr. Neil F. Duncan, in the *Canadian Medical Association Journal,* April 15, 1958, "are the parents who leave turpentine in 'coke' bottles, poisonous medicines within the reach of the small child, and unlabeled bottles on the shelf."

Approximately 600,000 child poisonings occur every year in America. Aspirin is responsible for one accidental poisoning in every five among children. The aspirin bottle on the bedside table is a great temptation to a child. Forty-one percent of the child poisonings were caused by products thoughtlessly left in the kitchen where children could get at them. Detergents, water softeners, waxes, furniture polishes, drain solvents and other toxic chemicals should be stored in high cabinets or in locked compartments.

Infants must never be left alone on anything from which they can fall. Accident studies have shown that 39 percent of all injuries to children are the result of falls. A good many of these occur because parents fail to close gates at the top and bottom of stairs or on porches. So while these thoughts are fresh in your mind resolve to do away with all the natural booby traps you can possibly find. Make your home a safer place for your baby and yourself.

The Present and the Future

In the National Safety Council's 1962 Report to America it stated that progress made in industrial safety has cut work accidents by one-third in actual number since 1912 and the death rate by two-thirds; that motor vehicle fatality rates have declined drastically in relation to both the miles traveled and the number of registered vehicles. This is true despite the current increases in traffic accidents. The death rate of home accidents has also reportedly dropped 46 percent, from 28,000 fatalities in 1912, when there were 21,000,000 homes, to 26,500 home accidents in 1961 in a nation with 54,000,000 homes. The rate of accidental deaths in public places has also dropped some 70 percent. Some 30,000 Americans died in public accidents in 1912 as compared with 16,500 deaths in 1961. All this adds up to a million lives saved since 1912!

Despite this impressive record, there is cause for vigilance. At least one safety expert has predicted recently that serious home accidents in the United States will rise to 7,000,000 a year by 1975. But even today, there will be 28,100 people who will not be going to work tomorrow because of accidental injuries. Of these, 260 will be accidentally killed and another 355 will be permanently disabled, never to work again. In the next ten minutes a man will be disabled, maybe your man. In the same time a child will be injured seriously, maybe your child. Doesn't this impress on your mind the need for being safety-minded? Remember, too, the life you save may be your very own.

Effective Use of "Awake!" Articles

WORTHWHILE

IN THE United States one of Jehovah's witnesses in Rhode Island sent the local chief of police the *Awake!* issue with the article "Big Business in Crime." She received a letter from the chief of police that said: "I have read these articles on rackets and found them very informative, and I am passing this worthwhile magazine along to other members of my command as it is my opinion that a great deal of knowledge about rackets can be acquired from these articles. Thanking you for this excellent magazine."

HOMEWORK

A mother in Long Island, New York, relates that her sons in the sixth grade at school were chosen to be in a play extolling the United Nations. When her sons declined participation, the teacher asked them to have a parent come to school after class to explain. The mother went to see the teacher, and she reports: "I explained why Jehovah's witnesses do not look to the U.N. to solve the problems of mankind but to the Kingdom of God. To culminate our conversation, I offered him a copy of the special *Awake!* 'The United Nations or the Kingdom of God?' He readily took it, promising to read it. Imagine my joy the next morning when he told the class of the well-written material in the magazine, gave them homework on it and said he would have it placed in the school library. This he did, putting it with material on the U.N."

FOR EACH DEPARTMENT

An eighty-two-year-old Witness in North Carolina sent a copy of *Awake!* with the article "The Policeman's Fight to Stay Honest" to the chief of police. A few days later the chief of police called him on the telephone and stated he ran a good police force. The Witness assured him that he felt the same way, but thought he would like to know the problem many cities have. The chief got very friendly and asked him to call at his office and bring four or five copies of that *Awake!*, one for each department head. He took the magazines and spent fifteen minutes talking to the chief. He thanked the Witness for calling and bringing the magazines. He told him to come back, saying, "I am interested in your work."

EFFECTIVE

A Witness in North Carolina tells of a woman for whom she worked: "From time to time she mentioned to me her desire to stop smoking. When the March 8, 1962, *Awake!* was released with the article 'What Every Smoker Should Know,' I was sure she needed this article. She examined it carefully one day while sitting down to dry her hair. She mentioned that it was the best article she had read concerning the problem. From that time on she has not smoked one cigarette. Now she is endeavoring to get her husband to stop smoking, so she leaves the magazine lying around, turned to the article on smoking, hoping he will read it and take the same course she did."

SOURCE MATERIAL

In the State of Nebraska one of Jehovah's witnesses is the secretary to a chief of police. She relates what happened when the chief of police was invited to speak before the Business Women's Club and at the Methodist church on police problems and juvenile delinquency: "The chief asked me if I would help him with his speech. I knew of one magazine where I could find the information and that was *Awake!* That evening I got my *Index* and searched for information. I had no trouble finding plenty of material, but how would I present it to the chief? I finally decided to take the magazines with the appropriate articles to the office and give them to him. I picked a certain point out that I thought would appeal to the chief, and when I gave the magazines to him, I showed him that point. I did not hand all of the magazines to him at one time. He accepted the magazines very readily and read each article, such as 'Crime in Our Streets' and 'Why People Are Fighting the Police.'

"The day the chief was to speak before the Business Women's Club, he had the magazines on his desk. Later, when he was to talk at the Methodist church, he had all three magazines laid out on his desk. He told me he was trying to compile the information from all three magazines so it would be coherent. The local newspaper carried several articles praising the chief for his fine talks. Invitations are still being extended to him to speak before civic groups."

They Have Wings BUT CANNOT FLY

RELATIVELY few people know much about the kiwi, takahe, weka or kakapo. Many more know something of the penguin. And who has never heard of the ostrich? One thing is common with all these birds—they have wings but cannot fly. Come with us now to the South Pacific country of New Zealand, where we begin our trip to get acquainted with these and other earth-bound birds.

The kiwi is New Zealand's most popular bird. It has become one of the national symbols and is on the Dominion seal, two-shilling coins and postage stamps. This bird's dissimilarity to anything else has brought it its fame.

White men saw their first kiwi bird about 150 years ago and could hardly believe their eyes. Here was a brownish-colored bird that stood twelve to eighteen inches high in a hunchback position, had wings only an inch long, whiskers like a cat, skin as tough as leather, feathers resembling hair, nostrils near the tip of its six-inch beak and no tail. What a specimen!

Take a closer look at Mr. Kiwi. See him bumping into things? He is extremely shortsighted, almost blind. At night, though, his vision increases to nearly six feet. Do you wonder how Mr. Kiwi survives with such handicaps?

His keen sense of smell is a big compensation. Look at Mr. Kiwi's long bill. He is the only bird in the world with nostril openings at the tip of his beak. Watch him sniff along the ground like a hedgehog. There, he has caught a worm! See how he uses his beak like a crowbar? He takes great care in drawing the worm from its hiding place. Out it comes, up goes Mr. Kiwi's head with a jerk, and, gulp! the worm is gone.

Besides his acute sense of smell, Mr. Kiwi is endowed with powerful legs. He can outrun a man and sometimes even a dog. When cornered he stands erect, raises one foot to his breast and strikes downward with considerable force and rapidity. He can cut a man's hand to the bone this way and slash open a dog's leg.

Mr. Kiwi and his relatives nearly became extinct despite his maneuverability. First, the Maoris came and hunted them for food and plumage. They decoyed the birds by imitating their high-pitched call —a long descending "kee" and short "wee." Albino kiwi feathers were prized and made into cloaks for Maori chiefs. Then came the Europeans. Kiwi pie and egg omelet were favorite dishes among early settlers. Miners used the leg bones for pipe stems and the leathery skins for caps. Women wore muffs made from the skin of the gray kiwi. Fishermen wanted their feathers for trout flies.

KIWI

In 1921 the government finally rescued this flightless bird from the road to extinction by making it illegal to eat, kill, or even catch a kiwi unless it was injured or in danger. Rarely were

they exported to zoos overseas. This saved the day for Mr. Kiwi.

Mrs. Kiwi too is doing her best to preserve the kiwi family. She contributes only one or two eggs a year, but what is lacking in number is made up in size. Four- or five-pound Mrs. Kiwi lays eggs three inches by five, weighing up to eighteen ounces—almost one-fourth her weight!

Mr. Kiwi does all the domestic chores. He builds the underground nest and incubates the eggs. Oddly, flightless male birds do the incubating, whereas, among the birds that fly, this job is generally done by the female. It takes eighty days for Mr. Kiwi to brood one egg. He sits on the nest for a week at a time without leaving to get food or drink. He survives the ordeal but loses almost one-third his weight. To show her appreciation Mrs. Kiwi may present Mr. Kiwi with another egg and thus another eighty-day sitting. Despite all this work, Mr. Kiwi never divorces Mrs. Kiwi. They remain paired for life, which may be twenty-five years.

Do you wonder about Junior? When ready to hatch he claws his way through the shell instead of pecking his way out like most birds do. Once hatched, Junior is on his own. His parents do not feed him. He is born with eyes open, and after living for about six days on his special reserve of energy he is ready to forage for himself. Adult kiwis feed only at night. Junior eats whenever hungry, day or night. And what an appetite! He may devour as many as eight hundred worms in twenty-four hours —twice his weight in food every day.

The kiwis are truly amazing creatures and New Zealand's outstanding contribution to the small number of birds that have wings but cannot fly.

Weka, Kakapo and Takahe

Similar to the kiwi in color and flightlessness is the weka (way-ka or wee-ka). They nearly became extinct until wildlife authorities intervened five years ago.

How can we get a look at Mr. Weka? Simply by setting up camp in the bush country. That is sure to attract him. See, here comes one already! Notice how he differs from Mr. Kiwi. Mr. Weka has a tail, a much shorter beak, longer wings and is bantam in size. He likes to "borrow" things and even enters houses to steal trinkets. Inquisitive and cheeky, Mr. Weka is the most entertaining among New Zealand birds that cannot fly.

One of the rarest birds here is the kakapo (kah-kah-po) or "green parrot." Some refer to it as the "ground" or "owl parrot." Native Maoris call it the "night parrot." All these names are appropriate. Mr. Kakapo's plumage is principally green. He is the only parrot in the world that cannot fly. He uses his wings for balancing while on the run and for gliding back to the ground after climbing a tree. The disc-like arrangement of feathers on his face gives him an owlish look and, like owls, he is seen mainly at night. One habitat remains for vegetarian Mr. Kakapo—Fiordland National Park, the Milford Sound district.

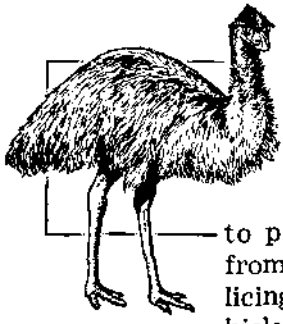
We leave Milford Sound now and travel south to Lake Te Anau. On its western shores the flightless takahe (tah-kah-hee) emerged from supposed extinction in 1948 when one was seen for the first time in fifty years. This stocky bird stands eighteen inches high, has a beak and legs of scarlet and feathers ranging from indigo to olive green. In an effort to conserve the handsomely colored takahe a wildlife farm at Mt. Bruce is trying to breed them but is having difficulty. There are possibly thirty to thirty-five takahes yet in existence.

New Zealand is not the only country having flightless birds. Australia also has some. Cross the Tasman Sea with us to

that continent where we find the second largest of the living birds that have wings but cannot fly, the emu (ee-mew).

Emu and Cassowary

This five-foot-tall bird, with stooped posture and a backbone that is nearly parallel to the ground, sometimes stalks humans, but just for fun. Mr. Emu is friendly and only when cornered does he strike out to the side or backward with his powerful feet. Emus, like other birds in this group, can run fast. In South Australia, where a 500-mile fence was erected to protect grasslands from emus, wardens policing the barrier in vehicles have chased these birds at speeds of nearly forty miles an hour. Mrs. Emu lays green eggs similar in size to those of Mrs. Kiwi. She tries to incubate them but soon learns it is a man's job when Mr. Emu drives her off the nest.


EMU

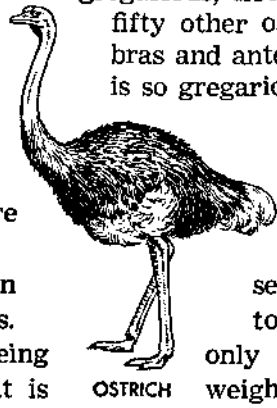
Going north from Australia, we come to New Guinea and another earth-bound bird, the cassowary. Do not be surprised if you see them roaming the villages. Often they are kept as pets until nearly grown and become dangerous. Mature cassowaries can easily kill a man. They attack by leaping feet first. On the inner of the three toes is a long stiletto-type nail that can slit an abdomen or take off an arm. Before that happens Mr. Cassowary is either eaten (the liver is particularly delicious) or caged near the house where he becomes a garbage disposal.

Most cassowaries prefer living in thick forests or along jungle rivers. They are well suited for this life, being equipped with a bonelike helmet that is worn as a crown and used in fending off obstructions. In Mr. Cassowary's rudimentary wings are quills. Some look like knitting needles, others the tines of a pitchfork. These, together with his bristlelike plumage, enable him to rush through thick underbrush as fast as thirty miles an hour. His inability to fly is no disadvantage to the terrifying cassowary.

Ostrich

Now our trip continues west across the Indian Ocean from New Guinea to Africa, the land of the ostrich, largest of all living birds. Mr. Ostrich may stand eight feet tall and weigh over three hundred pounds. With such a large build and commanding view of his preferred wide-open spaces, should Mr. Ostrich bury his head in the sand? No, and he does not. Only proverbially is he credited with such an act. When danger approaches, his two strong legs are ready to deal heavy blows. He has only two toes on each foot, but watch out for those toenails! They can rip a lion wide open. However, if Mr. Ostrich decides to flee he can get away fast, taking at least fifteen-foot strides and reaching forty miles an hour. No wonder the Bible says the ostrich "laughs at the horse and at its rider."—Job 39:18.

Although Mr. Ostrich is in a class by himself, he is not an isolationist. He is gregarious, flocking not only with ten to fifty other ostriches, but also with zebras and antelopes. In fact, Mr. Ostrich is so gregarious he practices polygamy. He usually mates with three or four females.


OSTRICH

Mrs. Ostrich's eggs weigh nearly three pounds each. That may seem large, but in proportion to her body it represents only one percent of her total weight and is thus said to be

one of the smallest bird eggs in the world. After about ten of them are laid in a common nest by his wives, Mr. Ostrich settles down on the eggs for the night, surrounded by his harem. Next morning Mr. Ostrich leaves the nest and the ladies take over.

Other Flightless Birds

Suppose we traverse the Atlantic and visit South America. On the pampas and highland savannas of Brazil and Argentina we find the Common Rhea. It is the largest bird in the Americas and approaches a height of five feet. Inhabiting the mountains of Peru, Bolivia, Chile and Argentina is the smaller and generally darker long-billed Rhea. Like other birds that are flightless, Mr. Rhea can run and swim fast.

Almost out of the category of birds that cannot fly is the tinamou of South and Central America. This partridge-sized bird makes such powerful takeoffs it sometimes kills itself against a tree. Occasionally, Mr. Tinamou's flights take him a few hundred yards. Yet he is grouped with birds that cannot fly, because if he is flushed out of the underbrush several times he becomes exhausted and his short round wings flutter no more.

From the tropics we travel to Antarctica to see Mr. Penguin. Here is a bird that cannot fly in the air but he certainly can "fly" through the water! Some have estimated his underwater speed to be more than twenty-five miles an hour. Large species slide down snowbanks on their stomachs and gain speed by using their stiff wings as paddles.

Penguins pair off in the darkness of the long antarctic night for mating. They can distinguish their mates from all others by recognizing their voices. About 82 percent remate. Two species, the king and emperor penguins, do not make nests. When the egg is laid it is passed from Mrs. to Mr. without touching the ice. Mr. Penguin incubates the egg while standing and holding it on top of his feet, at the same time nestling it under the fold of his belly skin. Mrs. Penguin does not stay to give encouragement. She leaves for open water to stock up on food and does not return until Junior is born.

After Mrs. Penguin leaves, all the prospective fathers in the neighborhood huddle together in large "pods" for protection against the rigors of winter—temperatures 40 degrees below zero and 100-mile-an-hour winds. Mr. Penguin endures this icy darkness for more than two months at a cost of one-third his eighty to ninety pounds.

So far we have considered only living birds that cannot fly. What about those extinct? The moa of New Zealand was the tallest, standing twelve feet and weighing almost 500 pounds. Surpassing the moa in weight was the elephant bird of Madagascar. It weighed 1,000 pounds but was a mere nine feet tall. In 1851 one of its eggs was discovered. Imagine finding an 18-pound egg equaling in volume 144 chicken eggs! Natives used these eggs as two-gallon containers and seafarers carried them to the island of Mauritius to fill them with rum. Some eggs are still found today in Madagascan swamps and are so well preserved that they appear to belong to living birds rather than extinct ones.

That ends our trip. We hope you have enjoyed it. If someday you actually see one of these living birds, you will marvel at the sight. And should the bird become extinct, you will most likely remember at least one peculiarity—it had wings but could not fly.

The Problem of UNIFICATION in CENTRAL AMERICA

By "Awake!" correspondent in Costa Rica

FIVE countries in Central America have given serious consideration to the matter of uniting politically, but the obstacles seem insurmountable. It is not as if unification were impossible, because at one time these separate countries were under one rule. Following the fall of Emperor Agustín de Iturbide of Mexico, who had annexed Central America in the early 1820's, the Federal Republic of Central America was born. But bitter political rivalry within the republic soon caused it to disintegrate into the five countries of Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica. Since then many persons have dreamed and talked about a reunification of these countries. Some persons even have attempted to bring this about by force, but these efforts always have failed. Nevertheless, the benefits from reunification are still argued despite the seemingly insurmountable obstacles to it.

Proponents for unification argue that Central America has a land area that is roughly equivalent to the size of the American state of Texas, yet there are five separate constitutional governments, along with British Honduras, occupying this small area. If the five were united, they would have greater strength and wealth. A union of the 11,000,000 people would create a larger market than there is now and would be a greater incentive for industrialization. One of the annoyances that unification would eliminate is that which is faced by the traveler. When he travels south from Mexico to Costa Rica now, a distance of about 800 miles, he must enter or leave nine different border custom stations where he must present such documents as passport and visas. This is regarded as a discouragement to tourists who could bring a lot of business to Central America.

Those persons disfavoring unification call attention to the fact that each country has its own local traditions, cultures and even racial characteristics, and each nation wants to preserve these things. Under unification they could be lost. Another problem is the constitution of Costa Rica, which does not allow for any measure to be taken that would lead to loss of national sovereignty. Despite these obstacles, greater unity is developing.

Economic Unity

All the republics, except Costa Rica, signed the General Treaty for Central American Economic Integration on December 13, 1960. This treaty went into effect on June 4, 1961. One year later Costa Rica decided to become part of this economic agreement. In a sense it could be called a Central American common market.

Special conferences are constantly being held to smooth out the difficulties that are inherent in such a union. One of these was held in Costa Rica on March 18 to 20 of 1962. It was attended by the five Central American presidents, the president of Pan-

ama and the president of the United States. Economic integration was one of the subjects that commanded much of their attention. In the Declaration of Central America, which was signed by all the presidents attending the San José conference, a series of measures was included to accelerate Central American economic integration. The need for creating a Central American Regional Bank was especially noted.

Benefits and Prospects

One of the foremost benefits of economic integration will be the provision for free trade. It provides for 95 percent of the products and merchandise originating with the member states to be given free entry from one country to the other. The few items that are restricted will be given free entry by 1966. This provision will, it is believed, favor industrial development and eventually lead to more favorable prices for the consumer. Already inter-Central American commerce has increased notably. In 1950 it was worth $8,000,000, whereas in 1961 it was worth $37,000,000.

Some of the travel obstacles are being removed, making it possible for travelers to move about more freely. At present Guatemalans and Salvadorans can travel between their countries without passports or visas. Some persons hope that eventually a national of any one of the five republics will be able to travel to any point in Central America with no special travel documents. Now that an inter-American highway runs through all five republics, this thought is very appealing.

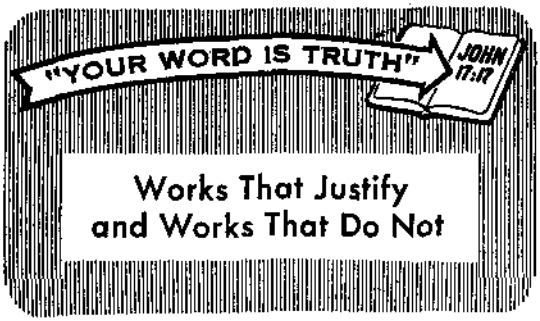
In an article that appeared in the Spanish edition of the magazine *Organization of American States*, N. Rivero states: "The Central American Common Market has made notable progress. . . . The agreements on custom tariffs are only the beginning. Central American economic integration plans also include the adoption of a common monetary unit to be used in transactions between the countries in the area; laws that permit free movement of its inhabitants within the region without the need of passport or visa and a planned industrialization program."

That economic integration is regarded as a step toward political unification in Central America is revealed by what the president of Honduras, Dr. Ramón Villeda Morales, said about the direction in which the countries were headed. "The final station of the road that we are running," he stated, "is political unity of the Isthmus. The federative or confederative joining together of our countries. The return to political unity must be a necessary consequence of all that has been and is being done for the economic progress of our people. . . . Our most urgent duty consists in reconstructing the old unity."

Undoubtedly, a unification of the five countries into one would create a country much stronger than the five are by themselves, but the old forces that shattered the Federal Republic of Central America more than a hundred years ago and that have prevented it from being reformed since then still exist. Although the problems of economic unity appear to be solved, the obstacles to political unity are far more imposing and are much more difficult to scale.

Those Dangerous Cigarettes

● "All cigarette smokers, regardless of the amount or method of smoking, run a risk of lung cancer six times higher than that of non-smokers." —*Science News Letter*, February 9, 1963.



DOES the disciple James contradict the apostle Paul as to the relative importance of faith and works? That is what not a few in Christendom hold. In support of their position they quote such texts as the following two: "To the man that does not work but puts faith in him who declares the ungodly one righteous, his faith is counted as righteousness." (Rom. 4:5) "A man is to be declared righteous by works, and not by faith alone."—Jas. 2:24.

How can these two apparently contradictory texts be harmonized? By bearing in mind the principle that there are works that justify and works that do not. In other words, Paul and James are discussing different kinds of works.

Because of a failure to distinguish between these two different kinds of works still others have disparaged the book of James, even questioning its canonicity. Thus Martin Luther, at one place in his writings, refers to the letter of James as "a right strawy epistle, being destitute of any evangelical character."

Does the fact that the letter of James stresses the practical features of Christianity instead of featuring its good news make it "a right strawy epistle"? No, it does not. It stresses an important truth that is as vital to salvation as the truth that Christians are declared righteous by reason of their faith in the shed blood of Christ. The works that James refers to in chapter two of his letter and that justify are not the works of the Law, for he is not there discussing the Mosaic law. Rather, James is contrasting the faith that has works to back it up or to give it validity with the faith that does not. It appears that among Christians there was a succumbing to materialism in James' day. There seems to have been a letup in persecution and Christians were courting the friendship of the world. Under such conditions there would be the tendency to grow lax and to make professions of Christianity without any works to back them up. This would explain why James wrote as he did.—Jas. 1:27; 4:4.

Note his argument at James 2:14-17: "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them: 'Go in peace, keep warm and well fed,' but you do not give them the necessities for their body, of what benefit is it? Thus, too, faith, if it does not have works, is dead in itself."

To further prove his point James refers to Abraham. Was Abraham declared righteous by reason of his faith alone? No, but because he had works that gave validity to his faith. It was because of his faith that Abraham offered up Isaac. That this was indeed an act of faith is shown by Paul, who states that Abraham offered up his son in faith that God would resurrect him from the dead. Even as Abraham's works were a demonstration or proof of his faith, so were Rahab's. She also proved her faith by her works—her works of hiding the spies. These works were a demonstration of her faith, not a substitute for it.—Heb. 11:17-19; Jas. 2:21-25.

The argument of James cannot be gainsaid. If one were interested in adding to his income by investing in real estate and

heard of some that would soon be worth twice its present value, he would invest heavily if he had any faith in what he heard. Or if one were warned of an approaching disaster, he would show a lack of faith in the warning if he did not flee at once to a place of safety. Faith is inseparable from consistent action.

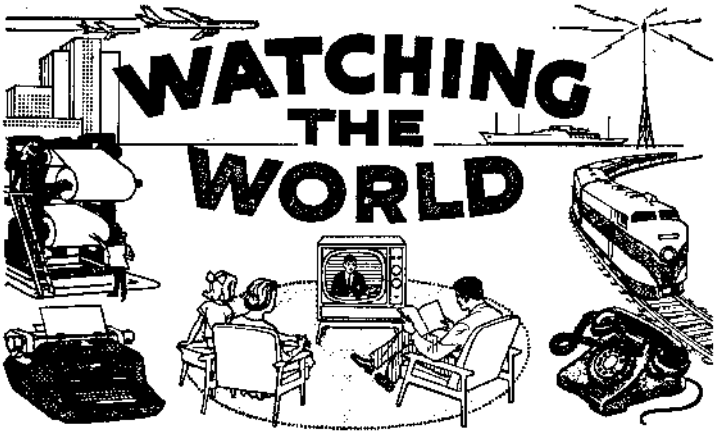
But the works to which the apostle Paul refers, and which do not cause one to be *declared righteous*, are of an entirely different kind. Paul's object in writing as he did was not to combat worldliness in the Christian congregations but to combat the Judaizing efforts of some Christians who had difficulty in breaking away from the law of Moses. In his letter to the Romans, as well as in his letter to the Galatians, Paul is discussing *Judaistic works apart* from faith in Jesus Christ, not works that are a demonstration or proof of faith: "By works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin." What kind of works did the Law require? Sacrificial offerings, purifications, festivals, fasts and circumcision. In fact, Paul uses the example of circumcision to argue that works do not justify. "We say: 'His faith was counted to Abraham as righteousness.' Under what circumstances, then, was it counted? When he was in circumcision or in uncircumcision? Not in circumcision, but in *uncircumcision.*"—Rom. 3:20; 4:9, 10.

That it was such works as circumcision that Paul was aiming at is also clear from his letter to the Galatians: "This alone I want to learn from you: Did you receive the spirit due to works of law or due to a hearing by faith?" "See! I, Paul, am telling you that if you become circumcised, Christ *will be of no benefit to you. For as re*gards Christ Jesus neither circumcision is of any value nor is uncircumcision, but faith operating through love is."—Gal. 3: 2; 5:2, 6.

Clearly, the point Paul is making is that the works of the Law could not serve to declare one righteous. In fact, after Jesus' *death and resurrection and ascension into* heaven the works of the Law were without any merit. Besides, those works could be performed without faith. (Isa. 1:1-20) The Law was not given for the purpose of enabling the Israelites to become righteous in the sight of God, but rather to make them aware of their imperfections and sinfulness and their need of a ransomer. It was to serve as a tutor to lead them to Christ.—Gal. 3:19-25.

The truth that faith needs works to back it up is stressed not only in the letter of James; the apostle Paul, too, repeatedly makes the same point. So did Jesus Christ. *Thus in his Sermon on the Mount he said:* "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one *doing* the will of my Father who is in the heavens will." Saying "Lord, Lord" might be an expression of faith, but unless one has works to back it up, it is an invalid faith. Jesus closed this sermon with an illustration that contrasted a wise man who had works and built his house on a rock-mass with a foolish man who did not have works, although he might have had faith in the sayings of Jesus that he heard. By that illustration he made the same point as made by the disciple James. —*Matt. 7:21-27; Eph. 2:10; 6:10-18.*

Thus we see that there is no lack of harmony between the words of the apostle Paul and those of the disciple James regarding works, for there are works that justify, the works that are a demonstration of one's faith, and there are works *that do not justify, the works required by* the old law covenant. The teachings of the Scriptures are logical, reasonable and consistent. No lack of harmony or contradiction can be charged to them.



Around-the-World Assembly to Munich and Milan

◈ Following the close of the Around-the-World Assembly of Jehovah's Witnesses in London and Stockholm, with attendances of 50,111 and 25,160, respectively, for the public address "When God Is King over All the Earth," the assembly moved to West Germany and Italy. At Munich the assembly had considerable publicity as a result of Catholic and Protestant opposition. Representatives of both groups, under instigation of the clergy, joined in distributing 100,000 leaflets telling the people of Munich not to show hospitality to the Witnesses by giving them rooming accommodations. Many righteously disposed persons expressed indignation at this clerical action and called the rooming office requesting delegates to stay with them. It was possible to accommodate 20,476 in private homes, and a total of 72,959 sleeping quarters were arranged for.

During the Munich assembly it was learned that due to pressure from the Greek Orthodox clergy the Greek government had prohibited the assembly in Greece. Thursday evening, 76,680 convention delegates vigorously protested this discrimination against peaceful Christians by adopting a resolution, which was sent to Greece and to Greek embassies in Germany.

The anticipated attendance for the public talk at Munich was 100,000. Would that figure be realized? Came Sunday, July 28, and the attendance expectation was not only reached but surpassed. There were 107,164 to hear the talk "When God Is King over All the Earth."

A large number at the Munich assembly symbolized their dedication to God by water immersion; the number was 3,027. Another heart-stirring scene was the baptism at Milan. At the close of the dedication talk, first one and then another of the four main language groups rose from their seats to answer two questions indicating they were ready to be baptized. Then in a fine display of Christian unity the four language groups merged at the main exit to form one united group of 1,233 candidates.

The Milan assembly reached its peak attendance July 28, with 20,516 persons seated on the field, in the stadium and at the adjoining pavilion for the public address. Listening in Italian were 9,864 persons; in French, 8,454; in Spanish, 1,444, and in Portuguese, 754. Over twenty times, the audience enthusiastically applauded the speaker. It was truly an international assembly, with 53 different countries being represented. The total attendance at the public address for the six assemblies to date: 367,489.

From Munich and Milan the assembly delegates were scheduled to go on to Greece and then to Palestine.

Putting Man on the Moon

◈ The director of the Jodrell Bank research station, Professor Sir Bernard Lovell, has been asked by Russian scientists to act as an intermediary in arranging discussions between the Soviet Union and the United States on the wisdom of trying to send a man to the moon. The Soviet scientists take the view that the dangerous radiations from the sun, along with the extreme difficulty of bringing a man back from the moon, makes a manned lunar landing too hazardous. Professor Lovell observed, according to the Manchester *Guardian Weekly* of July 18, 1963: "Three weeks ago I would have said that America and Russia were in a life and death struggle. Now I believe the Americans are only racing themselves."

Religious Conference

◈ During July, the fourth World Conference on Faith and Order was held in Montreal, Canada. Assembling at McGill University were 267 of the world's leading Protestant and Orthodox theologians, under the sponsorship of the World Council of Churches. Religious unity, the nature and mission of the churches, the theological meaning of divine revelation, the traditions of the churches, the ordination of women as ministers and how the work of churches can be hindered by their bureaucratic structure were subjects under consideration.

Book Trouble

◈ The library in Norwich, England, did not realize the extent of its book trouble when it was preparing to move into new quarters until a man returned 297 books he had taken out illegally over the past sixteen years. According to *The Times* of London, the librarian remarked: "A member of my staff first heard about this man and that he was worried about some overdue books. He was assured that if he returned them no questions would be asked. When he drove up to the new library with all these books in a van my staff were flabbergasted. I suppose the chap must have had a fit of conscience."

Dangerous Houseplants

◈ When a housewife in America, in Cleveland, took a bite from the stalk of one of her houseplants, she began to suffer a severe reaction. Her tongue became swollen; she could not swallow; and her face, mouth and tongue became exceedingly painful. She had to be given a drug to ease the pain. For more than a week her blistered mouth prevented her from feeding on anything but liquids and baby food. The striped-leaved plant she bit is called Dieffenbachia. Its stalks contain calcium oxalate, which can burn a person's flesh in the manner caustic soda does. The plant could do serious harm to any child that might chew it.

Satellite with a New Principle

◈ A new satellite placed in orbit by the U.S. Navy has succeeded in keeping one face toward the earth by using natural forces. Unlike other satellites that use electronically-activated gas jets to stabilize themselves, this one uses the force of gravity. Initially the satellite is made to slow down in its revolving by means of weights that are extended on the ends of wires. A boom 100 feet long that contains a weighted canister is then extended from the satellite. It points directly out into space, while the heavier end with the satellite points at the earth. The difference in the pull of earth's gravity on the two ends keeps one face of the satellite always pointing toward the earth. The use of this new stabilizing principle in satellites promises to increase the efficiency of communication satellites.

Train-wrecking Youths

◈ Three teen-agers in the U.S., in California, sought excitement by wrecking a swift passenger train. They opened a switch in the track, broke a light that would have warned the engineer on the train that the switch was open, rewired another warning light so it would show green and changed the metal flag on the switch so that it would indicate that the switch was closed. Speeding down the main track at sixty miles an hour, the streamlined train hit the open switch and was sent down a siding that headed directly toward a chemical plant that contained enough explosives to blow up the train and the plant. Fortunately the train jumped the track and came to a halt in the dirt just short of the chemical plant. Eleven of the 118 passengers on the train were injured. The criminal who masterminded the train-wrecking plan is only fifteen years of age.

Church Failure

◈ At a four-day Southern Presbyterian Men's Convention, the delegates concluded, as reported by the Dallas *Times Herald* of June 23, 1963, that "the church in America has generally failed." Clergyman William A. Benfield, Jr., frankly admitted: "We don't know what religion is all about. We are on trial because our devotional and educational experiences as Christian believers are woefully inadequate. . . . The average fourth grade schoolchild knows more about the study of mathematics than the average adult churchman knows about the study of the Bible."

Friars Sentenced

◈ An Italian appeals court sentenced three brown-robed, bearded Capuchin friars to prison terms on charges of extortion and conspiracy. Each was given a sentence of thirteen years. They were found guilty of extorting money from people living around Mazzarino in central Sicily.

Eclipse of Sun

◈ On July 20 the Northern Hemisphere was treated to a thrilling view of a solar eclipse. An oval patch of darkness swept from Japan across the Pacific Ocean and the American continent at about 2,000 miles an hour. The path of total eclipse was across Alaska, Canada and the northeastern tip of the United States. The patch of darkness was due to the shadow of the moon as the moon passed between the earth and the sun. People living as far south as Central America could see a partial eclipse as the moon covered a portion of the sun from their viewing position. Not until March 7, 1970, will another total eclipse be seen in the United States. The South Pacific area, however, will see one in 1965.

Chinese and Russian Talks

◈ After two weeks of discussions representatives of the Soviet and Chinese Communist parties failed to resolve their ideological differences. While the talks were in progress each party continued to make press attacks on the other's views. The main point of difference is with regard to relations with the West. The Soviet Union advocates coexist-

ence, whereas the Chinese regard coexistence as surrender to capitalism. China's attitude toward the West is viewed by the Soviet Union as inviting a war from which the world would not be likely to survive.

Cold Damages House

◈ It was reported in the July 13 issue of *Science News Letter* that, because a home costing $150,000 in the American state of Texas was kept too cool by an air conditioner, it was about to collapse. The hot air outside caused moisture to condense on the wall. This was absorbed by the wood in the house, causing it to swell and push apart the stones on the outer wall. "If the house had been warmer," the report stated, "not as much moisture would have accumulated. The destruction could have been minimized and possibly eliminated. . . . The moisture could have been kept from going into the wall if a sealer of polyethylene or paint had been put on the outside of the framework. Instead, it was put on the inner side, and trapped the moisture in the structure."

New Disease

◈ Three years ago a disease called Bolivian hemorrhagic fever appeared in the northeastern province of Beni in Bolivia. It struck adults and children of all ages, killing nearly one-third of its victims. The virus was isolated in June of this year, but now the search is on for its carrier. Aside from causing fever, the disease causes a severe pain in the back, rash in the throat, tremor of the tongue, bleeding from the eyes and blood in the urine. Two physicians and a technician who were investigating the cause of the disease contracted it and had to be rushed out of the Bolivian interior and put into a hospital.

Boating Accidents

◈ With more than 7,000,000 pleasure boats in the United States and with people often driving them as insanely as they do cars, the accident rate is soaring. Last year 3,085 accidents were reported to the Coast Guard, accidents that caused the death of 1,055 persons. Most of those who drowned did so because they were not wearing life jackets. Remarking on the thoughtless way people handle their boats, *Time* magazine of July 5, 1963, stated: "Their skippers commit all manner of insanities —overloading outboards to the swamping point, buzzing each other for fun, cutting across bows, swooshing through swimmers with never a thought for their whirling propeller blades, examining the scenery instead of the sea before them as though there were no tomorrow. Frequently there is none."

Some say "Yes!" Others say "No religion is good!" Avoid both extremes. Learn what God himself approves. Read:

"Your Will Be Done on Earth"
"Let Your Name Be Sanctified"

Send today. Both for only 7/- (for Australia, 8/-; for South Africa, 70c)

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the two books (totaling 768 pages) *"Your Will Be Done on Earth"* and *"Let Your Name Be Sanctified."* I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c). For mailing the coupon I am to receive free the two timely booklets *God's Way Is Love* and *"Look! I Am Making All Things New."*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

Build to the FUTURE

Do you look to the future? All progressive-minded persons do—and plan accordingly. That is why hundreds of thousands each year are new subscribers for *The Watchtower*. They have come to recognize in this popular journal a solid foundation of Bible instruction, counsel particularly suited to our trying times, enabling them to face the future with confidence. Now, the publishers of *The Watchtower* announce to its readers that it will carry all the major talks heard around the world at the historic series of twenty-four "Everlasting Good News" Assemblies of Jehovah's Witnesses. Plan now to share in these rich blessings.

Read

THE WATCHTOWER

EACH ISSUE

The world's most widely circulated religious journal. Now published in 66 languages, 4,200,000 copies each issue.

One year 7/- (for Australia, 8/; for South Africa, 70c)

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c). Please send me the *Watchtower* magazine for one year. I am to receive twenty-four issues during this time.

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal *District No.* ..... *County* .....

In: AUSTRALIA address 11 Beresford Rd., Strathfield, N.S.W. CANADA: 150 Bridgeland Ave., Toronto 19, Ont. SO. AFRICA: Private Bag 2, P.O. Elandsfontein, Transvaal. UNITED STATES: 117 Adams St., Brooklyn 1, N. Y.

Awake!

Happiness for Those Who Suffer Affliction PAGE 5

How Well Do You Read? PAGE 9

Spotlight on British Guiana PAGE 20

Seat Belts Save Lives PAGE 24

SEPTEMBER 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 821 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Integrity Leads the Upright Ones 3
Happiness for Those Who Suffer Affliction 5
How Well Do You Read? 9
Power of Encouragement 13
Helped by *Awake!* and *The Watchtower* 14
The Cautious Python 15
Blue Laws—A Cause of Contention 16
Spotlight on British Guiana 20
Disappearing Animals 23
Seat Belts Save Lives 24
"Your Word Is Truth"
Why Is Jesus Christ a Stone of Stumbling? 27
Watching the World 29

Awake!
"It is already the hour for you to awake."
—Romans 13:11
Volume XLIV | London, England, September 22, 1963 | Number 18

INTEGRITY LEADS The Upright Ones

IN A city high in the Andes mountains of South America a prospective buyer directed his attention to a sack of potatoes a vendor hoped to sell. The potatoes looked good and the price was reasonable. But the weight was questionable. So the weighing was repeated. This time the buyer did not look at the scale to which the potato sack was hooked. Instead, he focused his attention on the bottom of the sack. By careful observation he noticed that the vendor was distorting the weight! He had put one foot on a small string that was attached to the bottom of the sack, by which he exerted a pull on the scale until it indicated several pounds more than were actually there. His distortion was discovered! The sale was ruined.

By no means is distortion limited to one part of the earth and just to vendors. It is widespread throughout the world and in all fields of activity. Inspectors and government agents in many countries are kept busy trying to eliminate such bad business practices.

Those who practice distortion are endeavoring to cover up the facts. Usually it is for some selfish reason. They may feel they are bettering themselves at the expense of someone else. However, at best it can only be temporarily so. God's Word, the Bible, shows how unwise such thinking is when it says: "The integrity of the upright ones is what leads them, but distortion by those dealing treacherously will despoil them."—Prov. 11:3.

There are several good reasons for not practicing distortion of facts. Some realize that it is a good business policy not to do so. When they deal honestly with customers or clients they expect they will have repeated business with the same people and this will more than account for any temporary profit that might be gained by distortion. Others may want their name and that of their family to be held in high esteem in the community, so they shun any practice that would bring reproach. Legal sanctions have been imposed on many that have been exposed and convicted of distortion. Fearing the same consequences, many avoid the activities that would lead to such sanctions.

These reasons show thoughtfulness and practicality. However, a Christian has an even more compelling reason for not practicing distortion. As the proverb states: "The integrity of the upright ones is what leads them." Integrity governs their decisions in all they do; it shows them which

course to take. With Christians it is not a matter of doing what is expedient. It is a matter of doing what is right.

Generally speaking, integrity means uncompromising adherence to a code of morals or other values; avoiding deception, artificiality or shallowness of any kind for expediency. But there can be different standards or codes for different people. On what are the Christian's standards of integrity based? With the Christian the standard is based on what God considers to be integrity. It is his Word that acts as the touchstone for determining right and wrong, and not the codes or values of men. God's codes are the highest, so in following those in integrity the Christian cannot help but be a benefit and blessing to his fellowman.

From the time of God's faithful servant Abel down through the ages, keeping God's standards of integrity has been a matter of vital concern to his people. This was demonstrated very well in the case of the God-fearing man of ancient times, Job. He was tested by Satan the Devil, who had boasted he could make Job break his integrity under severe pressure. Through it all Job stood fast and showed what was motivating him in his faithful course when he said: "Until I expire I shall not take away my integrity from myself!"—Job 27:5.

The despoiling effects of distortion are often felt in broken marriage relationships. Unhappiness and despondency enter the lives of many because they fail to live up to their marriage vows. On the other hand, those who maintain integrity toward God's standards for marriage benefit greatly. Their marriage relationship is kept clean and the marriage ties strong. Also, parents who are led by integrity toward God's ways and who show proper love for their children benefit much. "The righteous is walking in his integrity. Happy are his sons after him."—Prov. 20:7.

The position of those led by integrity is not always appreciated. Especially is this true in regard to the integrity of Christians among the nations of this world. One cause for this lack of appreciation is distortion of Jesus' words, "Pay back Caesar's things to Caesar, but God's things to God." (Mark 12:17) Some take this to mean that one should do all that Caesar requires. But did Jesus mean that anything and everything Caesar asks for should be given to him? Surely Jesus did not mean that. If he did, what would be left to give to God? Yet, that is the very thing some would have us believe. Christians worship only God. To him they give their allegiance and ascribe salvation. They do not give to Caesar what belongs only to God.

At one time Peter and the other apostles were faced with such a distortion of the facts. What did they do? They proved they were men of integrity by saying: "We must obey God as ruler rather than men." —Acts 5:29.

At times men may distort the facts. They may know what strings to pull so a distorted weight will be presented to the eyes of a buyer. They may distort their love and faithfulness to their marriage partner by secret acts of immorality. They may even try to distort the loyalty and integrity of Christians so they appear unfaithful to Caesar. But those who practice distortion should remember that no wrongdoing is hidden from God's eyes.

Even if found guilty before men, those who are led by integrity remain loyal to God and his ways in all their activities. With integrity-keeping Job, they confidently say, "He will weigh me in accurate scales and God will get to know my integrity."—Job 31:6; Heb. 4:13.

Happiness

FOR THOSE WHO SUFFER AFFLICTION

"HAPPY are you whenever men hate you, and whenever they exclude you and reproach you and cast out your name as wicked for the sake of the Son of man. Rejoice in that day and leap, for, look! your reward is great in heaven."—Luke 6:22, 23; Matt. 5:1-12.

Happiness for those hated, excluded, reproached and cast out as wicked! It may have seemed impossible to the crowds as they listened to Jesus deliver his never-to-be-forgotten sermon on the Galilean mountainside.

Even after nineteen centuries, the majority of people may be puzzled by these teachings of Jesus. It seems incredible to them that affliction and happiness can go hand in hand. But since Jesus' words are true, since literally thousands of Christians continue to find happiness even when suffering affliction, would it not be wise to endeavor to find the explanation for it? Think what it would mean if you could find the recipe for happiness while suffering affliction. What a transformation it would make in your life! One thing is certain, you would get a lot more joy out of living, which would have a beneficial effect, not only upon yourself, but upon your friends and neighbors as well.

> Thousands of people are happy despite being sorely afflicted. How is it possible?

Embittered by Affliction

What made Jesus' words so astounding is that affliction does not normally bring happiness. Happiness is defined as "a state of well-being and pleasurable satisfaction," and it is not natural that physical abuse or ill-treatment should bring such a condition. To the contrary, affliction often robs persons of all happiness and embitters them.

Today the earth is filled with millions of people who have become bitter because of their lot in life. War, famine, pestilence and natural disasters have stripped many of material possessions and good health and, as a result, their happiness as well. Embittered by the affliction, they blame God as responsible. They feel as Job's wife did. When her husband was experiencing affliction, she told him: "Curse God and die!"—Job 2:9.

Others, because of race, religion, nationality, social position or some other circumstance, are hated, persecuted, reproached, excluded from society, and people lyingly say every sort of wicked thing against them. But instead of finding happiness in this affliction, they also become

bitter. In fact, their bitterness often causes them to retaliate in kind, repaying hate with hate and reproaching with reproaching.

This happiness-robbing disposition is found in so many people today. Think of your own recent experiences, things that have happened to you or to those with whom you live or alongside whom you work day by day. How have you reacted to unkind, unjust treatment? How have they? Is it not true that bitterness often results from minor afflictions one experiences in day-to-day living? Sometimes it may last for only a few hours, but often it extends much longer, over days or months or years. It brings strained relations, sharp words, unkind accusations. Sometimes these people do not speak to one another and they go out of their way to hinder the progress of others.

A further tragedy lies in the fact that the unhappiness of one person can affect the happiness of so many others. An unhappy frustrated father returning home with a "chip on his shoulder" can make things miserable for all the others in his family. An unhappy mother—think how she can upset the peace of the whole home and put the family circle out of gear. All because of what? The inability of parents to rise above the daily afflicting problems of life and maintain an overall happy frame of mind.

Happiness in Spite of Affliction

But can happiness be maintained even though one daily has to rub elbows with those who are bitter and unhappy? Yes, if one endures day-to-day afflictions "for the sake of the Son of man." (Luke 6:22) Would Jesus be pleased if you mistreated those who mistreat you? Of course he would not! He would be disappointed that you did not follow his example, for "when he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening." Could you really be happy if you knew that your conduct was a disappointment to the Son of man? —1 Pet. 2:23.

So, "for the sake of the Son of man," Christians do not say: "Just as he did to me, so I am going to do to him. I shall repay to each one according to his acting." (Prov. 24:29) They make the heart of their Master glad by rising above petty misunderstandings and afflictions that result from day-to-day contact with people. They 'continue to love their enemies and to pray for those mistreating them,' and thus they "keep conquering the evil with the good."—Matt. 5:44; Rom. 12:21.

What happiness such conduct brings those that suffer affliction! Not only are they happy because Jesus is pleased with them, but it brings them great joy when, as a result of their conduct, relations improve with their associates.

However, if persecutors and evildoers do not change, but, rather, flourish and receive the plaudits of men, Christians do not envy them. They see the wisdom in God's counsel: "Do not show yourself heated up at evildoers. Do not become envious of wicked people. For there will prove to be no future for anyone bad; the very lamp of wicked people will be extinguished."—Prov. 24:19, 20.

Consider for a moment that expression "heated up." When metal is heated up it gets soft and impressionable to hammer blows, and this changed shape can remain with it even after it has cooled down. So it is with the man who allows himself to get worked up over the evil things men say or do. If he is not careful, the hammer-blow effects will make a lasting impression on his personality. Realizing this, Christians avoid becoming "heated up" when evildoers afflict them and continue to prosper. They have confidence that evildoers are being watched by God and that He will

soon extinguish them just as one would blow out a lamp.

So it is the cooling effect of God's Word that keeps the true Christian from getting overheated when he meets opposers. He soon learns that cool, dignified words produce much better results than heated rebuffs. (Prov. 15:1) He thus retains his own happiness, and so is able to help the next one he meets to become happy.

Happiness Because of Affliction

It is interesting to note that Jesus did not merely say that true Christians could be happy *in spite* of affliction, but that they would even be happy *because* of affliction. "Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake," Jesus said. (Matt. 5:11) How could this be?

To those unfamiliar with God's Word it would be difficult to imagine circumstances where affliction could have the effect of making a person happy. But there are such circumstances. When a Christian is hated and persecuted because he obeys Christ's commands, then he is happy. It is not because he enjoys the physical or mental punishment, or because he derives pleasure from persecution, due to a personality quirk. No, but it is because he knows that he is doing the right thing, what Jesus himself did and told Christians to continue doing.—1 Pet. 2:20, 21; 3:14; Prov. 27:11.

Affliction by an Enemy World

But does it seem strange to you that true Christians should be hated and reproached for obeying Jesus' commands? It really should not if you consider what the worldly authorities did to Jesus. When they finally got their hands upon him, they mocked him, beat him up and nailed him to a torture stake. (Mark 14:65; John 19:23-30) And just a few hours earlier Jesus had warned his disciples: "If the world hates you, you know that it has hated me before it hated you. . . . A slave is not greater than his master. If they have persecuted me, they will persecute you also." —John 15:17-20.

Yes, this world is an enemy of Christians, and, for that reason, Christians are warned: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him." The Scriptures prove that this world is under the control of Satan the Devil, whom Jesus called "the ruler of this world," and whom the apostle Paul identified as "the god of this system of things." —1 John 2:15; John 12:31; 2 Cor. 4:4.

Satan the Devil is the wicked spirit creature that turned the first human pair away from Jehovah God in the garden of Eden, and then boasted that, if given the opportunity, he could do the same with all their offspring. However, down through the centuries many have kept integrity to God and have thus disproved Satan's contention. Yes, they have been happy to endure hatred, reproach and persecution in order to prove the Devil to be a liar and to vindicate God's name!—Gen. 3:1-6; Rev. 12:9; Job chaps. 1, 2.

Happily Enduring Affliction

Since Christians know that Satan the Devil is exerting pressure to make them forsake the teachings of Christ, they are happy to demonstrate their loyalty to Jesus and his Father by obediently keeping their commands. As the apostle Peter said: "If you are being reproached for the name of Christ, you are happy." The disciple James wrote similarly: "Consider it all joy, my brothers, when you meet with various trials." And the apostle Paul said: "Let us exult while in tribulations." —1 Pet. 4:12-14; Jas. 1:2; Rom. 5:3.

Paul knew what it meant to exult while in tribulation. When he and his companion Silas were turned over to the civil mag-

istrates by opposers in Philippi, they were beaten with rods and thrown into prison. "But about the middle of the night Paul and Silas were praying and praising God with song." One would naturally think a person would be unhappy after being beaten and treated as a vile criminal. But not so! Paul and Silas were happy because they were suffering affliction 'for the sake of Jesus.'—Acts 16:20-25; Matt. 5:11, 12.

Peter and the other apostles felt the same way. While preaching in Jerusalem they were arrested by the worldly authorities and were ordered to stop the preaching work Jesus had commanded them to do. (Acts 1:8) When they did not, the authorities "summoned the apostles, flogged them, and ordered them to stop speaking upon the basis of Jesus' name, and let them go. These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And . . . they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:40-42.

This same happiness has been enjoyed by true Christians in modern times. Jehovah's witnesses in Nazi Germany, Russia, Communist China, Spain and in many other lands have been imprisoned and brutally treated, not because of wrong conduct, but because of their obedience to Christ's commands; yet, like the apostles, they have been happy. They have had that same feeling of "well-being and pleasurable satisfaction" because of knowing they were suffering for righteousness and that God was pleased with them.—1 Pet. 3:14.

So it is evident that if one is going to maintain happiness in these troublous times, he must build his life around God and his purposes. "Happy is he that is trusting in Jehovah." —Prov. 16:20.

This happiness can be maintained in spite of the minor afflictions that are encountered day by day. It can even be maintained when war, natural disaster or sickness rob one of his material possessions and health. And affliction because of obedience to Christ's commands can even increase one's happiness.

However, one must keep the proper viewpoint during these difficulties. He must realize that God has only permitted wickedness temporarily in order to give Satan the opportunity to prove his boast that he could turn all men away from God. When a person appreciates this he can look at all affliction in the right light. He can see in it an opportunity to bring honor to God by happily serving God and helping others in spite of whatever affliction may temporarily have to be endured.

Not only is there happiness now for those who apply the wise counsel of God's Word in their lives, but there is also a future reward. Jesus said: "Rejoice in that day and leap, for, look! your reward is great in heaven." (Luke 6:23) The reward of everlasting life in God's righteous new order, whether in heaven or under the rule of a righteous new heavens, will more than make up for all the affliction Christians now receive because of faithfully obeying God's commands. Under the benign influence of God's kingdom all who live will receive love and blessings instead of reproaches. What a rewarding future! What compelling reason for happiness for those who now suffer affliction!

How well do you READ?

HOW well do you read? Are you an efficient and rapid reader, or just average? Or are you among the ever-increasing number of poor or retarded readers? Unlike the lower animals, man can read; he can take an interest in things that can be gained from reading. And there is no reason why one cannot improve his reading, if he really wants to.

The value of reading and its importance can hardly be exaggerated. Ability to read well is the mark of the well-educated man. It is basic for drawing upon the vast store of knowledge that the human race is heir to, chief of which is the written Word of Jehovah God. Efficiency in the professions, in all the "white collar" jobs, as well as in most businesses and crafts, depends upon your ability to read.

In addition to being of prime importance for ever so many in earning a livelihood, reading can be the source of much enjoyment. By means of the printed word you can travel anywhere you wish, you can enjoy no end of beauties, you can have ever-new horizons opened up to you. You can visit with the finest, most noble men that ever walked this earth anytime you choose. Humor, romance, mystery and more are waiting between covers of books to delight and entertain if not also to edify you.

In recent years ability to read has assumed a hitherto unrecognized importance, in that it has been learned that it may have a direct bearing on a child's becoming a delinquent. Because so many juvenile delinquents are poor readers it had long been thought that behavior problems caused the poor reading, but more and more it was found that often the opposite was true. As one report to the mayor of New York city a few years back put it: "Failure in reading accounts more than any other single factor for behavior problems."[1] Poor readers drop behind in their studies, become frustrated and develop hostility. Then they may drop out of school and, being unable to find employment, embark on a life of crime, compounding the evil.

Thus we find that remedial reading is one of the chief tools used by some who specialize in trying to restore delinquent youths to a useful place in society. Among those using this approach to the problem is the Associa-

tion for Psychiatric Treatment of Offenders. Its director, psychoanalyst Dr. M. Schmideberg, would make ability to read a condition for probation of juvenile delinquents, as then they would have a better opportunity for going straight.

How Bad Is the Situation?

If you are not satisfied with how well you read, you are not alone. Today there are many complaints about how widespread poor reading is, especially in the United States.* There the problem came to the fore some eight years ago when educator Rudolf Flesch published the book *Why Johnny Can't Read and What You Can Do About It*. What about these complaints? Are they justified? No, says Arthur I. Gates, of the Institute of Language Arts, Columbia University: "The widely published assertion that Johnny does not read as well today as he did a generation ago is proclaimed without any real evidence. It is quite untrue. The results of actual tests of reading abilities show, without an exception of which I am aware, that today's youngsters read better than comparable children in previous decades."[2] What about this claim?

Jacques Barzun, Dean of Faculties and Provost of Columbia, observes that "statistics by themselves prove nothing, and the results of 'tests' can be manipulated or misunderstood with great ease." According to Barzun, the reading problem in the United States is such as to make a person's hair stand on end. After commenting on the vast amount of illiteracy uncovered among army draftees of World War II, he goes on to say: "Speaking for myself, I can say that among the highly selected students in the university where I teach I find about one in ten who needs coaching in the elements of literacy—spelling, punctuation, sentence structure and diction. And these students cannot write because they cannot read."[3]

But is this situation not to be expected in view of the quality of reading that prevails in the elementary and secondary schools? In 1960 one report stated that more than 25 percent of the students in New York city's junior high schools were retarded in their reading two and a half years or more.[4] In 1961 the superintendent of New York's schools revealed that ten thousand of the city's seventh-grade pupils could not even read third-grade textbooks.[5] And just last November Dr. L. W. Nelson, of the Fund for Advancement of Education, called attention to the widespread difficulty children are having with reading and blamed society for it.[6]

Who or What Is to Blame?

Apparently those who would have us believe that children read as well as they did in past generations are indulging in wishful thinking. A situation, however, can never be remedied unless it first is recognized as existing. And even then, the cause must be discovered. What is the cause? What can be blamed for the widespread reading problem in countries such as the United States?

According to Dr. Nelson, the blame rests squarely on "society," on the school boards that refuse to spend money for adequate equipment and on parents who do not take an interest in their children. Such may have a bearing, but are these the crux of the matter? Those teaching current popular methods claim that the reading problem is caused by the fact that many students simply are "nonverbal," others are emotionally maladjusted, others come from nonreading homes, and still others have nervous, mental or physical defects.

But others, who do not sympathize with

* That Great Britain is beset with the same problem is seen from the book by Lucy Street, *Spoil the Child*, and the reviews it received in the public press.

the modern trend in reading education, have a different story to tell. Thus Mortimer Smith, director of the Council for Basic Education, blames the situation on "that gigantic guessing game that goes by the name of reading instruction." And Barzun of Columbia says regarding his students who have reading difficulties: "The origin of their plight is confirmed by the occasional would-be scholar who does not know the order of the letters of the alphabet." For Barzun, viewing words as a whole, "as if our words were Chinese ideographs," simply does not make sense, for then a child will "quite naturally confuse *holler* and *taller* and begin the dangerous practice of guessing his way."[3]

One reading expert correctly described this "look-say" or "whole-word" method, as it is generally termed, as "a difficult, tedious, complicated, confusing, time-consuming, uninteresting and unserviceable exercise in visual recall, association, surmise, invention, prediction, paraphrase, substitution, and interpolation or omission at will—all blighted by an incessant striving for speed. This uncoordinated exertion mutilates or even obliterates the meaning of the writer."[7] Yes, by this method the student, instead of trying to discover what the author has written, tries to guess what the word is by its shape or its context or his familiarity with the subject.

The modern method is further handicapped by such "progressive" ideas as "reading readiness," by strictly limiting the progress of reading to some four hundred words a year for the first few years and by arbitrarily telling the parents not to teach their preschool children the alphabet. Teachers of this method are happy if the majority of their children have a reading vocabulary of some eight hundred words at the end of the second grade, whereas in such countries as Germany and Russia the average child at the end of the second year can read just about anything in print.

True, many teachers are recognizing the inadequacy of the "look-say" method and therefore have added to their modern method the millenniums-old method of learning to read by the sound of the letters, known as "phonics." However, they still start with the guessing game, and so for many persons reading ever after remains a guessing game even though phonics have been superimposed upon the "look-say" method. Advocates of the latter method stress that English is not a completely phonetic language. But should a method be based on the 13 percent of the language that is not phonetic, or upon the 87 percent that is phonetic, that is, pronounced as it is written? Which is easier to memorize, twenty-six letters or thousands upon thousands of word-shapes?

Although the "look-say" method was first brought forth almost a hundred years ago, it was only in the 1920's that it replaced phonics in the United States. No doubt what has helped to make the "look-say" method even less fruitful than it might have been is the fact that it is mostly being taught by those who believe in "progressive education," in which the child is pampered, cajoled and coaxed to want to do things instead of disciplined to do things because they are wise and right.

A new trend, which might be said to be adding weight to the phonic method of teaching children and may yet prove to be its most modern form, is that known as "Augmented Roman." It drops the two letters "Q" and "X" as unnecessary and adds nineteen phonetic symbols to stand for the other distinct sounds used in the English language in addition to the remaining twenty-four letters. While these nineteen symbols resemble the usual letters, they have the advantage of being used consistently.

By use of this "Augmented Roman" the time required to learn to read was cut in half. Also, it was found that by means of it children at the bottom of the class learned to read as quickly as the brightest ones. And once having learned to read Augmented Roman, it was easy for children to switch to the regular alphabet. Incidentally, by this method children were able both to write and to read, a fact true of the phonic but not of the "look-say" method. Conceivably this new alphabet might provide a meeting ground for the two basic methods for teaching reading.

When to Begin?

As previously noted, many modern teachers of reading discourage parents from teaching their children to read before they reach school age; but not all of them. According to Dr. D. Durkin of Columbia Teachers College, not only does the average child stand to benefit greatly by having his mother teach him the alphabet before he begins school, but the lower the I.Q. of the child is, that is, the less bright (presumably) he is, the more he stands to gain from such preschool training.

The fact is that today sociologists are teaching three-year-olds to read, by means of a "talking typewriter," and they report that the children love it. By the age of five such children are writing poetry. There is another method, advocated by a group of reading experts and pediatricians, that provides for mothers' starting to teach their children the alphabet when they are two, at the latest.

These ultramodern methods, as they might be called, are more or less costly, but their principles can be translated into practical terms for the average family, and patience and love can take the place of specialized, costly equipment. Thus hand in hand with teaching your child the names of various things around the home, begin teaching it the names of letters—say, one a day. Letters appeal to his imagination and he will be fascinated by them. A great help is a set of large alphabet blocks with capital letters. Take one vowel and the consonants having but one sound and form one-syllable words such as bat, cat, fat, hat, mat, pat, sat, vat, and so forth. An even greater help is a typewriter, if you can afford one. Youngsters learn the alphabet with the aid of the typewriter sooner than you may expect.

Reading Efficiently

If you are one of the slow readers who have difficulty in reading correctly aloud by reason of having been taught the "look-say" method, it goes without saying that to overcome your word difficulty you must start from the beginning by memorizing the alphabet, if you have not already done so, and then drill yourself to view words according to the individual letters they contain rather than their overall configuration or shape. This will take effort, but in view of the amount of reading the average person does and its importance and value to you, it certainly will be worth your while. Just as it pays one who uses a typewriter often to learn the touch system of typing, so it will pay you to take the time and effort to learn the phonic method of reading.

Among weaknesses to be overcome for efficiency in reading is "subvocalization," that is, moving your lips or the muscles of your throat while reading. Test yourself by placing your fingertips on your lips and on your throat and learn to read without moving either your lips or your throat.

Still another weakness to guard against is "regression," a continual looking back at what you have read. This might simply be a bad habit to be overcome by giving it attention, or it might be caused by not having your mind fully on what you are

reading, in which case the remedy is to concentrate. Be absorbed in what you are reading. Have a sense of urgency, as though you wanted to make the best possible use of your time, which you do.

Do not be overly concerned about speed. The amount of enjoyment you get from an hour of reading may not depend upon how fast you read. Who is to say that you will not get just as much enjoyment out of spending several hours perusing one book as you might if you could complete two books during that time? Likewise when it comes to reading for the sake of remembering or being edified by what you read, what counts is not how many pages you cover but how much you store up in your mind. Of course, in view of your time being limited, you will do well to pace yourself, or be conscious of speed when reading the daily paper or other equally light reading matter.

To get the most out of your reading it is well to read at the right time and place —when not too tired, nor too full of food. Get a comfortable, but not too comfortable, chair in a quiet room. Such ideal conditions may not always be possible. Many find it advantageous to get up a half hour earlier than usual each morning, to get their reading done when they are bright and fresh and when others who ordinarily disturb are still in bed. It is also helpful to pick your reading according to your setting. Some articles you can well cover while traveling to and from work in a bus or train; others call for more favorable circumstances.

How well do you read? That depends upon how rapidly you read, plus how well you understand what you read, plus how well you remember what you read. It also depends upon what you read. Be selective in your reading. Do not keep company by means of books with the type of persons you would not be seen with in real life! As one of Canada's leading authors not long ago said: "What you read becomes a part of yourself, especially when you are young. It stays with you as long as you live."[8] Most important of all, remember that faith in God comes by reading his Word. Man does not live on bread alone but on the words of Jehovah God recorded in his Word the Bible.—Matt. 4:4.

NEXT ISSUE—SPECIAL!

Learning from the Marvels of Creation.

Greek Government Bows to the Church and Suppresses Freedom.

REFERENCES

1. *Reading Chaos and Cure*—Terman-Walcutt.
2. *National Education Association Journal*, January, 1963.
3. *Tomorrow's Illiterates*—Walcutt.
4. New York *Times*, May 3, 1960.
5. New York *Journal-American*, April 16, 1962.
6. New York *Times*, November 7, 1962.
7. *The Atlantic Monthly*, November, 1959.
8. Victoria *Times*, November 10, 1961.

POWER OF ENCOURAGEMENT

"We need encouragement in whatever we do," recently reported *Science Digest* in its issue of May, 1963. "When the physician Dr. Henry H. Goddard was on the staff of the Vineland Training School in New Jersey, he made frequent use of the ergograph—a device used to measure physical indications of fatigue. He discovered that when a staff member said to a youngster, 'You're doing fine,' the boy's energy-curve would soar. Discouragement and fault-finding invariably had the opposite effect."

Helped by "Awake!" and "The Watchtower"

THE BIBLE TRIUMPHS

● At a circuit assembly in Lafayette, Indiana, one of Jehovah's witnesses related the following: "We have many experiences with students at Purdue University, and many of them are from other countries. We called on a young man who had obtained the *Paradise* book. He was from India and was a Hindu. He was curious about the Bible and wanted to study it. A study was held regularly, but he later transferred to a college in California. The student recently subscribed for *Awake!* He wrote a letter telling about his experience with the special *Awake!* on 'The Bible Triumphs in a Scientific World.' He wrote:

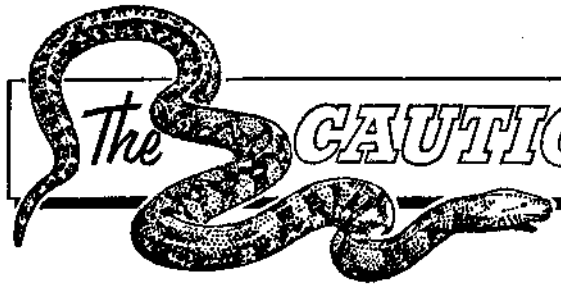
"'I finished reading it at one sitting. I was taught Darwin's theory in my school, and it was interesting it could be argued against so strongly. That evening we had Mr. ——— visit us. Mr. ——— is a well-educated scientist and biologist. He is an original thinker. I was all stirred up by *Awake!* and asked, "Do you believe in Darwin's theory?" He said, "Yes." I stated, "The Bible says God created the world. Do you agree?" "No, I do not believe in God." I started using the arguments used in *Awake!* Finally I brought him the magazine. He looked at the front page and said, "Oh, this is a crazy group: I have read this book quite a few times." I corrected him: "This is not a book, and you could not have read this even once before since it is first published today." He said, "Well, I cannot believe in these people." I said, "I feel nothing but sympathy for a man like you who wants everyone to listen to him and at the same time you are so biased that you do not even care to open this magazine before giving your opinion." We opened it and read a few paragraphs. The discussion started and continued for four hours. He left for home at 2:30 A.M.—taking with him my copy of *Awake!* I want to show it to some of the professors at the college. Could you send me two copies of the special *Awake!* as soon as you can?'"

HOUSEWIFE AIDED

● A circuit minister of Jehovah's witnesses tells of visiting a congregation in Rhode Island where he attended a Bible study: "The woman with whom the study was being conducted was well advanced in knowledge and understanding and would be engaged in the service if she were not very near the time for having her first child. While talking with her, I learned that what made her take interest in the truth in the beginning was an article that she read in *Awake!* She was newly married and was quite discouraged with keeping house. She said her house was constantly in a state of confusion. Her husband endeavored to help her but soon he became discouraged, and she told me that she got to the point where she hated housework. One day a Witness called and left *Awake!* and *The Watchtower* with her. In the *Awake!* was an article on managing the household. She studied it over and began to apply the principles and counsel. She said that her house began to change immediately and also her and her husband's relationship toward each other. When the Witnesses called again, she invited them in and a Bible study was started."

DESIGNED TO HELP

● A Witness in Ontario, Canada, reports: "While traveling from Toronto to his home in Ottawa by train, a man noticed copies of *The Watchtower* and *Awake!* that had apparently been left by someone on the seat. Having nothing much to do on the journey, he decided to read them from cover to cover. He thought to himself, 'How different these publications are! Why, these magazines are really designed to help persons like myself to learn the Bible, which my church isn't doing.' Before he left the train, he clipped the coupon for subscriptions to both magazines and sent them to the Society. These magazines made such an impression on him that he decided to leave them on the seat for someone else to read. A goodwill follow-up slip was sent by the Society to the local congregation, and a pioneer minister began calling on him. Shortly afterward, the call was turned over to me and I carried on a Bible study in the booklet *'This Good News of the Kingdom,'* during which time he attended all meetings. We had not finished studying the booklet when he expressed a desire to come along in the field service. Now he takes calls by himself and goes out in the service nearly every day with pioneers. He is thinking seriously of baptism in the near future."



The CAUTIOUS PYTHON

REMINDING us of the Bible's words at Genesis 3:1, "the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made," is an experience that British zoologist Gerald Durrell had with a giant python. In his book *A Zoo in My Luggage* Durrell tells of his trip to West Africa and how he heard about a long, plump python holed up in a cave. The zoologist and his companion were keenly desirous of possessing this serpent and were willing to put forth the most strenuous efforts to effect its capture. Equipped with ropes and nets, they arrived at the cave, located in a small cliff that split into a series of upward-sloping, shallow caves, each connected with the other. How to get the serpent out of the cave was the problem.

It was decided that smoke should induce even the most reluctant python to come out into the open. So the men set fire to the grass around the mouth of the cave. But no python. Despite the smoke, the serpent was taking no chance of running into trouble.

Having failed to smoke out the python, Durrell and his companion crawled into the mouth of the cave with a flashlight to locate the serpent. "Eight feet ahead of us the passage ended in a circular depression in a rock, and in this the python lay coiled, shining in the torchlight as if freshly polished," wrote Durrell of the serpent, which he judged was about fifteen feet long. "It was also in an extremely bad temper. The longer the torch beam played on it the more prolonged and shrill did its hisses become, until they rose to an eerie shriek."

The men then left the cave and obtained a forked stick and a rope, intending to put a noose around the head of the giant serpent. But the zoologist was unable to get the noose over the serpent's head because this cautious creature kept its head buried deep in its coils and popped it out only to strike. Foiled, the zoologist crawled out of the cave and obtained a long, large branch with a fishhook-like projection on the end with which he hoped to drag the python out.

The zoologist's companion finally managed to edge the hook of the branch over the serpent; he pulled with all his strength. "The results were immediate and confusing," explained Durrell. "To our surprise the entire bulk of the snake—after a momentary resistance—slid down the cave towards us. . . . The snake uncoiled still further; its head and neck appeared out of the tangle and struck at us. Wedged like a couple of outsized sardines in an undersized can, we had no way to move except backwards, and so we slid backwards on our stomachs as rapidly as we could. . . . The snake slid into view, hissing madly, its coils shuddering with muscular contraction as it tried to free itself of the hook around its body."

When the men reached the mouth of the cave they quickly got out and stood on their feet, but the one who was pulling on the branch fell down when he stepped on a loose rock; quickly the serpent took advantage of a momentary respite: "The snake gave a mighty heave that freed its body from the hook, and with the smooth fluidity of water soaking into blotting paper it slid into a crack in the cave wall that did not look as though it could accommodate a mouse. As the last four feet of its length were disappearing into the bowels of earth, Bob and I fell on it and hung on like grim death. We could feel the rippling of the powerful muscles as the snake, buried deep in the rocky cleft, struggled to break our grip on its tail. Slowly, inch by inch, the smooth scales slipped through our sweaty hands, and then, suddenly, the snake was gone. From somewhere deep in the rocks came a triumphant hiss."

Blue Laws

—A Cause of Contention

INDIGNANT American merchants who are forced against their wishes to close their stores on Sunday are continuing a long, drawn-out fight against what they consider to be unjust blue laws. These are Sunday closing laws that got their name from New England Puritans who vigorously enforced such laws in colonial times and who adopted the color blue. Supporting the laws with a determination equal to that of these merchants are other merchants who customarily close their stores on Sunday, and also some religious groups.

The religious supporters of blue laws contend that Sunday is the sabbath and should not be violated by business being conducted on that day. The law in the State of New Jersey states that "no worldly employment or business except works of necessity and charity" shall be performed "on the Christian Sabbath." In one New Jersey community a zealous group of Methodist laymen started a campaign against food stores that were open on Sundays. They claimed that this "is a matter of concern to all Christians in the area." In other areas Roman Catholics vigorously support blue laws. For many religious people blue laws appear to be justified, as they appear to enforce the observance of Sunday as a sabbath, but it is on this very point that religious differences contribute to contentions.

Merchants who observe Saturday rather than Sunday as their religious sabbath firmly believe that blue laws are violating the separation of church and state that is lawfully required in America. They believe that they are being put at an economic disadvantage because they must close their stores on Saturday, their own sabbath, and also on Sunday because of blue laws. In their viewpoint the laws are discriminatory by favoring the religions that observe Sunday as a sabbath. On this point, Justice Potter Stewart of the U.S. Supreme Court stated in a dissenting opinion on blue laws:

"Pennsylvania has passed a law which compels an Orthodox Jew to choose between his religious faith and his economic survival. That is a cruel choice. It is a choice which I think no State can constitutionally demand. For me this is not something that can be swept under the rug and forgotten in the interest of enforced Sunday togetherness. I think the impact of this law upon these appellants grossly violates their Constitutional right to the free exercise of their religion."

Early Beginning

Sunday closing laws had their beginning in the days of the Roman Emperor Constantine, who, A.D. 321, decreed that "all magistrates and people of the city, and all who work as artisans shall rest upon the venerable day of the sun." Being a worshiper of the sun, he wanted one day a week set aside in its honor and to carry its name. Regarding Sunday legislation, the book *Sunday Legislation,* by Abram

Lewis, states: "All Sunday legislation is the product of pagan Rome. The Saxon laws were the product of the Middle-Age legislation of the Holy Roman Empire. The English laws are an expansion of the Saxon, and the American are a transcript of the English."

As far as God's written Word is concerned, Sunday was never declared by him as a sabbath. The sabbath he required the Israelites to observe was the day of the week that is equivalent to our Saturday. The Scriptures contain no command for Christians to observe any day as a sabbath.—Col. 2:16, 17.

Up to the time of the Revolution, the American colonies were under the Sunday law enacted by the English king Charles II. That law stated: "For the better observation and keeping holy the Lord's day, commonly called Sunday: be it enacted by the king's most excellent majesty . . . that all and every person and persons whatsoever shall upon every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman or other person whatsoever, shall do or exercise any worldly labor or business or work of their ordinary callings upon the Lord's day; . . . and that no person or persons whatsoever shall publicly cry, show forth, or expose for sale any wares, merchandise, fruit, herbs, goods or chattels whatsoever, upon the Lord's day or any part thereof."

Among the Puritans of New England, it was unlawful to travel, loiter at the door of a meeting house, drink in an inn, stay at home instead of attending church or do any work on Sunday. The punishment was a fine or public whipping. The law of 1760 provided for twelve wardens to patrol the streets of each town to see that the people obeyed the Sunday laws. The Puritans failed to realize that religious devotion and respect for God cannot be forced on people by civil law. It must come voluntarily as a result of proper instruction.

Reason for Blue Laws Today

Enforcing Sunday as a religious sabbath is not the principal reason for blue laws today, despite the fact that this is the impression that some of the public get. The primary reason seems to be commercial. In some communities these laws have existed for a very long time, but for many years they were not enforced. Now that a growing number of discount stores are making their appearance in suburban areas, many retail merchants are pressing city authorities to enforce the blue laws because they are worried about this commercial competition.

In St. Louis the Missouri blue law was flouted for years, but when discount stores made their appearance there things changed. Regarding this the New York *Times* of December 25, 1961, reported: "The recent appearance of several discount houses in this area is a factor in a current test of the law. As more and more of the new stores did business on Sunday opponents of Sunday employment began to press the police to make arrests."

Competition among merchants is usually so fierce that Sunday selling by big stores gives them an advantage over competitors. On the other hand, merchants who recognize Saturday as a sabbath and close their stores then feel at an economic disadvantage when they must also close on Sunday.

When upholding the validity of blue laws in a 1961 decision, the U.S. Supreme Court took the position that they no longer enforce rest on Sunday for religious reasons and, therefore, do not violate the Constitu-

tion. In the majority opinion, Chief Justice Warren stated:

"There is no dispute that the original laws which dealt with Sunday labor were motivated by religious forces. But what we must decide is whether present Sunday legislation, having undergone extensive changes from the earliest forms, still retains its religious character. . . . In light of the evolution of our Sunday Closing Laws through the centuries, and of their more or less recent emphasis upon secular considerations, it is not difficult to discern that as presently written and administered, most of them, at least, are of a secular rather than of a religious character, and that presently they bear no relationship to establishment of religion as those words are used in the Constitution of the United States. . . . We do not hold that Sunday legislation may not be a violation of the 'Establishment' Clause if it can be demonstrated that its purpose—evidenced either on the face of the legislation, in conjunction with its legislative history, or in its operative effect—is to use the State's coercive power to aid religion."

The decision by the U.S. Supreme Court did not bring an end to court battles over Sunday closing laws or silence the contention they cause. Angry merchants who feel that the laws are discriminatory, confusing, unjust and economically damaging to them continue their legal battles against them.

Confusion

The Missouri Supreme Court upheld the blue law of that state, but the State Supreme Court of Kansas declared a Kansas blue law, that was originally copied from the Missouri law, unconstitutional. This difference of legal opinion has created confusion in Kansas City, which lies astride the Kansas-Missouri border. In the Missouri part of the city the law is considered valid, but in the Kansas portion it is labeled invalid. The Kansas court ruled that the statute is "so vague that men of common intelligence must guess at its meaning." This was one year after the U.S. Supreme Court had upheld the validity of blue laws.

What blue laws permit to be sold on Sunday or forbid causes a certain amount of confusion and contributes to the contention they create. Usually they specify that sales may be made for mercy, charity or necessity, but what can come in this category is rather vague. On this point a Philadelphia judge remarked about a Pennsylvania blue law:

"This law forbids a clerk to sell . . . a Dylan Thomas recording, but does not prohibit the same clerk from selling me a book containing exactly the same poems from the next counter. Side by side in Bargain City and many other stores are tricycles, which cannot be sold to me for my two-year-old granddaughter because they are toys, and adult bicycles which I can buy for myself or for my daughter just out of her teens. A clerk may sell me seat covers for my automobile, but he cannot sell me slip covers for my sofa. If I have forgotten to shop for a birthday present for my wife during the week, the same store may sell me on Sunday without violating this law a camera, ice skates or a dozen roses, but not a watch or a suitcase or a tie pin for myself."

In the State of Virginia the blue law there forbids the sale of dry goods, food that requires further preparation, cameras, clocks, household goods and jewelry, but permits the sale of such things as motor fuel, newspapers, magazines, sports and recreational equipment at the places where they are used, and also allows the operation of amusement facilities. One

critical comment in a court argument in Virginia pointed out that the law discriminated against "even the pig . . . because hams can be sold and other parts of the pig may not be sold." In some states stores in resort and beach areas are permitted to operate on Sunday but not stores outside those areas.

Arguments Against the Laws

When the city council of Minneapolis presented a blue law to the mayor for his approval, he vetoed it and gave the following reasons why he did: "Many sincere and devout citizens strongly support this ordinance because they believe that it will have the effect of enhancing Sunday as a day of rest and worship. It is extremely important that everyone understand that this ordinance will not accomplish that purpose and the public should not be misled on this point." He pointed out that the law does not prohibit a person's working on Sunday but rather the selling of certain items of merchandise. He also said: "The ordinance is aimed primarily, if not exclusively, at protecting certain businesses in their competitive position with respect to what are described as discount houses, some of which have been operating—almost entirely within suburban communities—during certain hours on Sunday. . . . The ordinance has the effect of restricting the freedom of our citizens and of protecting one group of merchants from actual or threatened competition. This is its real purpose, and it is, therefore, not consistent with the idea of a free economy and a free society."

A similar line of argument was presented by John C. Webb, a member of the Virginia House of Delegates: "Each individual must be free to reach his own decision, to make his own judgment as to what is right and proper, and if need be, to make his own mistake. Sunday rest should definitely not be forced by law. Most Sunday laws do not ensure a day of rest anyway; they only require that certain items not be sold on Sunday."

Without a doubt, people are entitled to a day off once a week from their secular work, but the enactment of blue laws that restrict the selling of certain types of merchandise misses that objective. A state has a right to declare that its citizens should have one day a week off and can ensure it by limiting the number of hours a man or woman can work in a week. But when its law appears to enforce the observance of a religious sabbath or puts some of its citizens at an economic disadvantage because of their religion, the wisdom of the law is questionable. Justice William O. Douglas of the U.S. Supreme Court argued: "The question is not whether Sunday can by force of custom and habit be retained as a day of rest. The question is whether a State can impose criminal sanctions on those who, unlike the Christian majority that makes up our society, worship on a different day or do not share the religious scruples of the majority."

When blue laws interfere with religious freedom and are misapplied to Sunday missionary work being done by an unpopular religious minority, which has happened, they cannot be regarded as just and good. If their purpose is to force all people to observe Sunday as a sabbath, they are religiously oppressive and violate the wise principle of separating church and state. In view of the contention still being raised by these laws two years after having been upheld by the Supreme Court, it would seem that there is a need to review the wisdom of them. As conditions change, it becomes increasingly difficult to fit these old, religiously inspired laws into a modern freedom-loving society.

SPOTLIGHT on BRITISH GUIANA

By "Awake!" correspondent in British Guiana

"STRIKE!"—a welcome word to the fisherman making a big catch, or to the miner discovering a rich vein of gold! But what a weighty word to the poor workingman who faces perhaps a long period of no work, no pay!

"Strike!" was heard distinctly by thousands of workers at the Parade Ground, Georgetown, on the night of April 18. And on the next day the first of twenty-five unions affiliated with the Trade Union Council (TUC) walked off their jobs, beginning the longest *"general"* strike in history.

A labor relations bill was in process of becoming law. The TUC was protesting that this bill must be withdrawn or be amended considerably or free trade unions could not survive here. The Government denied this, charging that the strike was politically inspired and aimed at the overthrow of the present regime. They pointed to the fact that civil servants, for the most part, had struck. (Civil servants belong to the CSA, one of the unions under TUC.) "The strike is industrial," argued the TUC.

"We are going to have a week of Sundays," labor leaders announced. Suddenly there were no city buses, no trains or ferry service, no mails, no airplanes, no ships. Municipal markets closed; so did the mines, the bauxite mills, the sugar estates and most of the schools. Many large stores shut their front doors and did a backdoor business at times. A skeleton staff stayed on at the electricity plant and the waterworks. There was to be no picketing, no demonstrations; unionists were determined that this strike would not end like the other one did in a "Black Friday."

Flashbacks

Our minds flashed back to February 16, 1962, climax of a week-long strike against the new budget. There were mass meetings and gigantic demonstrations; then violence erupted on Friday—battles with police, overturning of cars, setting of fires, wholesale looting—and when that tragic day was over: 6 dead, over 100 injured, and an estimated $20,000,000 loss to Georgetown's business section! All returned to work the next week with some budget concessions, but not a total victory, many believed.

So this time, union leaders predicted, it would be different, ending in a quiet victory. Downtown Georgetown took on a ghost-town appearance, with few shoppers out, practically no cars, and most of the stores barricaded with heavy wire mesh or galvanized sheets since the rioting of April 5 this year.

We thought back on that miniature "Black Friday" in early April. Mobs were looting again, drawing limited police tear gas and fire, causing one death and forty persons injured, and a "mere $100,000" damage. Since that riotous night policemen armed with rifles were seen patrolling in pairs and shopkeepers were taking extra precautions. Even private homes had a boarded-up look.

It became a common sight to view strikers lining up for relief (some provided by unions outside B. G.) at their union halls, little children in lines at schools for a free daily meal provided by the church groups (also with outside help), and others queuing up for flour, salt and kerosene, even in torrential rains.

State of Emergency

"Emergency!" screamed the headlines of May 9. The premier, Dr. Cheddi Jagan, had, the night before, declared that British Guiana was again in a state of emergency. (The previous one had ended in August, 1962.) In came the "competent authority," with power to requisition any property for government use and to ration essential supplies. The black market flourished too.

On May 15, in the strike's fourth week, when Astronaut Gordon Cooper's thirteenth orbit took him over B. G., the big Demerara ferry resumed operation, with a crew of nonstrikers. This move brought a novel retaliation: the squatters. Taking a page from the late Mahatma Gandhi's book, a large group of strikers purchased return tickets and then sat down on all the available deck space so no other passengers could board the boat! Some tear gas eventually dislodged them.

But "squatting" was here to stay for a while. The very next week saw increased efforts to squat in doorways of stores that remained open, in offices, courtyards and in front of nonstrikers' homes. Another fearsome spectacle occurred: Hundreds of youths, some pedaling fast on bicycles and others running alongside, went from store to store and to schools, pursued by truckloads of armed policemen, threatening, "Close down, or else we'll burn you!" Needless to say, many obliged, promptly.

Hooliganism and Bombings

Ten days later violence struck at, of all places, the funeral of the Minister of Home Affairs. When stones were hurled and many fights broke out, people scurried to safety, and the service was stopped before the priest could even administer "last rites"! This hooliganism was denounced by the TUC as no part of its passive resistance campaign, and the three political parties also condemned it, stating that hooligans were taking advantage of the situation for their own criminal ends. The Government's follow-up was to have Greater Georgetown "proclaimed," so that "no more than five persons can assemble without the permission of the commissioner of police."

In spite of the proclamation and the state of emergency, hundreds stormed the public buildings on June 12, in the eighth week of the strike, and had a big sit-down on the grounds, in offices, and elsewhere. This resulted in riot squads arriving, more tear gas, some shooting from the premier's car as it drove through the crowds, and several injuries and arrests. Then barbed wire went up all around those buildings, adding to the city's wartime appearance. Having had tear gas grenades tossed back at them, the police came up with the idea of spraying "squatters" with dye water, but their foes countered with an umbrella-and-raincoat defense.

Ever present during the long strike period was the human element. One little girl, with her mother in the ranks of the squatters, went up to a policeman whom

she recognized—ready to don his gas mask —and said, "Daddy, you're not going to do that to us, are you?" It was laughable to see big businessmen and lawyers, accustomed to car transportation, now puffing along on cycles and having many a near-collision. Then there was the song "Solidarity Forever" (to the tune of the U.S. "Battle Hymn of the Republic") sung daily by unionists. Even small children learned it and neighborhood groups could be seen imitating the strikers, to their parents' amusement.

Tuesday, June 18, saw another exciting event: the proroguing of the Legislature. This was done by the Government ostensibly to sidestep a "No Confidence" motion due to be tabled the next day. The Government had lost four voting members who had been suspended by the Speaker late in May for their refusal to apologize for disrespect to the Chair. Now without their slim majority, they could have been defeated and thus forced to resign. The proroguing of the House avoided this move by the Opposition. At any rate, all unfinished business would lapse, and so the Labor Relations Bill would be dead for the time. Three days later the Bill was given a 'public burial' as women by the hundreds performed an actual wreath-laying ceremony in the cemetery!

After some June bombings—by dynamite or homemade bombs—of a mosque, a school, some government offices and homes, a columnist appealed: "STOP DYNAMITING THE CITY . . . Our once peaceful Georgetown is now a place of turmoil and uncertainty. In the daytime, instead of the accustomed murmur of traffic and the faintly pleasant smell of exhaust gases, there is the ominous rumble of police trucks and the biting tang of tear-smoke. In the night, when only the sound of barking dogs used to mar the silence, we are now awakened by booming bomb-blasts . . . the situation is getting worse instead of better." How true these words proved to be!

Final Fateful Week

The close of the tenth week of the strike was marked by a savage beating of three policemen and then the killing of a 15-year-old boy on a country road. Now the racial factor had come into the picture more definitely. The two prominent races —East Indians (most of them supporting the PPP-elected government) and the Africans (most of them in the PNC party and favoring the TUC)—fought a miniature civil war for about three weeks. Headlines became more grim: "More Racial Fighting on East Coast." "Soldiers Hunt Bombs . . . Plaza (Cinema) Dynamited . . . Another Day of Clashes: 60 Hurt, 20 Held." (July 3 *Graphic*) "In This Hour Of Tragedy The Streets Of British Guiana Are Stained With Blood. 3 Dead, Nearly 200 Injured . . . Over Past 48 Hours." In all there were ten fatalities in ten days, plus countless injured, a number of homes razed and many shops looted.

Meanwhile, during the critical eleventh week, a British TUC official was here to serve as mediator. Amid weekend violence, he brought together the premier and the TUC president for an event that made Sunday's headlines: *"IT'S ALL OVER. After 79 Days of Blood and Tears, Agreement Has Been Reached to End the Strike."* So Monday, July 8, began the back-to-work trek. Strikers claimed a victory because there could be no new labor legislation without the Government's consulting the TUC, and other points were won also. The hard-pressed government was still in power. The strike had not broken its back, but it still relied on the emergency controls up to the time of this being

written. Violence continued for about two more weeks.

Aftermath

The strike had proved costly for B. G. Besides the strikers' losing eleven weeks' pay, businesses of all sizes suffered and the Government had lost millions in revenue. An estimated ninety million dollars had been lost all the way around. Besides the bleak financial picture, many were the other losses. What about the breakdown of law and order? What about the task of training children who had witnessed days of fighting, looting and other crimes? What about the damage to race relations? The top man in London's Colonial office paid a five-day visit to this strike-torn, strife-torn land to see for himself. Here is what he saw:

"From one end of the country to the other the people are gripped with fear . . . The Africans fear the Indians, and the Indians fear the Africans. They live in constant fear of assault, murder and arson; and this has gone to the point where even neighbors of long standing . . . no longer trust each other. In addition to the immediate fear of violence, each race has a deep-rooted fear of the prospect of living under a government controlled by the other after independence."

'So, where do we go from here?' Guianese ponder. 'Will racial tensions, fired by political and ideological differences, die down? Will we live together,' they ask, 'or die together?' Mr. Sandys suggested that the PPP party in power form a coalition government with the PNC (larger of the two opposition parties), but early talks on this plan broke down. At most, coalition is only temporary. Some want partition—a zone for Indians, one for Africans, and a free zone in between. Others call for UN control 'until conditions become normal.' Another group favors having Britain suspend the Constitution as in 1953. But this would burden the English taxpayer and return B. G. to colonial status, delaying independence. Well, what about new elections? If these are held, would it be by a first-past-the-post system, as the PPP wants, or by proportional representation, as the PNC and UF want?

Mr. Sandys stated that if the two major parties failed to come up with a satisfactory solution by October, then his government would impose a solution. He remarked that when many persons talked to him during his post-strike visit, 'there were many complaints, but no real remedies offered.'

But there is a lasting remedy for British Guiana's difficulties and for the rest of mankind. It is found in a Book that many Guianese cherish—the Holy Bible—and in a prayer that many Guianese have used for years—the "Lord's prayer," in which petition is made for God's kingdom to come. (Matt. 6:9, 10) Under that glorious government there will be no more strikes or political and racial strife, for Jehovah's Son, Christ Jesus, is the Prince of Peace, and of his government and peace there will be no end.—Isa. 9:6, 7.

Disappearing Animals

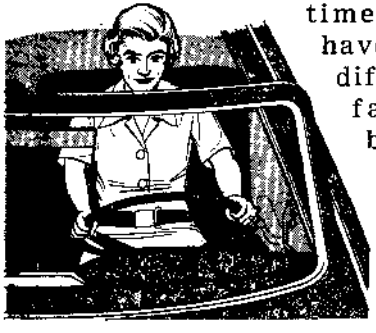
◆ "Man has been either directly or indirectly responsible for the disappearance, or near disappearance, of more than 450 species of animals. Without man's intervention there would have been few, if any, extinctions of birds or mammals within the past 2,000 years."—*Scientific American*, February, 1963.

SEAT BELTS SAVE LIVES

THINK of it! Throughout the world over 100,000 persons a year are killed in traffic accidents! That is a death on the highways almost every five minutes! In the United States alone 40,900 lives were snuffed out last year, and the bodies of 1,500,000 others were smashed, crushed or ripped to varying degrees.

But in case you are among the many who feel that it could never happen to you, it would be well to consider the sobering statistic cited by U.S. Surgeon General Luther Terry. "If you drive a car," he said, "the chances are seven out of ten that you will have a traffic accident in the next five years."

Since the chances are in favor of your being involved in an automobile accident in the next few years, would it not be wise to give consideration to a device that could make the difference between life and death, between serious injury and minor bruises? Time after time seat belts have made that difference. In fact, a combined study by the National Safety Council, the United States Public Health Service and the American Medical Association revealed that seat belts are "the most effective single item of protection equipment available to reduce the toll of traffic injuries and deaths."



Research Results

This same conclusion has been reached by many research programs. One such exhaustive study that considered millions of traffic accidents was made by a group of Cornell University scientists in New York. Accidents as similar as possible were compared in which passengers in one group wore safety belts but those in the other did not. The findings revealed that people with seat belts are 35 to 60 percent safer than are people without seat belts. The Cornell scientists estimated that, if seat belts were widely used by the motoring public, 5,000 lives could be saved in the United States each year. The director of the program, John O. Moore, concluded: "The safety belt is the single most important item to be had to save lives."

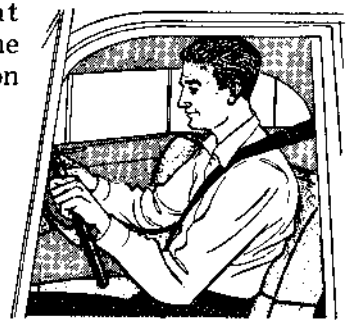
Another study was made by the California Highway Patrol. In this survey 699 accidents involving drivers who were wearing seat belts were compared with similar crashes involving unbelted drivers. It was concluded that seat belts prevented injury in 42 percent of the accidents, reduced the severity of injuries in 16 per-

cent and prevented death in almost 5 percent.

The U.S. National Safety Council made a similar study of the 442 traffic deaths on the holiday weekend of July 4, 1960. It was found that not one of the victims wore a seat belt, but a detailed investigation of each accident indicated that about half of these persons would have survived if they had worn them. In another study, Dr. Alfred L. Moseley of Harvard Medical School found that seven out of ten fatal accidents he had carefully analyzed might not have been fatal if seat belts had been worn.

What Is Being Done

Recently there has been response to the evidence that seat belts can be lifesaving. The program of public education began in Europe earlier than in the United States, and, as a result, car owners there have taken the lead in installing them. Although they are not required by law, many Europeans will request that their new cars be equipped with seat belts in preference to having a radio or some other accessory. In Sweden the majority of the cars on the road now have them, and in England and Germany they are becoming very popular.



In the United States, where the public has been slower to accept them, legislative action has been taken and much more is pending. It is now required in some states that all new automobiles be made with anchorages, which make it much easier to install the belts. Earlier this year Studebaker began to make seat belts standard equipment in all new cars, and every other car company now offers them as optional equipment.

Several states have passed laws to make seat belts mandatory. Wisconsin took the lead, requiring the installation of seat belts in all new cars beginning with the 1962 models. The governor said: "I am proud to have signed the bill into law. It can save many hundreds of lives in the coming years and prevent thousands of serious injuries." Virginia, Mississippi, Rhode Island and New York all followed with legislation requiring their beginning with either the 1963, 1964 or 1965 cars. Most, if not all states, now have similar legislation pending.

As the U.S. motoring public becomes educated concerning seat belts, more are having them installed. Last summer safety experts figured that only about 3,300,000 of the nation's cars were fitted with belts, but this spring some 8,000,000 of the 65,000,000 on the road were said to have them. With the increased demand, the number of beltmakers has swelled from only eight seven years ago to some eighty-four earlier this year.

Lifesaving Despite Objections

Some readers may still be skeptical of seat belts. They may reason that they do not need them since they seldom use their car except around town, where they rarely exceed forty miles an hour. Ah! but, according to statistics, those are exactly the circumstances that are particularly dangerous. It was found that 47 percent of all fatalities in 1958 occurred at travel speeds below forty miles an hour, and 66 percent took place within twenty-five miles of the driver's home.

The famous baseball catcher Roy Campanella was involved in such an accident. He was driving at only thirty miles an hour one winter evening in 1958 when his car skidded into a utility pole. Although

the car was just slightly damaged, he broke his neck and was paralyzed from the chest down.

Campanella learned the value of safety belts, as do most people that are involved in accidents. So just one year later he was wearing one when he was driven into another collision. This time he was unhurt, even though the car was traveling at a greater speed. However, the driver and two other passengers, who were not wearing seat belts, ended up in the hospital.

Contrary to what some people may believe, studies have shown that the chances of being killed are five times greater if one is thrown from the vehicle. Thus seat belts save lives because they keep occupants inside the car and in their seats. It is true that the lap seat belt, which is the type used in the United States, will not necessarily prevent injury if one swings forward and hits objects in front of him. "But," as John P. Stapp, chief of the Air Force Aerospace Medical Division, explained, "this is infinitely better than being pitched through the windshield and run over by his own vehicle."

According to Stapp: "The [lap] seat belt alone is a compromise and at this time represents the minimum that can be done to prevent injury and save lives in an automobile accident." In European countries the chest belt, which travels diagonally across the wearer's chest, is also used extensively because it keeps the upper part of the body from pitching forward. However, if one does not have a lap belt in addition, in an accident there is a possibility of being twisted out of a chest belt and out the door. The makers of the popular Swedish car, the Volvo, have met this possibility by installing both belts as standard equipment in all new automobiles.

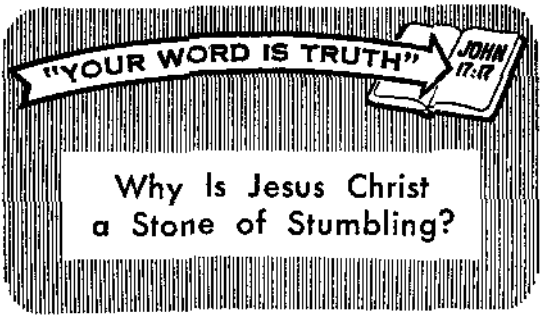
But someone may object that with a seat belt one might be trapped in a burning or submerged car. It will ease your mind to learn that investigations have found that less than one percent of all injury-producing accidents involve fire or submersion. But even if you were in such an accident you would be safer with a seat belt. Why? Because the seat belt would keep you in place, and thus there would be less likelihood of being struck unconscious. After the accident, in less than a second, you could release the belt and walk or swim away, which you could not do if you were unconscious.

Buckle Down and Live

It is, of course, important to recognize that seat belts cannot prevent accidents, nor can one be sure that they will prevent injury or death in the event of an accident. But the evidence is conclusive that the chances of coming out of a crash uninjured and alive are much greater if one is buckled down by a seat belt. And even though you may feel that you are a safe driver, it is good to keep in mind the frightening statistic: *Seventy percent of U.S. drivers will be involved in a traffic accident within the next five years.*

It is wise to take precautions. That is why plane travelers fasten their safety belts when landing, even though planes have fewer accidents than automobiles. And that is why you carry a spare tire in your car. Since the likelihood of a traffic accident perhaps rivals that of a flat tire, why not also wear a seat belt? It could mean the difference between life and death.

In conclusion it should be mentioned that care should be exercised in selecting belts for your car. Since some shoddy operators sell belts of inadequate strength, it would be well to check with some consumer organization to be assured you are obtaining a quality belt.



UNLIKE the inanimate cornerstone of Herod's temple in Jerusalem, Jesus Christ is a living cornerstone of a spiritual temple that cannot be destroyed as Herod's temple was. The laying of this living, foundation cornerstone was promised by Jehovah God long before Jesus appeared on earth. "Here I am laying as a foundation in Zion a stone, a tried stone, the precious corner of a sure foundation." (Isa. 28:16) As a cornerstone in Jehovah's spiritual temple, Jesus Christ could bring many blessings to the Jewish people, but instead of being a stone of blessing he became a stone of stumbling to them.

The Jews of the first century were well aware of the Scriptural prophecies about the Messiah. They knew that God had promised to send a leader like Moses, but they looked for him to come as a conqueror to liberate them from the Roman yoke. They were expecting in the first century what the prophecies foretold to come at the second presence of the Promised One. Jesus Christ did not come in the way they had anticipated. Instead of coming with great glory accompanied by holy angels to destroy the oppressors of Jehovah's people, he came in a humble manner, riding on an ass.

The prophet Isaiah foretold that the Messiah would not have a stately form so as to impress people. "No stately form does he have, nor any splendor; and when we shall see him, there is not the appearance so that we should desire him." (Isa. 53:2) Because they looked for the wrong thing, the Jewish nation failed to receive him as Jehovah's Anointed One. They were disappointed in him when he talked of submissiveness to Caesar by rendering to Caesar what belonged to Caesar instead of liberating them from Caesar's yoke. His humbleness and meekness were a cause of stumbling for them.

The religious leaders were offended by his truthfulness and frankness about them. He publicly exposed their hypocrisy. On one occasion he told them: "You hypocrites, Isaiah aptly prophesied about you, when he said, 'This people honors me with their lips, yet their heart is far removed from me.' " After he finished speaking, his disciples came to him and said: "Do you know that the Pharisees stumbled at hearing what you said?" (Matt. 15:7, 8, 12) Those religious leaders were unwilling to receive correction; so Christ became a stone of stumbling to them. They proved it by seeking a way to have him murdered.

Even some of those who were Jesus' disciples stumbled over him, because they took offense at a truth he spoke. When he spoke of himself as the bread that came down from heaven that brings everlasting life to all who eat it, some of his followers were shocked. "Owing to this many of his disciples went off to the things behind and would no longer walk with him." (John 6:66) He became a stone of stumbling to these persons even as he had become such to persons who never had become his followers.

To those who did not stumble over Jesus Christ, the apostle Peter wrote: "It is to you, therefore, that he is precious, because you are believers; but to those not believing, 'the identical stone that the builders rejected has become the head of the corner,' and 'a stone of stumbling and a rock-mass of offense.' These are stum-

bling because they are disobedient to the word." (1 Pet. 2:7, 8) Because he sought to please his heavenly Father rather than the people, the truths he spoke made him a "rock-mass of offense" to the Jewish nation.

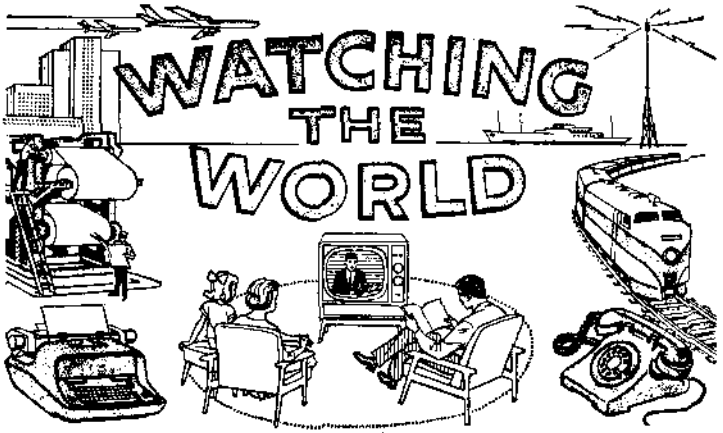
The Jewish people were the builders of the literal temple of God in Jerusalem. They took great pride in it and had deep religious feelings regarding it. So some were offended when Jesus said: "Break down this temple, and in three days I will raise it up." (John 2:19, 20) They took his remark to mean their temple of stone that had taken forty-six years to build, but he actually meant the temple of his body. His statement was twisted by false witnesses and used against him at his hearing before the Jewish Sanhedrin. So the builders of the literal temple, the Jewish people as represented by their leaders, rejected Jesus Christ, the One whom Jehovah had chosen to be the living cornerstone of his spiritual temple.—Mark 14:58.

Speaking to the Jewish people shortly after Pentecost, Peter said: "This is 'the stone that was treated by you builders as of no account that has become the head of the corner.' " (Acts 4:11) Through lack of faith the people who had the privilege of building Jehovah's literal temple rejected the foundation cornerstone of a much grander temple. To their way of thinking, Christ and his followers, especially after Pentecost, were heretics. They stumbled over the resurrection of Jesus Christ and over the fact that his death was a ransom sacrifice for believing mankind. They refused to believe that it could remove sin, notwithstanding the fact that Isaiah foretold it, when he said: "He was being pierced for our transgression; he was being crushed for our errors. The chastisement meant for our peace was upon him, and because of his wounds there has been a healing for us."—Isa. 53:5.

In the first century only a comparatively small number of Jews acknowledged Jesus Christ as Jehovah's Anointed One and exercised faith in him. The same is true in this twentieth century. The Jewish people as a whole still stumble over him, refusing to believe that he is Jehovah's promised Messiah, and that his death was a sin-atoning sacrifice. Also to unbelieving non-Jews his ransom sacrifice sounds like foolishness. The apostle Paul spoke about this when he said: "We preach Christ impaled, to the Jews a cause for stumbling but to the nations foolishness."—1 Cor. 1:23.

As some of Christ's disciples stumbled over him, so there are professed Christians today who find him to be a stone of stumbling. Some cannot believe that he died as a ransom sacrifice, others stumble over his testimony about being the Son of God and insist that he is Almighty God, while still others stumble over his high moral standards or over his kingdom as being mankind's only hope for a peaceful and secure world. Even his command to declare the good news of the Kingdom stumbles persons who refuse to humble themselves to follow his example of preaching. In many ways Jesus Christ is a stone of stumbling for people in this twentieth century, as he was for people in the first century.

Unlike the inanimate cornerstone of Herod's temple, Jesus Christ is a living cornerstone that upholds what is right in God's eyes and condemns what is bad. For this reason he is offensive to many people in this world. In due time those who stumble over him will be crushed by him when he executes God's righteous judgments upon all that is unrighteous.—Matt. 21:44.



With the Around-the-World Assembly

◈ From Munich and Milan the Around-the-World Assembly of Jehovah's Witnesses was scheduled to move to Athens, Greece, at the end of July. A permit for holding the assembly had been given to the Witnesses by the Athens police, but shortly before the assembly the Greek authorities canceled the permit. The Greek Orthodox clergy had applied pressure on the political authorities, demanding that the assembly not be held. Church officials threatened the government with street demonstrations if it did not yield. Finally the Greek government capitulated to the clergy demands and, setting aside the guarantees of the Greek Constitution, revoked the assembly permit, despite the fact that more than 1,400 convention delegates were on their way to Athens.

Leaving Athens, after visiting some sites of interest to Bible students, the delegates visited Jordan, to take a tour of many of the places mentioned in the Bible, such as Jerusalem, Bethlehem, Jericho, the Jordan River, the Dead Sea and other places in the Holy Land.

From Jerusalem more than a thousand assembly delegates flew to Beirut, Lebanon. Although the assembly could not be held in one place in Beirut, the main talks were given in three local Kingdom Halls by the Society's officials, N. H. Knorr, F. W. Franz and Grant Suiter. Talks were arranged to have three going at the same time, and waiting cars quickly transported the speakers from one hall to another. Another group of Witnesses in the town of Tripoli heard the same talks in two of their halls, using the same method of rotating speakers. A total of 636 persons in Lebanon heard the talk "When God Is King over All the Earth."

While in Lebanon the assembly delegates also had the opportunity to tour the rock ruins of Baalbek, the ancient center of Baal worship, and to visit the cedars of Lebanon, located within view of Mt. Hermon. From Lebanon the conventioners went to Delhi, India, where 1,296 enjoyed an assembly together and 44 were immersed. Then on they traveled to Rangoon, Burma. In Rangoon it was a thrill to see sixteen people symbolize their dedication by water immersion. A total of 603 persons attended the public lecture —this despite a driving rain that fell an hour earlier.

The assembly then made its way to Bangkok, Thailand. Here the talks were delivered in both English and Thai. Twenty-six nations were represented. Nine persons were baptized and 941 attended the public discourse. There were still several more stopovers before the world assembly was to come to its conclusion at the Rose Bowl in Pasadena, California, September 1-8.

Earthquake Hits Yugoslavia

◈ At dawn on July 26 a severe earthquake devastated the city of Skoplje, Yugoslavia, leaving 80 percent of it in ruins. More than half its population of 170,000 were made homeless. Six days later officials reported that 831 bodies had been found and they estimated another 700 were still buried. More than 2,000 persons had been treated for injuries. The intensity of the quake was nine on the ten-point international scale. Entombed survivors were being pulled out of ruined buildings four days after the earthquake. Several countries rushed medical teams to the shattered city, with thirty countries in all sending contributions and supplies.

Train Robbery

◈ On August 8 a gang of masked bandits stopped the Glasgow-to-London mail train before dawn on the outskirts of London. It was halted by two faked signals. At a bridge they removed 120 registered mailbags into a waiting truck and drove off. The bags contained untraceable banknotes from just about all the big banks in London. The loss was put at approximately $7 million.

Test-Ban Treaty

◈ On July 25, 1963, the United States, Great Britain and the Soviet Union initialed a treaty that prohibits nuclear testing in the atmosphere, in space and under water. This was regarded as an important step toward reducing international tension. The formal signing of the treaty by the foreign ministers of these countries was done at a ceremony in Moscow

on August 5. According to the New York *Times* of August 6, "one diplomat called it a 'unique day' in East-West relations. 'Peace—it's wonderful,' said another." The signing of the 1,500-word treaty was observed by approximately seventy dignitaries of the three countries. Other governments quickly expressed a desire to sign the treaty.

Crime Syndicate Exposed

◈ A member of the crime organization that has been called the Mafia has revealed its secrets to the American FBI. He began revealing the workings of the organization and the feuds among its members after he had reasons to believe that it had marked him for execution. While serving a prison sentence of fifteen years he killed a fellow prisoner whom he thought the organization had selected as his executioner. For the murder he was given a sentence of life imprisonment. According to his testimony, the crime syndicate is highly organized and is known among its members as "Cosa Nostra" or "Our Thing." United States Attorney General Robert F. Kennedy stated: "The Valachi case represents the biggest intelligence breakthrough yet in combating organized crime and racketeering in the United States."

Gigantic Bombs

◈ Not satisfied with the fantastic power of hydrogen bombs that can blow up whole cities, scientists are now talking about gigantic bombs that are ten times more powerful than Russia's 100-megaton bomb. These would have the explosive power of 1,000,000,000 tons of TNT. Regarding such weapons, Nobel Prize winner Dr. Albert Szent-Gyorgyi wrote: "The 1,000-megaton bomb is clearly in sight, capable of wiping out six of our states in one bang or destroying the whole East Coast with one tidal wave." After reporting this, *Science Digest* of August, 1963, concludes: "Despite the awesome power of one nation to overkill another with weapons currently in the various arsenals, the outlook of what may come—and come quickly—indicates that the limits of nuclear terror have not been reached yet."

State-Church Problems

◈ The English clergyman Peter Thompson is reported by the *Daily Express* of July 5, 1963, as pleading for the end of State interference in the appointing of bishops in the Church of England. He said the church attracted bishops who were not guardians of truth, as they are supposed to be. "Half the bishops," he said, "are quite useless and would not be there if the clergy had their way. They get there by pulling strings. In this way the dead hand of the State is forever over our heads."

Too Many Blood Transfusions

◈ An American pathologist, Dr. Arthur F. Schiff, warned, as reported by the Washington *Daily News* of July 27, 1963, that "the physician cannot think of transfusion as a minor procedure he can order on the run." After mentioning that in the United States a pint of blood is transfused every seven and one-half seconds, he said: "With that kind of traffic many errors in typing, many diseases, many mistakes in judgment are bound to creep into the operation." He pointed out that during 1962 about 3,000 patients in American hospitals died while blood was being transfused.

Discolored Taj Mahal

◈ The excretions from the millions of mosquitoes that light on India's famous Taj Mahal are giving the white marble a dingy green tint. Two days after the Archaeological Department had the entire building scrubbed, the green tint was back.

Snakebite Victims

◈ Every year throughout the world approximately 40,000 persons are killed by snakebite, according to an estimate by the United Nations' World Health Organization. It observed that possibly 70 percent of the deaths occur in Asia.

Assembly of Lutherans

◈ On July 30 representatives of nearly 52 million Lutherans gathered in Helsinki, Finland, for the fourth assembly of The Lutheran World Federation. The 280 delegates represented sixty-three member churches of the federation. Their principal objective at the assembly was to discuss the relevance of Lutheran doctrine in the Atomic Age. According to the New York *Times*, a representative of the federation said "there would be attempts during the discussions here to restate Lutheran tenets in modern terms and a re-evaluation of the Lutheran decision to forsake Catholicism." The federation's commission on theology told the assembly that Lutherans can no longer "take it for granted that the reformers were right and their opponents totally wrong. We cannot today casually dismiss the theological teaching of the Roman Church as patently false, unbiblical and unevangelical."

Untrustworthy Lie Detectors

◈ There are reasons why a person should question the ability of a lie-detector examination to vindicate him of a false accusation. Regarding such examinations and the machines used in them the magazine *Science Digest* of August, 1963, stated: "The least muscular tension is enough to raise blood pressure and give a false reaction. . . . There are a whole list of blunders an examiner can commit: bullying; arguing with or irritating the subject; asking about sex life, which is almost guaranteed to get a response from anyone; testing in distracting

surroundings; having other people around. . . . Analyzing the traces is a hard job for the best examiners. Ideally, correct interpretation calls for a full picture of the subject's background. . . . In real life, an examiner doesn't have such guidance, and may himself know nothing about the persons he tests. . . . Many people find it hard to find fault with the lie detector because it's as easy as a ouija board and much more impressive. By using it they tend to persuade themselves it isn't necessary to search for real evidence. But once people realize that neither the machine nor the so-called expert examiners are infallible, they will lose their awe of the lie detector."

Syncom II

◈ A new type of satellite was put into orbit on July 26. It was put into an orbit 22,548 miles above the earth. When scientists finally have its position adjusted to their satisfaction by means of jets of nitrogen gas, it is said that it will appear to stand still over the northern part of Brazil. At the altitude where the satellite has been situated, it will be within radio communication range of more than one-third of the earth's surface.

Misuse of Drugs

◈ According to the *Journal of the American Medical Association*, doctors often are not well acquainted with the drugs they prescribe. To become acquainted with the more than 4,000 new medical products that have come out in the past ten years is, of course, a very difficult task. Dr. Harry F. Dowling stated that a survey revealed that some doctors rely on biased information. Twenty percent of those questioned prescribed a drug for the first time upon the basis of information received from direct mail advertising, and 48 percent prescribed it upon the basis of what they learned from drug company representatives. Dr. Dowling considered the receipt of a sample, a look at an advertisement or a remark by another physician as "unsound reasons for prescribing a drug."

Speed Record

◈ Exceeding the record of 394.196 miles per hour set by John Cobb in 1947, on August 5 twenty-six-year-old Craig Breedlove set a new world land speed record of 407.45 miles an hour on the Bonneville Salt Flats in the American state of Utah. His fastest run was 428.37 m.p.h., but the final speed is the average of two runs in opposite directions. His three-wheeled, thirty-five-foot vehicle was powered by a J-47 jet engine. Breedlove said he used only 82 percent of the vehicle's power.

You never lose

Yes, you need to grow in knowledge, but, "with all that you acquire, acquire understanding." (Prov. 4:7) To do that you must go to the highest authority, God's Word, the Bible. Scriptures are assembled on seventy themes and 287 subjects in the convenient handbook **"Make Sure of All Things."** Your copy is available for only 5/6 (for Australia, 6/-; for South Africa, 55c). Send now.

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the convenient handbook of Bible quotations on vital subjects *"Make Sure of All Things."* I am enclosing 5/6 (for Australia, 6/-; for South Africa, 55c).

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

To survive the winter, sleeping is the answer for Mr. Woodchuck and Mr. Squirrel. But to survive the wintertime of trouble foretold to come upon this generation, we must stay awake! Yes, our survival depends upon our being awake to the vital issues confronting mankind.

For forty-four years the *Awake!* magazine has been faithfully devoted to righteous principles, to exposing hidden foes and subtle dangers, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous new world. Circulation of *Awake!* is still expanding by leaps and bounds, for it provides to those who wish to be awakened the service of being alerted to the seriousness of our times. Are you one of such? Then *Awake!* will be pleased to serve you regularly, twice each month.

One Year, 7/-
(for Australia,
8/-; for South
Africa, 70c)

AWAKE!

Send Now!

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me *Awake!* for one year. I am enclosing 7/- (for Australia, 8/-; for South Africa, 70c). For mailing the coupon I am to receive free the three booklets *God's Kingdom Rules—Is the World's End Near?*, *"This Good News of the Kingdom"* and *"Look! I Am Making All Things New."*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

SPECIAL ISSUE

Awake!

Learning from the MARVELS OF CREATION

(pages 3-23)

ALSO IN THIS ISSUE

Greek Government Bows to the Church, Suppresses Freedom

(pages 24-29)

OCTOBER 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street, Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway, London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages: Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Office	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used is "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

CONTENTS

From Stars to Atoms 3
Earth Designed for Human Habitation 6
Exploring the Wonders of the Sea 10
Those Amazing Animal Engineers 13
Plants Are No Accident 16
Identifying the One Who Made It All 19
What God Requires of You 21
Greek Government Bows to the Church, Suppresses Freedom 24
Watching the World 29

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, October 8, 1963 | Number 19

from STARS to ATOMS

A STUDY of the material universe inspires awe for its Creator in the minds of honest men. When one appreciates its staggering size and complexity, its order and unity, he realizes his own smallness and the unspeakable greatness of the One who created it all. His image of himself shrinks to insignificance as he contemplates the depths of space and realizes that the earth he stands on is less than a mere grain of sand by comparison.

Learning from the Marvels of Creation
—This is the fascinating theme developed in the articles on pages 3 to 23 of this special issue of "Awake!"

From the very largest heavenly bodies to the very smallest atomic particles, we are confronted with an order and design so marvelous that many who study it express themselves as one Harvard geology professor, who said: "We live in a universe not of chance or caprice, but of Law and Order. Its administration is completely rational and worthy of the utmost respect. Consider the marvelous mathematical scheme of nature that permits us to give consecutive atomic numbers to every element."

The Universe

When astronomers began mapping the heavens centuries ago they never dreamed of its size and complexity. What at first appeared through their telescopes to be distant stars were later found to be entire "island universes" of stars, called galaxies, where billions of stars were collected together in orderly systems.

More advanced telescopes revealed thousands, millions, yes, billions of these galaxies. So colossal has the size of our universe proved to be and so vast the distances within it that the most advanced scientific methods have only scratched the surface in understanding it.

The billions of galaxies, each containing innumerable stars, planets and other bodies, were also found to be in orderly ar-

rangement. For example, our galaxy, called the Milky Way, containing about 100,000,000,000 stars, is associated with at least seventeen other galaxies in what might be called a galactic group. Other galactic groups contain hundreds, or even thousands, of galaxies.

King David of ancient Israel, with far less knowledge of the heavens than we now have, was compelled to exclaim: "When I see your heavens, the works of your fingers, the moon and the stars that you have prepared, what is mortal man that you keep him in mind?"—Ps. 8:3, 4.

Distance

Despite the existence of so many heavenly bodies, there is little danger of collision, for the spaces in between them are immense.

Our closest neighbor, the moon, is over 238,000 miles away. But since there are about 100,000,000,000 stars in our own galaxy, the Milky Way, are not some of them close enough to endanger earth? No, because the nearest star is the sun, and it is 93,000,000 miles away. The next closest star is about 270,000 times as far away from us as the sun is!

So vast are distances in the universe that they are measured in "light years," the distance light travels in one year at its speed of over 186,000 miles per second. This amounts to about six trillion (6,000,000,000,000) miles a year! That closest star other than the sun, one of the Alpha Centauri group, is over four light years away, or about twenty-five trillion (25,000,000,000,000) miles distant!

Our Milky Way galaxy measures about 100,000 light years in diameter, which helps explain why its myriads of stars are in little danger of colliding. Beyond that, the distance from our Milky Way galaxy to the next closest galaxy like it, called Andromeda, is about 1,400,000 light years. That means that if you traveled at the rate of 186,000 miles each second, it would take you almost 1,400,000 years to reach this neighbor galaxy!

Stars

The stars that make up the bulk of these galaxies are self-illuminating bodies like our sun. Each is a huge sphere of intensely glowing gas. Some are so dense that one cubic inch of their material weighs several million pounds. The density of the star most familiar to us, the sun, is only about one and a half times that of liquid water.

While the size of our sun is impressive, it is only average as stars go. Its diameter of 864,000 miles seems very large compared to earth's diameter of about 8,000 miles, but one star in our Milky Way, Antares, has a diameter of about 350,000,000 miles, 400 times that of our sun. If one edge of Antares were placed at our earth, it would reach to the sun and nearly three times beyond it.

Making the entire arrangement even more awesome to our finite minds is the fact that no end to these stars and star systems can be detected. Each time more powerful instruments peer into the universe, it is seen to stretch beyond that new limit of vision.

The entire gigantic mass is precisely arranged and accurate in its movements. Day after day, year after year, century after century, the stars and planets follow their paths through the skies in such orderly fashion, and are so regular in their orbits, that eclipses may be predicted centuries in advance. Even our finest timepieces can be set by their movements. So orderly are they that men stake their lives on the laws that govern their regularity when they use them as navigational aids to cross dark oceans by air and sea. The book *The World We Live In* states: "For all its complexity, the solar system also

reveals an order and harmony that has ever impressed scientists contemplating the laws that govern the motions of the skies."

This magnificent expanse shouts out the glory and power of its Creator, of whom Isaiah said: "Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing." —Isa. 40:26.

The Smallest

About a century ago English physicist John Dalton's experiments showed that the various elements behaved as if they were composed of tiny units. He called these units atoms, and thought they were indivisible, solid particles.

Through the century that followed, further experiments disclosed that the atom was not the smallest unit. Step by step three basic building blocks were discovered inside the atom: protons, neutrons and electrons. These three particles were found to have the same orderliness as the rest of the universe. Like a miniature solar system, electrons were discovered to be speeding around a nucleus of protons and neutrons in a law-abiding system.

How big is an atom? Only a few billionths of an inch in diameter! Most of its mass is concentrated in the nucleus of protons and neutrons. The size of this nucleus, however, is 100,000 times smaller than the entire diameter of the atom with its orbiting electrons. Incredibly, as in the arrangement of stars and galaxies, the atom consists mostly of space between the nucleus and its orbiting electrons. Even with 6,000,000,000,000,000,000,000 (six sextillion) atoms in one drop of water, there is far more space than matter!

Yet, this is not all. Until recent years it was thought that the protons, neutrons and electrons were the tiniest building blocks of creation. However, modern research has brought to light many other small particles inside the atom. Scientists number them at more than thirty. Some are thought to relate to that mysterious force holding the nucleus of the atom together, which, when split, produces the fantastic quantities of energy seen in atomic explosions. There is also some evidence now that even the protons and neutrons themselves may be minute systems, with a central core or nucleus surrounded by clouds of smaller particles.

Declare the Glory of God

So whether we examine the universe or the atom we observe amazing power, order, unity and complexity far beyond our ability fully to comprehend. What we can comprehend is that the same order and harmony in both testify to their having the same Creator.

As a professor of biology stated: "From the drop of water seen through the microscope to the distant star observed through the telescope I marvel at the exact orderliness that I observe—so exact that laws have been formulated to express its consistency. . . . Somewhere back of all this order must be a Supreme Being, for there can be no order and no laws without a Supreme Mind." Einstein said he had "a deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe."

From the large to the small, from star to atom, our universe strikingly demonstrates the power and harmony of God's work and underscores the expression of the psalmist who wrote: "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling."—Ps. 19:1.

EARTH

Designed for Human Habitation

EARTH is man's home, his only home. Try as he will, he cannot stay away from it in space for any length of time. His life depends upon it. His need for it stimulates his hunger for knowledge about it. What he has learned reveals that life on the earth is no accident, but that earth was specifically designed for human habitation. There are ever so many of its characteristics that, as far as is known, are peculiar to it and that are imperative to the life of man and beast.

First of all, there is earth's temperature. This depends primarily upon its distance from the sun, some 93 million miles, with a variation of three million miles in the course of a year. Were the earth as far removed from the sun as are the planets Neptune and Pluto, no life of the type found on earth would be possible. The temperature would be far too cold. On the other hand, if the earth were much closer to the sun, life likewise would be impossible because of the extreme heat. The Mariner II space vehicle, shot into space within the past year, revealed that the surface of Venus, a planet that is one-third closer to the sun than is the earth, has a surface temperature of 800° F., a temperature that is far above the melting point of lead. Clearly, the earth's distance from the sun is evidence of design.

And so is the very speed of the earth as it rotates on its axis. Were the earth to rotate on its axis only once a year, as is the case with its sister planet Mercury, one half of the earth would be a frozen sub-zero waste and the other half a burning furnace.

Concerning the importance of temperature to the maintenance of life upon the earth, A. R. Wallace once well said:

"The essential features of the structure of organized beings are, continuous growth and repair of tissues, nutrition by the absorption of dead or living matter from without, and its transformation into the various unstable compounds of which their bodies are built up. For these purposes a double system of circulation, gaseous and liquid, has to be continuously in operation, and this is carried on by means of minute tubular or cellular vessels which permeate every part of the body. These wonderfully complex and exquisitely adjusted circulating systems are entirely dependent on the continuous maintenance of a very narrow range of temperature somewhere between the extremes of the boiling and the freezing points of water."[1]

The Atmosphere

Only slightly less important than the right temperature of the earth is its atmosphere, which gives no less striking evidence for earth's being designed for human habitation. Thus concerning the nature of earth's atmosphere one authority states:

"The signal fact is that the rare gases are present here in only small amounts, much smaller than those known elsewhere in the universe. At the same time, oxygen, nitrogen . . . and water vapor are present in much greater abundance than elsewhere. The relative distribution of the elements in the universe

has been determined by spectroscopic analysis of meteorites. These show that the rare gases are present here only in a few millionths to a billionth of their cosmic abundance. Now, since the solar system and probably the known universe are generally assumed to have been formed simultaneously, the Earth should have contained a reasonably proportionate share of the various elements."[2]

But such is not the case. Why? And what is the origin of atmospheric oxygen, which is found in such abundance in earth's atmosphere (21 percent) and which is so indispensable to life? Scientists cannot answer. They offer various hypotheses, but there are objections to all of them.

Yes, no other known planet has an atmosphere capable of sustaining human life. Was this a mere accident, something that happened by chance, a product of random?

Nor is that all. The atmosphere not only makes human life possible on the earth but it is a most vital factor in preserving it. According to the *Larousse Encyclopedia of the Earth,* the atmosphere does this by acting, first of all, "as an insulating blanket, keeping temperatures in middle and high altitudes from dropping to extremes during night and winter." Secondly, according to this same authority, "the atmosphere serves to protect us from those of the Sun's rays which are harmful. The ultraviolet end of the spectrum in particular, while important and necessary for life, is nevertheless fatal below certain wavelengths."[3]

What protects the earth from these rays is a thin layer of ozone some 100,000 miles above the surface of the earth. Who but the Designer of the earth and Creator of man could have foreseen the vital need for such a shield? Nor are the sun's harmful rays the only ones against which the earth's atmosphere furnishes protection. When the earth passed through the tail of Halley's comet in 1910, it was feared that harm would come to the human race because that tail contained cyanogen, a deadly gas. But even as the atmosphere protects man from the sun's harmful rays so it prevented this gas from reaching the surface of the earth.

Acting like a protective canopy, the atmosphere further protects man from the multitudes of meteors that fall upon the earth. At times thousands fall in one night. They could cause great harm and damage to the earth and its inhabitants if they were not burned up by friction due to the earth's atmosphere. The condition on the moon highlights this fact. Thus we are told:

"The utter contrast between the surfaces of the Moon and the Earth, whose environments in space are so similar, is particularly striking. The Moon's surface is dry and without air. On it are no continents, no long ranges of mountains, and no active volcanoes, but instead a multitude of meteorite craters of all sizes, which are almost lacking on the earth."[4]

Not to be overlooked is the role that the atmosphere plays in the earth's water cycle. The waters drawn from the ocean by the rays of the sun form clouds that float or are driven by winds in the atmosphere over the land areas, where they fall as rain. Without such rainfall, man could not live. Surely these varying and vital roles that the atmosphere plays in making human life possible upon the surface of the earth could not be the result of blind chance but, rather, argue eloquently in favor of the earth's being designed for human habitation by a great Designer.

Other Vital Cycles

In addition to the water cycle there are also the phosphorus, nitrogen and oxygen cycles, all indispensable to the life of man and beast and giving further eloquent testimony that the earth was indeed designed for human habitation. For example, if there is any truly mineral element more important to life than any other it is phos-

phorus. It is comparatively rare and transient, being easily lost by being combined with other elements. Man and beast get it especially by eating grains, which take it from the soil. It is returned to the soil by manure and decaying bodies. Because of man's carelessness much precious phosphorus is washed into the sea, impoverishing the land.

However, this phosphorus is not lost entirely, for the sea has its own phosphorus cycle. Plankton absorbs phosphorus, zooplankton eats the plankton, small fish eat the zooplankton, and large fish the small fish. When sea plants and animals die they sink to the bottom of the ocean to build up reserves of phosphorus, to which is added that which comes into the sea by soil erosion and sewage. In temperate climates cold weather causes an inversion of the upper and lower layers of water, thus bringing the phosphorus up so that it can be eaten by the plankton. This starts the cycle all over again. Large numbers of the human race depend upon fish for protein, and the abundance of fish in the ocean largely depends upon this inversion of the upper and lower layers of water, this phosphorus cycle of the sea. Likewise indispensable to human life is the oxygen cycle.

There is no question about oxygen being vital to man's habitation of the earth. It is kept in equilibrium by the oxygen cycle. Plants maintain this cycle by taking carbon dioxide out of the air and releasing oxygen. Man and beast, in turn, take in the oxygen and release carbon dioxide.

Still another cycle indispensable to man's earthly existence is that of nitrogen, a gas that comprises 78 percent of the earth's atmosphere. Nitrogen is a comparatively inert gas that man does not utilize. It is fortunate for man that nitrogen is so inert, that it does not readily mix with other elements. If it did, the oceans would all be a weak solution of nitric acid, making life on earth impossible. In the nitrogen cycle the thunderstorms as well as bacteria found on the roots of such plants as peas, beans and clover, introduce nitrogen into the soil in the form of nitrates that can be absorbed by plants. As plants and animal matter decay they release nitrogen to the atmosphere, thereby completing the cycle. Another valuable purpose served by nitrogen is that of a dilutent of the air's oxygen so that there is just the right amount of free oxygen to support life and for the burning of combustible materials. Surely all these cycles, so vital to life on earth, could not possibly be the product of blind chance but forcefully argue that the earth was indeed designed for human habitation.

Other Factors

Among other factors that argue in behalf of the earth's being designed for human habitation are the size and location of the moon. Were the moon twice its present size, it would cause such tides and bulgings in the earth's crust that man and beast could not exist upon the earth, that is, upon the land. The same is true if the moon were half the distance from the earth that it presently is.

The lowly, humble dust particle furnishes still another proof of design. Dust enters the earth's atmosphere by means of meteors, volcanoes and desert winds. Without dust, life would not be possible upon earth. Says *The Encyclopedia Americana:*

"No condensation of moisture, as in rain, mist, fog, could occur without nuclei such as dust particles. If the atmosphere were not impregnated with dust there would be no cloud effects, no radiant sunsets, no soft afterglow; the sun would go down instantly, the harmonious colorings, which lend a halo to the quiet evening would never have been."[5]

Intelligent design is also evident in the tilt of earth's axis at an angle of 23 de-

grees. Consider what a past president of the New York Academy of Sciences and a life member of the Royal Institution of Great Britain had to say about this:

"The earth is tilted at an angle of twenty-three degrees. This gives us our seasons. If it had not been tilted, the poles would be in eternal twilight. The water vapor from the ocean would move north and south, piling up continents of ice and leaving possibly a desert between the equator and the ice. Glacial rivers would erode and roar through canyons into the salt-covered bed of the ocean to form temporary pools of brine. The weight of the unbelievably vast mass of ice would depress the poles, causing our equator to bulge or erupt or at least show the need of a new waistline belt. The lowering of the ocean would expose vast new land areas and diminish the rainfall in all parts of the world, with fearful results."[6]

Much more evidence could be adduced, would space permit, but the foregoing should suffice to prove that the earth was designed for human habitation. Such an amazing number of conditions and balances could not by any means have come about by chance. Only because of design are men of science able to say regarding it:

"Man's home—the surface of the Earth—is a small and temperate shelter set in a vast and alien universe . . . Well may mankind glory in its fertile plains, its snow-capped pinnacles, its mighty oceans, for they are rare examples of moderation in a universe where extremes of heat and cold prevail . . . On earth the greatest miracle is life, but the combination of circumstances which have made life possible is hardly less remarkable."[4]

Man Designed for the Earth

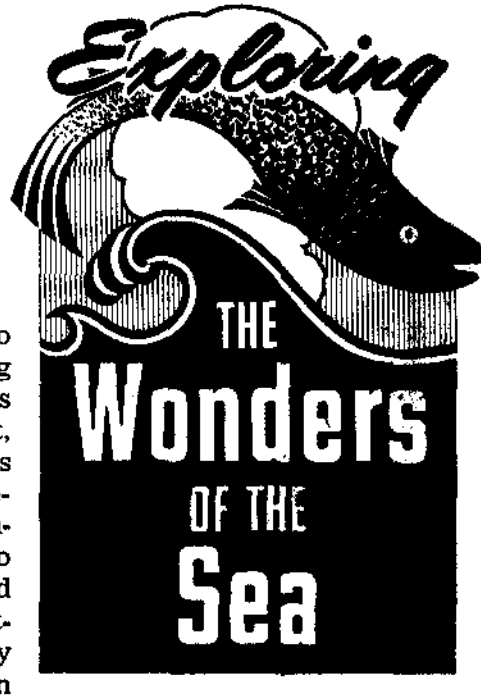
Yes, it is no less true that man was designed for earthly habitation. As the Bible makes clear, "To Jehovah the heavens belong, but the earth he has given to the sons of men." (Ps. 115:16) Man's arms, legs and hands are ideally suited for him to move about on this earth, to provide for himself food, clothing and shelter. The earth abounds with sounds; man's ear is constructed so as to pick up the greatest possible number of sounds useful and enjoyable to him. The earth also abounds in colors, and man has color vision. More than all this, man has an intellect, a brain, making possible his appreciating of beauty, so that all this beauty is not wasted on him.

Man has been given a set of teeth, and the earth abounds with all manner of fruits, vegetables, cereals, on which to use his teeth, as well as such sweets as maple syrup and honey to delight his sense of taste. Water is indispensable to man's existence, and what an abundance of it there is upon earth! There was a time when "scientists" blithely speculated that someday man would content himself with a few concentrated pellets. But now he knows better, for both taste and bulk are essential for proper digestion and elimination, and the food's being pleasing to the eye also aids in digestion.

Earth designed for human habitation and man designed for earthly habitation—by whom? By the Creator, Jehovah God, even as we read in his Word, the Bible, at Isaiah 45:18: "This is what Jehovah has said, the Creator of the heavens, He the true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited: 'I am Jehovah, and there is no one else.'" And as we note *how* He made all things we are compelled to exclaim, in the words of the psalmist: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 104:24.

REFERENCES

1 *Fortnightly Review*, March 1, 1903, pp. 406ff.
2 *Scientific American*, August 1953, pp. 83-86.
3 Page 16.
4 "The Crust"—J. Tuzo Wilson, in *The Earth and Its Atmosphere*, edited by D. R. Bates.
5 Vol. 9, p. 429.
6 *Man Does Not Stand Alone*—Morrison, p. 17.



ALTHOUGH this planet is called earth, 71 percent of its surface is covered by the seas. The volume of water that they contain is so great that, if the earth were bulldozed smooth, seawater would inundate it to a depth of over two miles. But far from being a vast wasteland, the seas swarm with life. In fact, the first living creatures on this planet were designed so as to live comfortably in the seas. To this end "God blessed them, saying: 'Be fruitful and become many and fill the waters in the sea basins.' "—Gen. 1:9, 20-23.

Those that have explored the ocean depths are amazed at the beauty of design and the mobility of these countless sea creatures. There seems to be no end to their variety, and each one is equipped so as to live in its particular habitat; whether that be at the seashore, in warm surface waters, or in the near-freezing depths of undersea valleys beneath more than six miles of water.

Exploring Seashore Life

Although one may be inspired by the majestic waves pounding a rocky shore, a careful examination of the many living creatures that make their home along the shore can be equally rewarding. Many of the animals have remarkable behavior cycles that are repeated with the ebb and flow of the tides. The regular changing of color of the common fiddler crab is a good example. The *Scientific American* of April 1954 reported the following interesting results of some experiments conducted on these creatures:

"Sometimes the crab is darkest in the morning, sometimes at noon and occasionally both early in the morning and early in the evening. The time of greatest darkening tends to occur about 50 minutes later each successive day. Now it is common knowledge that high and low tides in any given locality also occur about 50 minutes later each day. We found that the maximum darkening of the crabs in our laboratory came at about the time of day when the tide was low in the place where they had been collected. In other words, at the very same time that crabs on the beach were taking on their darkest hue as protection from the sunlight and predators, their captured relatives in the laboratory, who had been kept in a darkroom for as long as a month, also were becoming their darkest."

How marvelously these creatures are designed for their protection! To emphasize how remarkably precise is the mechanism that triggers this change of color, "fiddler crabs from Woods Hole were kept in the darkroom side by side with crabs from Martha's Vineyard, where low tide comes four hours later in the day. The Vineyard crabs turned their darkest just four hours later than the Woods Hole crabs!" Where do sea creatures get the wonderful timing mechanism that is triggered by the ebb and flow of the tides? Evading the answer that God is responsible, scientists say "that such biological clocks are inherited."

Another wonderful creature that is found attached to rocks or in tide pools along the shore is the sea anemone. How beautifully colored they are! Some are olive green, others are flesh-colored or orange, while still others are pink or crimson. Slender undulating tentacles arranged around a central disc give them the appearance of lovely flowers. But let tiny shrimps or minnows in the vicinity beware! Those colorful tentacles possess minute "lasso threads" that dart out and paralyze unsuspecting victims with poison. The petallike tentacles then reach out and pull the stunned prey into its center, where it vanishes into the mouth of the anemone.

Thus the beautiful, helpless-looking anemone is wonderfully designed for survival. But perhaps even more marvelous is the way that it contributes to the support and well-being of the daddy-longlegs of the shore creatures, known as the sea spider. After the anemone has finished dining, this eight-legged, spiderlike creature emerges from some secret lair among the weeds and pebbles and confidently crawls over the anemone's colorful tentacles. Surprisingly, no poisonous threads dart out to strike him. Instead, the sea spider proceeds unmolested to the center of the anemone, where it inserts its long snout into the anemone's mouth, and calmly sucks up the contents of the latter's stomach!

Why does the sea anemone allow this robbery? That is no more puzzling than why certain fish and shrimp make their home in the anemone's stomach and are never digested, while similar little creatures are consumed. In tropical waters sea anemones grow to huge sizes, having tentacles two feet in length. Amazingly, they allow brightly colored coral fish to dart in and out of their stomachs, even though their everyday food consists of similar fish.

Hospitals and Beauty Parlors

An article in *Scientific American* of August 1961 suggests that the sea anemone may, in some way, benefit from the probing into its entrails by other sea creatures. The magazine explained that studies have revealed that a large number of marine organisms either live by cleaning other fish or benefit from being cleaned by them. Cleaner fish, which are now known to include twenty-six species, are specially equipped for their work with pointed snouts and tweezerlike teeth. Since other fish do not molest them, they are generally brightly colored and stand out in their environment. Host fish of many kinds travel long distances in order to receive treatment at these hospitals and beauty parlors of the underworld.

"Even a small cleaning station," this scientific journal reported, "may process a large number of fish in the course of a day. I saw up to 300 fish cleaned at one station in the Bahamas during one six-hour daylight period. Some of the fishes pass from station to station and return many times during the day; those that could be identified by visible marks, such as infection spots, returned day after day at regular time intervals." This amazing behavior called "cleaning symbiosis" is recognized as an important activity that occurs throughout the marine world.

But scientists wonder "what mechanism prevents ordinarily voracious fishes from devouring the little cleaners." Clearly, it is all part of God's marvelous design, which design becomes so evident when one explores "his wonderful works in the depths." —Ps. 107:24.

Designed for Their Habitat

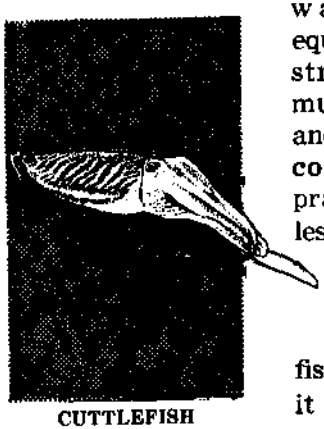
Consider, for instance, fishes that inhabit cold northern waters. Recently scientists took some of them from the Hebron Fiord in Labrador, where both the water

and the fish were a few degrees below freezing. The fish, however, were protected by a built-in supply of antifreeze.

Then there are sea birds and turtles that are able to drink salty seawater, which would dehydrate and sicken their land-dwelling cousins. How is this possible? Recent studies reported in the January 1959 *Scientific American* show that, in addition to their kidneys, sea birds have "a special gland in the head which disposes of salt more rapidly than any kidney does." Similar experiments with sea turtles revealed that their tears come from a large gland behind their eyeball, which produces a liquid about the same as that of the salt gland secretions of the sea bird.

The more man learns about the creatures of the sea, the more he is impressed with the wonderful way they are made to live in their environment. Fish gills, for instance, are so marvelously designed for extracting oxygen from the water and throwing off carbon dioxide, that scientists are studying the possibility of constructing an artificial gill like the fish's. Swim bladders and other devices that allow sea creatures to float and adjust to various ocean depths are equally amazing.

True, not all fish have swim bladders, but those that do not are the bottom-dwelling variety, or they are in some way specially equipped, as are the streamlined, well-muscled mackerel and tuna, who find constant motion practically effortless. Most other fish possess swim bladders that expand as the fish ascends, helping it to rise, and compress when the fish descends, allowing it to sink. The fish can then adjust the volume of gas in the bladder so as to bring itself into equilibrium with the depth it desires.



CUTTLEFISH

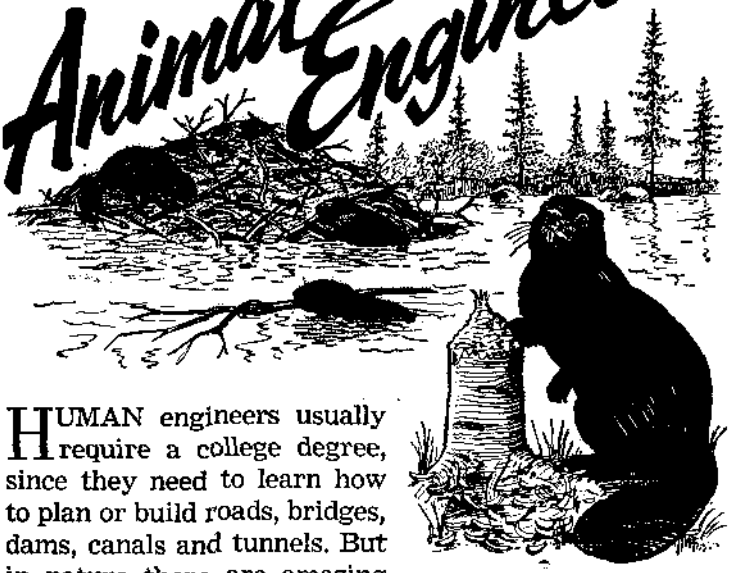
Some sea creatures, however, have special floating devices. *Scientific American* of July 1960 described how the cuttlefish "uses its cuttlebone [a large absorbent bone along its back] as a submarine commander uses the buoyancy tanks of his craft. When the submarine is to submerge, its buoyancy tanks are filled with water; when it is to surface, compressed air blows the water out of the tanks. . . . In its cuttlebone the cuttlefish thus possesses a buoyancy-regulating device of a most ingenious kind."

The squid, on the other hand, possesses a large cavity that is filled with just the right amount of fluid of the proper density to give it buoyancy. Interestingly, the deep-diving bathyscaphe bears a resemblance to the squid, and for that reason cranchid squid are sometimes called "bathyscaphoid squid." "Though the etymology of the term is dubious," the above-quoted science magazine observed, "it may serve to remind us of an important lesson: Our pride in man's latest discoveries must be tempered by the knowledge that other animals may have been using them from time immemorial."

Thus the exploration of the sea is not only fascinating, but it also teaches man that the Master Designer of the marvelous wonders found there should be looked to for guidance and wisdom.

SQUID

THOSE AMAZING Animal Engineers



HUMAN engineers usually require a college degree, since they need to learn how to plan or build roads, bridges, dams, canals and tunnels. But in nature there are amazing engineers that do not have to go to a school for engineers to learn how to build dams, canals or tunnels; they just *know* how.

An expert in tunnel construction is a kind of ground squirrel of western North America called the prairie dog. This underground engineer excavates an almost straight vertical shaft eight to sixteen feet deep. The tunnel's entrance is given special attention. It is situated in the middle of a kind of small volcano of earth. This elevation serves as a barrier against floods, preventing heavy rains from inundating the tunnel. What if the rain is so heavy that even the elevated entrance is temporarily submerged? Nature's flood-control engineers make arrangements for such an emergency.

Besides the regular tunnels, the prairie dogs construct, not far from the surface, lateral tunnels off the vertical main passageway. As the floodwater pours into the burrow, the prairie dogs hurry into the ends of the emergency tunnels. Water rushing into the burrow forces air up into the emergency tunnels, forming air pockets. These prevent water from advancing farther into the tunnel, thus providing these underground engineers with a place of safety.

For amazing speed in tunnel construction few of nature's underground engineers exceed the moles and certain armadillos. One mole was observed to dig a tunnel five feet or more in twenty-six minutes, a rate of about twelve feet an hour. An armadillo has been observed to bury itself completely in two minutes—this in soil so hard that one needed a pickax to dig a hole. Not only can armadillos dig with prodigious speed, but the eleven-banded armadillo excavates tremendous warrens in the forest floor that go down as much as fifty feet, coming out at water level at the bottom of river cliffs.

Perhaps the strangest of nature's underground engineers is the duckbilled platypus. This egg-laying mammal constructs a burrow that penetrates the riverbank to a length of from five to upward of sixty feet. Several exits are usually built in. Mrs. Platypus also barricades her burrow with a series of loose earth stoppers at intervals along the main tunnel leading to the outside. All this ensures privacy for the platypusery, which the mother does not leave till the young have learned to suck from her fur milk that seeps through certain special pores in her skin.

Expert in Building Dams

Tunnel construction is just one of the many engineering works of the beavers. These bark-eating rodents, found chiefly in North America, weigh from thirty to fifty pounds and are noted for their construction of dams. These dams are not trivial affairs, as some people view them, but they construct what one naturalist calls "serious engineering feats on a very large scale."

Yes, some beaver-built dams are more than a thousand feet long, the height varying from two feet to as much as fifteen or even more. An amazingly skilled beaver colony once built a dam on the Jefferson River in Montana that spanned 2,140 feet! Beaver-engineered dams may be built straight, curved or even in an S-shape. Some contain thousands of tons of materials.

Much of the dam construction material is wood. For cutting down trees, beaver engineers are well equipped. They have a built-in ax: four yellow-orange, chisellike teeth. With these self-sharpening teeth, they can cut down a tree four inches in diameter in about fifteen minutes. Cutting trees down is not a rare occurrence. A study of beaver colonies in Michigan revealed that each beaver cut down an average of six trees every ten days! With their two nimble front paws, beavers manipulate the sticks, mud or other building material needed for a dam.

Nature's engineers usually begin a dam by cutting willow or other branches, carrying them to the bottom of the stream, fixing them in place with their butt ends upstream. They add mud, gravel and stones; then another layer of brush and saplings; then more mud and stones, and so on until the dam is as high as needed. The result is a strong watertight dam that will stand for many years. A spillway is also usually provided.

The pond is usually made in an area where food trees are plentiful, trees such as the poplar and aspen, since the bark of these trees is their favorite food; but they dine on most hardwood trees. The ponds made by the beaver dams may be only an acre or so in extent, or they may be several hundreds or even several thousands of acres.

Home and Canal Building

Why do beaver engineers work so diligently to build a complex dam? The purpose centers around the beaver's need to store up food for the winter and to build a suitable house or lodge. Though some beavers, especially those in Europe, live in burrows dug in the banks of streams, most beavers in North America have as their final aim a dam, pond and house.

Beavers build houses that vary from eight or ten feet to nearly forty feet in diameter. The lodge may have two levels or floors, the dining room being just a few inches above water level. The second level is floored with peeled sticks or shredded wood, especially cedar, since it is unlikely to harbor pesty insects. In the center of the roof of the house there is a ventilation shaft. Near the house itself beavers store up underwater supplies of food. Also underwater are the entrances to the beaver's house. The beaver needs a dam, then, so it can have a pond with a constant level of water to keep the underwater tunnel entrances to its house permanently concealed from unwelcome visitors, such as hungry foxes. Moreover, with a pond at a constant level, freezing weather never prevents these furry engineers from having free access to their sunken stores of wood and bark.

When it comes time to plaster their house, beavers continue to display skill. They do the plastering only after the first hard frost, the whole building except the

ventilation opening being coated with mud, which freezes hard and forms a solid protection against attacks by enemies. If the beavers plastered their house before the frost, they would risk the plaster's being washed away by rain; but the beaver engineers avoid that mistake.

Another display of beaver engineering wisdom lies in the fact that sometimes they build a smaller dam in addition to the main dam. They build it downstream in order to back up some water against the original dam and thus decrease the pressure of water on it from the other side.

Amazing engineers? So much so that they have repaired a dam that human engineers could not repair. "A few years ago," reports the New York *Times Magazine* of January 24, 1960, "an atomic energy storage dam on Canada's Chalk River developed a leak that engineers couldn't find. Stumped, they brought in a pair of beavers and loosed them on the dam. In less than a week the beavers had found the leak—and repaired it."

But building and repairing dams is just one of the many ways beavers display engineering skill. Some naturalists view their construction of canals as an even greater feat. Yes, it is true that beavers, usually in western North America, sometimes build canals on which to float their food supplies, sections of branches and tree trunks, to their pond. The canals may be from three to five feet in width, three feet deep and may be as long as 750 feet! Beaver-engineered canals may have two or even three water levels and little dams that serve as locks. Yes, not without reason *Hammond's Nature Atlas of America* calls the beaver "An Engineering Genius."

Thinking Done for Them

How do nature's engineers do it? How does the prairie dog build an underground home with several flood-control devices? How do beavers know the basic laws of hydraulic engineering? The answer is that nature's engineers have had their thinking done for them. They have built-in patterns of behavior, usually called instinct or instinctive wisdom. Animals can learn something from experience, of course, but such learning is extremely limited. True instincts, on the other hand, are neither taught nor transmitted by example from one generation to the next; they are part of the genetic code determining the species. "An animal is born," says the volume *The Animal Kingdom,* "with an inherited sense that it obeys without question. It comes into the world with the ability to act and protect itself according to its immediate needs—without instruction or learning gained from experience."

Just as the spider's ability to make an intricate web is inborn in the spider, so that baby spiders make small webs correct in almost every detail, so likewise is the beaver's ability to build a dam. This is shown by the fact that a beaver raised from infancy by the French naturalist Cuvier was able to perform its woodcutting, hauling and construction work as efficiently as members of its kind that grew up in the wild.

Since engineering wisdom is inborn in nature's engineers, how did they get it? How did the prairie dog become a flood-control engineer? How do nature's underground engineers dig with amazing rapidity complicated burrows? How did the beaver become "an engineering genius"? Was it "blind chance" or an unreasoning force? No, but those amazing animal engineers point to the Great Engineer and Architect of all things who imparted to the animal creation a marvelous variety of instinctive wisdom. Little wonder, with every new engineering concept developed by man it usually turns out that nature's engineers had it first!

Plants Are No Accident

BY WRAPPING the earth in a green, colorfully decorated mantle, plant life makes man's planetary home a delightful place in which to live. In fact, its presence spells the difference between the earth's being what it is and its being a barren, lifeless chunk of matter floating in space. Without it no life could exist on earth, because, either directly or indirectly, all living creatures are dependent upon plants for life. They alone are able to synthesize food from air, water and elements from the soil. The marvelous manner in which they do this is clearly no accident.

Every green plant is an astonishing factory that does what no human factory or scientific laboratory has been able to do. It extracts carbon from carbon dioxide gas in the atmosphere, hydrogen and oxygen from the water it draws from the soil, and then combines these elements into a great variety of complex products. The energy it needs for doing this it gets from sunlight.

Without university training in chemistry and, in fact, without the ability to think and reason, a plant combines carbon, hydrogen and oxygen atoms to make complicated foods such as starch, protein, oil, fat and sugar. Through small pores called stomata, a plant takes in air from the atmosphere. Out of the carbon dioxide in the air it extracts carbon. In fact, it is estimated that plants remove 100,000,000,000 tons of carbon from the atmosphere every year. But oxygen, needed by men and animals, is liberated from the leaves as a waste product resulting from their breaking down water into hydrogen and oxygen.

Not all the water taken up by a plant is used by it. A large amount is transpired or evaporated from its leaves. A sunflower, for example, might give off a quart of water in a single day. Necessarily, transpiration must be regulated so the plant will not lose water when it needs it. This is accomplished by an increase or a decrease in the swelling of the two crescent-shaped guard cells that surround the mouth of each pore. Thus wilting causes the pores to close, stopping the plant's loss of water. The guard cells of many plants open the pores or stomata when the air is moist but close them when the air is dry or when darkness stops photosynthesis.

Did the plants reason out for themselves that transpiration must be controlled and that it can be done by means of guard cells? Did they conceive the complex process of using sunlight, carbon dioxide and water to make sugar, starch, fats, proteins, and so forth? How did they come to master the complicated process of photosynthesis without intelligence when the greatest minds among men are unable to

duplicate the process, much less understand how it is carried on?

Pollination

The manner in which flowers are fertilized shows all the evidence of clear thinking and thorough understanding of natural laws. Their structure could not have been accidental. The male organs of a flower are its pollen-bearing stamens, and the female organs are the pollen-catching stigmas along with the ovules that produce seeds. When the stamen and the stigma are in the same blossom, the flower is usually designed in such a way that it is not self-pollinating but must be pollinated by another flower. Self-pollination is commonly prevented by a condition in which the stamens and pistil of a flower mature at different times. In the case of the fireweed, the style, which bears the stigma, is curved backward during the period that the stamens are producing pollen. After a while it straightens out and extends itself beyond the stamens so that it can receive pollen from another plant. Is this not obviously the product of intelligent designing?

Some plants are pollinated by insects, and their blooms show evidence of having been designed for that very purpose. Certain flowers attract bees, others moths, and still others butterflies, flies or beetles. There are types that specialize in birds as their pollinators.

Bee flowers are generally blue or yellow or some mixture of these colors. This is the part of the color spectrum to which a bee's vision is limited. In the case of many of the flowers that use moths as pollinators, they do not open until dusk or night, when the moths come out. Also, their color tends to run mainly in the white shades so they can be seen by the moths under the poor light conditions when the moths are flying about. How did they get this sense of timing and insight on color?

Flowers that use short-tongued flies as pollinators have odors that attract them. The large-blossomed Rafflesia of Malaysia gives off a smell like that of putrefying flesh, and the black arum has an odor like that of human dung. Since these flies live on such things, they are attracted to the flowers, and as they crawl over them, they pollinate them.

Some of the flowers that use bees as pollinators have a special lever or trigger device that brings the anther down so that it can dust pollen on the back of the bee when it enters the flower. At this time the female organ, the stigma, is not mature. It stays in the upper part of the flower, but later it will open and curve down so that it will rub a bee's back. In this way the flower picks up pollen from a bee or, with the anthers, gives it a load of pollen for another flower. Did the flower foresee the necessity of giving pollen for other flowers as well as receiving it for itself? Did it devise this means of using insects as pollinators?

In the case of the lady's slipper, the bloom forms a sac with the opposite sides curling upward and then inward where the sides meet at the top. The bumblebee that lands on the top of the blossom falls into the sac, where it feeds on the nectar of the flower. Nectar, incidentally, is produced by flowers for the specific purpose of attracting insects or birds. Flowers that are wind-pollinated produce neither nectar nor aroma. Once a bumblebee falls into the sac of a lady's slipper, the only way it can get out is to crawl out the opening at the end of the blossom near the stem. As it does so, it must first brush against the stigma, which takes pollen from its back, and then it brushes past the anthers, which give its back a new supply of pollen for the next flower. It is evident that the lady's slipper did not devise by itself this clever way of fertilizing its seeds and passing pollen on

to other blooms. In itself it was incapable of knowing the necessity of having the stigma placed ahead of the anthers so it would not be self-pollinated by the insect. But the arrangement is there.

Seed Distribution

As with plant pollination, so with the distribution of the mature seeds, thoughtful design is clearly evident. What else can explain why some plants produce seeds that have fluffy tufts attached to them so they can float in the air and be carried great distances by the wind? Others, like the ash and maple, have seeds with wings that allow the seeds to glide through the air. Still others have hooks or barbs that attach to the fur of animals or have explosive pods that shoot seeds away from the parent plant as they explode. How could nonthinking plants recognize the need for seed dispersal, much less devise these ways of accomplishing it?

Some seeds even have the ability to crawl after they drop to the ground. The seed of the cranesbill has a long tail or awn. In dry weather the awn curls up like a corkscrew, but in damp weather it uncurls. This movement with changing humidity causes the seed to move along the ground. When the seed reaches a suitable spot to plant itself, it drives itself into the ground, and protruding bristles hold it firmly in place. The same is true of the seeds from certain grasses. Did these plants reason out for themselves that changing humidity could cause a tail or awn of the right material to curl and uncurl and that this action would disperse their seeds as well as plant them in the ground?

Insect Eaters

Intelligent design is very evident in such plants as the pitcher plant, the bladderwort, Venus flytrap and the sundew. These plants are constructed in such a fashion that they can trap insects.

The pitcher plant has vase-shaped leaves that hold rainwater. The upper half of the pitcher has an inner surface that is smooth and slippery, and below this region there is a zone of stiff hairs that point downward. Insects venturing onto the slippery surface lose their foothold and fall into the pitcher and drown in the water at the bottom. The down-pointing hairs prevent them from getting out. As the insect decays and is acted upon by digestive enzymes secreted by the plant, the plant absorbs it.

The Venus flytrap has an entirely different system of catching insects. Attached to a flat leaf it has a two-lobed blade that is hinged down its middle. Along the outer edges of the lobes is a row of needlelike spines that interlock when the lobes are closed. Three short bristles on each half act as triggers. When an insect touches these sensitive bristles the two halves of the blade spring together like a steel trap. The imprisoned insect is then digested by fluids secreted by the plant. Such insect-eating plants usually grow in marshy areas where there is insufficient nitrogen in the soil, and the bodies of the captured insects supply the plant's nitrogen needs.

There seems to be no end of examples of intelligent design in plant life. Wherever a person may look he will find nonthinking plants doing things and making use of natural laws in ways that exceed the intellectual ability of average humans and, in some cases, even of the most skilled scientists. When the knowledge man has accumulated about plants is assembled, it makes an impressive array of evidence that argues that plants are no accident. They were created by God.

Identifying THE ONE WHO MADE IT ALL

HOW marvelous are the laws that govern the movements within the tiny atom, as well as the rotation of the stars and their planets! What wisdom is manifest in the creation of the animals, birds, plants, and the other countless wonders in the earth! How wonderfully the creatures of the sea are designed for their habitat! Is it not natural that a person should want to become acquainted with the One responsible for all these marvels of creation?

However, strange as it may seem, many persons do not believe that anyone is responsible. They believe that life sprang spontaneously from nothing and that it continues without any intelligent direction. But certainly science, which is "knowledge concerned with the physical world and its phenomena," does not indicate this conclusion. To the contrary, as Brigadier General David Sarnoff, chairman of the Board of the Radio Corporation of America, not long ago said:

"Science begets humility. Its every discovery reveals more clearly the Divine Design in nature, the remarkable harmony in all things, from the infinitesimal to the infinite, that surpasses mortal understanding. The physical processes and laws of the universe are logical, all-embracing and wholly dependable. They imply a Supreme Architect, and the beauty and symmetry of His handiwork inspire reverence."

The most noted names in science agree with this observation. Dr. Albert Einstein said that it was enough for him "to try humbly to comprehend even an infinitesimal part of the intelligence manifest in nature." The famous inventor Thomas Edison once said: "After years of watching the processes of nature, I cannot doubt the existence of a Supreme Intelligence. The existence of such a God can, to my mind, almost be proved from chemistry." And the famous British physicist Lord Kelvin concurred: "If you think strongly enough, you will be forced by science to believe in God."

There is plan, design and order everywhere one looks in the universe, and "it is incontrovertible that where there is a plan there is intelligence," observed Nobel Prize-winning physicist Arthur H. Compton. "An orderly, unfolding universe," he said, "testifies to the truth of the most majestic statement ever uttered—'In the beginning God'!"

Nineteen centuries ago a keen student of the physical world and its phenomena wrote in similar vein: "For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable."—Rom. 1:20.

Unquestionably a blind unreasoning force is not responsible for the marvels of creation, but, rather, an all-powerful intelligent God is. Increased knowledge of the physical world impresses this fact upon one. But who is this Master Craftsman? What is his name? What does he expect from us in the way of praise and worship?

No matter how much knowledge of the physical world and its phenomena scientists obtain, they can never from this source find the answers to such questions as these. But, then, there are many persons who do not want to know the answers. Why so? Because if they knew about God's purposes and what he required of man, they would feel obligated to serve Him and to live in accord with His righteous principles. So to avoid any restrictions, many refuse to examine the Creator's inspired revelation about himself in his Word, the Bible. They claim that the Bible is merely the work of men, and is subject to errors like any other book.

The Bible Identifies the One

But if one dismisses prejudices and examines the Bible with an open mind, he will find that there is as much evidence that attests to its Divine Authorship as there is evidence that shows that the heavens and earth were designed by a Supreme Intelligence. Both originate from the same Source. As the famous scientist and discoverer of the law of gravity, Sir Isaac Newton, said: "No sciences are better attested than the religion of the Bible."

A careful reader of this infallible book of the Supreme Architect will find that it does not attribute the marvels of creation to a nameless, impersonal "Mother Nature," but that it says: *"Jehovah God* made earth and heaven." (Gen. 2:4) Open your Bible to Psalm 83:18 and read his name for yourself: "That people may know that you, whose name is *Jehovah,* you alone are the Most High over all the earth."

It is true that a study of this physical world and its phenomena reveals that a Superior Intelligence made all these marvels, but only the Bible tells us that that One's name is Jehovah. This Divine Name overshadows every other name in the Bible, occurring a grand total of 7,199 times. In prayer to Jehovah, Jesus showed the importance of that name, saying: "I have *made your name manifest.*" Yes, Jesus made known to people that the name of the great Creator is Jehovah.—John 17:6.

Should not our desire be the same as that of Jesus and the psalmist, 'to let people know that he whose name is Jehovah is the Most High God'? Most certainly! However, some modern Bible translators leave God's name out of their translations and substitute in its place the titles "Lord" and "God." In explaining this omission, the *Revised Standard Version* says in its foreword: "It is almost if not quite certain that the Name was originally pronounced 'Yahweh' [in Hebrew]." And since, according to these translators, "the word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew," they leave God's name out of their Bible translation altogether.

But what about other proper names such as Jehoshaphat, Jehoram, or even Jesus? Why are these retained, since these names also do not accurately represent the form originally used in the Hebrew? The name "Jesus," for instance, is based on the Greek equivalent of the Hebrew "Jehoshuah." Why, it is simple; these names are retained so as to identify the person spoken about, even though the form used in various languages does not represent exactly the form used in Hebrew. Then why not, on the same basis, retain God's name so as to identify the One responsible for all the marvelous works of creation?

It is because of man's efforts to obsure the identity of the Creator of this wonderful universe. But happily, all such efforts will fail, and when God takes action to destroy those who fail to give him honor, everyone that lives will know that "Jehovah is in truth God."—Jer. 10:10.

What God Requires of YOU

MAN is constantly amazed by the wisdom manifested in creation. Everywhere he looks—in the seas, on the land or in the air—the marvels that meet his eye bespeak a Master Designer. Such evidence causes the discerning person to feel humble, and to join in wholehearted agreement with the psalmist's sentiments: "The senseless one has said in his heart: 'There is no Jehovah.' "—Ps. 14:1.

However, Jehovah God requires more than mere acknowledgment of his creatorship and existence; he also requires our wholehearted devotion. But it is evident that we cannot give this to him without finding out what his purposes are and what he expects of man in the way of worship. Although the many marvels of the physical world give irrefutable evidence that God is, they do not tell us who he is or what our obligations are toward him. For this vital information we need to go to His written Word, the Bible.

This inspired Word of God makes it clear that, unlike the animals, man needs to listen to his Creator. "Man must live, not on bread alone," the Bible says, "but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) The fish of the sea, the birds of the air and the beasts of the field need only material sustenance to live and fulfill their purpose in life. But man is different. Something is missing when he has only material things; his life is empty.

That is why it is recorded in the famous Sermon on the Mount: "Happy are those conscious of their spiritual need." (Matt. 5:3) They are happy because knowledge of Jehovah and his purposes enables them to satisfy properly the need that they have to worship. Animals were not created with this urge to worship a superior power. They are unlike man, who desires to know where he came from, why he is here and what hope there is for life in the future.

Listening to God

But it is evident that the majority of people are not conscious of their spiritual need. They have no desire to learn about Jehovah or what he requires of them. This, however, does not alter the requirement that we listen to God by studying his Word, the Bible. Jehovah makes this clear when he says: "Listen intently to me . . . Incline your ear and come to me. Listen, and your soul will keep alive."—Isa. 55:2, 3.

Just because a person does not feel the need to listen to God does not mean that it is not necessary for him to do so in order to keep alive. His position is similar to that of one who has no desire for physical food. Such a person may feel all right, but if, in time, his appetite does not return and he does not eat something, death will eventually ensue. So it is with a person that is not conscious of his spiritual need.

He may have no desire to study the Bible, and, because he feels no ill effects, he may not think it is necessary to do so. But just as surely as that person who neglects physical food will die, so will one who neglects his spiritual needs.

Children well illustrate the fact that education is needed in order for humans to discern what is good for them. If it were left to their own choice, many youngsters would eat only candy and ice cream and cake. They would enjoy this diet temporarily, but in time they would suffer and die prematurely. On the other hand, children that accept proper training from wise parents develop an appetite for nourishing, body-building foods. Not only do they learn to enjoy such a diet, but they reap lasting benefits from it.

In the same way, all of us need guidance from the One whom Jesus Christ called "our Father in the heavens." (Matt. 6:9) We are like children in that, unless we have been instructed, we do not know how to direct our own steps. (Jer. 10:23) So instead of taking a know-it-all or couldn't-care-less attitude, typical of many persons today, how much better it is to accept guidance and direction humbly from the One who is so infinitely wiser than we are! He governs our marvelous solar system and cares for all the plants and animals in such a wonderful way. Can we not therefore have confidence that he will direct our steps in the best way if we go to His written Word?

Yes, what greater teacher could we have than the One who designed fish to swim and birds to fly and who perfectly placed the earth in orbit? All honest persons will have to confess, 'There is none.' Well, then, do you listen to this "Grand Instructor"? (Isa. 30:20) Do you regularly read the Bible? When was the last time you sat down and listened to God speak to you through His Word? Yesterday? Last week? Was it a whole month ago? We need direction and correction from God every day, even as literal children need daily parental guidance.

And we should not let the words go in one ear and out the other. We must think while we read: How does this apply to me and to circumstances in my life? What instruction is God giving me in this passage? "Apply your hearts," the Bible counsels, "for it is no valueless word for you, but it means your life."—Deut. 32:46, 47.

The Source of Life

In what way does applying our hearts to God's Word mean our life? Does not the "God that made the world and all the things in it" give to *"all* persons life and breath and all things"? (Acts 17:24, 25) That is true, but at present mankind enjoy these things for only a few short years. Yet Jehovah God has made provision for those who listen to his Word and live in harmony with it to live forever in a new order of righteousness.—2 Pet. 3:13.

The marvelous wonders of creation are silent on this provision that God has made for everlasting life. True, we learn from his material works that he is wise enough and powerful enough to sustain our lives forever, but it is only in his written Word that we learn that it is his purpose to do this. It is only there that we are told: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

Did you notice that besides learning about "the only true God," one must also take in knowledge of Jesus Christ in order to gain everlasting life? Yes, Jesus Christ is the provision made by Jehovah God to ransom mankind from sin and death. "God sent forth his only-begotten Son into the world that we might gain life through him," the Bible explains. In fact, "there is

not another name under heaven that has been given among men by which we must get saved."—1 John 4:9; Acts 4:12.

How wonderful everlasting life will be when this earth is transformed into a global paradise! Gone will be the problems that plague old-world living, such as sickness, unemployment, insecurity and housing shortages. Gone will be all doers of wickedness, because God will root them out in what the Bible calls "the day of judgment and of destruction of the ungodly men." (2 Pet. 3:7) How grand, then, living in a world without crime, war and ungodliness of any kind! Mankind will then be able to enjoy forever the beauties of God's creation.—Rev. 21:3, 4; Ps. 37:9-11, 29, 34; Isa. 11:6-9; 65:21-24.

COMING IN THE NEXT ISSUE

- Will You Humble Yourself to Serve God?
- How Much Does the Test-Ban Treaty Mean?
- Good Sense for the Diabetic —and for Everyone Else!
- "Trick or Treat!"—Juvenile Blackmail.

According to God's original purpose, man was not meant to die after seventy or eighty years, but was created to enjoy forever the things that God had made. God instructed the first human pair, Adam and Eve, to "be fruitful and become many," to have children, and, as they increased, to extend the boundaries of their God-given paradise until finally the entire earth would be subdued.—Gen. 1:28.

Do you know why that original purpose has not as yet been carried out? Could you explain to someone else why God has allowed wickedness and death to continue? Do you know why it was necessary for Jehovah to send his Son to the earth in order to make life in a restored paradise possible for man? God explains these things in his written Word, and it is vital that we understand them.

Praise Him

Truly the material creations of God are awe-inspiring, and what loving consideration it shows on his part to make provision for us to enjoy these marvels forever! The fragrant smells of springtime, or of new-mown hay in the summer, a gorgeously colored sunset, a silvery moon, majestic mountains, forests, trees, flowers—just think of all the incomparable things that God has made! He has done so much for us, and what he requires in return is so reasonable.

When you see a masterful piece of art, is it not only natural and reasonable to praise its maker? Certainly it is. Well, that is what God requires that his servants do to him. "Praise Jah, you people!" his Word tells us. "Offer praise, O you servants of Jehovah, praise the name of Jehovah. From the rising of the sun until its setting Jehovah's name is to be praised." —Ps. 113:1, 3.

All the inanimate things that God has made praise him by reason of their beauty and perfect workmanship. Even the way fish, birds and animals are designed for their habitat and are equipped with instinct reflects the wisdom of God. But how about yourself? You are the highest of God's earthly creations, being endowed with the ability to utter intelligible words of praise to Jehovah. Do you do this? When was the last time you spoke about his wonderful works to someone else? Have you spoken to others about his name and his glorious provisions for salvation *today?*

Although you cannot help but be impressed by the marvels of creation, have you learned what you should from them? If they remind you that there is a Grand Creator, that you should listen to him by studying his Word and praise his name by talking about him, you have learned well from the marvels of creation.

GREEK GOVERNMENT Bows to the Church SUPPRESSES FREEDOM

"Athens, July 25th

"Jehovah's Witnesses or members of the Watch Tower Bible and Tract Society of Greece, numbering some 20,000, have been prevented from holding a mass-rally in Athens Stadium next Tuesday. The Under-Secretary for the Interior today issued orders to police to ban all meetings of the sect. Earlier the Jehovah's Witnesses had asked for permission to organize an international congress in Athens.

"The ban follows strong protests from the Greek Orthodox Church and a message from Archbishop Chrysostomos, Primate of Greece, to the Prime Minister, Mr. Pipinelis. Several Orthodox organizations threatened to stage a march from Salonika to Athens if the Jehovah's Witnesses were allowed to meet."

FREEDOM of worship is still considered the sacred right of all persons, even in this space age. When this right is trampled on by the powers that be, whether political or religious, then God-fearing people become disturbed and righteously indignant, and rightly so.

The worship of God is a sacred thing, not a tool to be toyed with. In civilized countries freedom of religion and freedom of assembly are generally regarded as sacred rights worthy of deepest respect. Securing these basic human rights is the first order of business. It is the standard of civilization. It is an open witness that a country's institutions are truly and in fact free. Therefore, these rights are not only acknowledged and cherished but also safeguarded for its citizens.

Little wonder, then, that free people throughout the world were shocked to hear what took place recently in Greece, the "cradle of democracy." Londoners and others were visibly puzzled by the news item that appeared in the London *Times*, July 27, 1963. It said:

This same report was published in other countries, which has caused people the world over to ask, Why the ban? What reason did Archbishop Chrysostomos, primate of Greece, have for wanting the gathering of Jehovah's witnesses canceled? What did he fear? Why did the Greek Orthodox Church resort to extreme unchristian tactics, even threatening the Government with riots if the assembly were permitted?

From all outward appearances Greece is a democratic nation. It belongs to the extolled group of "free nations." It is a member of the United Nations and doubtless subscribes to the Declaration of Human Rights, which guarantees the right of worship and the right of peaceable assembly for all people. In fact, the nation's own Constitution champions these rights in print. How, then, was it possible for a Christian assembly to be banned in Greece? Who was responsible for such a deplorable action? Does this mean that religious freedom no longer exists in Greece?

These questions are not confined to Greece, but are now on the minds of people

everywhere, calling for an answer. Religious discrimination, like racial and labor discrimination, cannot be hid, nor is it easily forgotten. There are too many minorities concerned, for what touches one touches them all. Therefore, *Awake!* considers it a duty to inform its readers about this human-rights tragedy and the way it happened in Greece.

Petition Granted

In September, 1962, Jehovah's witnesses in Greece, through the Athens branch of the Watch Tower Bible and Tract Society, filed a petition with the Sub-Direction of General Security in Athens for a permit to gather at the Panathinaikos Stadium, for July 30, 1963. Because this gathering would also be attended by Witnesses from other lands, especially would there be a large number of delegates from the United States of America, mention of this was made in the petition and the gathering was called an "international congress."

In view of the precedent of gatherings held by Jehovah's witnesses in Greece and the orderly manner in which they were conducted, the Sub-Direction of General Security referred the petition to the Athens Police Direction as being competent to grant a permit, and it did so without expressing any objection thereto. Similarly the police authority asked the Direction of Religions at the Ministry of National Education and Religions about granting a permit. No objections were made. The Greek Ministry of National Education and Religions simply expressed the opinion that it would be well if Jehovah's witnesses assembled in an enclosed space. Since the fenced grounds of Panathinaikos Stadium, though uncovered, are considered an enclosed space, there was no more question about issuing a permit.

Because the gathering was to be attended also by Witnesses from other nations, the whole case was referred to the General Direction of National Security. In turn this branch of authority thought well to apply to the Direction of Churches at the Greek Ministry of Foreign Affairs. Even the Legal Council of the State was consulted. These eminent Greek jurists agreed unanimously that Jehovah's witnesses did have a right to assemble and that the Greek administration had no right to refuse the permit for which they had applied.

In part their impartial opinion said:

"The freedom of assembling is a public right, by individuality, belonging to all Greeks, in principal, without any discrimination whatever. . . .

"Those belonging to minorities of certain political, philosophical, or religious doctrines do equally enjoy the right to assemble, so that the meetings called by them, legally in other respects, are not unlawful. Be it noted that, as an assembly of Greeks (a Greek assembly) is also considered the one participated in by foreigners, without being thereby changed into an assembly of foreigners (a foreign assembly), and if in such case there are legal restrictions against foreigners, the police intervention consists in simply removing the latter. But even an assembly of foreigners, such as the one convened or organized by them, or the one consisting by majority of foreigners, is not forbidden. . . .

"We believe that the petition filed on September 20th 1962 by the Athens Branch of the Society under the style of 'Watch Tower Bible and Tract Society', with head Offices in New York, United States of America, for a permit to this Society to hold an international congress in Athens, in enclosed space, on the strength of individual invitations and for the said purpose, is lawful, the Administration having no right to refuse the permit applied for."

Thus, in pursuance of this Opinion, on March 20, 1963, the Athens Police Direction finally granted to Jehovah's witnesses the permit to assemble on July 30, 1963, in the "enclosed" space of the Panathinaikos Stadium.

Preparations Under Way

Having received the permit, Jehovah's witnesses then, through the Athens branch of the Watch Tower Society, proceeded to rent the stadium, for which rental they paid $2,000. In addition, rooming accom-

modations were arranged at various hotels in Athens for the many Witnesses who were coming to the assembly from other countries. Along with these arrangements there was also a special accommodation service organized to care for the thousands of Witnesses who would be attending the Athens assembly from the many provinces of Greece. Locations for the majority of these had to be found in the homes of friends living in Athens and Piraeus. Since the Panathinaikos grounds are entirely open, providing no protection from the hot summer sun, plans were drawn to cover the side rows of the stadium's tiers of seats. As an additional practical provision, refreshments were arranged for.

But while Jehovah's witnesses in Greece were busy getting ready for their lawful assembly, others in the land were busily planning to undo all their hard work by subverting law and order.

Ominous Signs

About the middle of June the responsible political government of C. Karamanlis, which had been in authority for about eight years, resigned. A so-called caretaker government, under P. Pipinelis, took over. This change of rule seemed to have encouraged religious circles to press, in every way possible, for a cancellation of the assembly of Jehovah's witnesses.

First, there was started a well-organized press campaign against Jehovah's witnesses. This was noticeable in Athens and in almost all Greek towns in the early part of July. Press comments were as follows:

"THE GRANTING OF PERMIT FOR 'JEHOVITES' CONGRESS RECONSIDERED" —*Macedonia*, Salonica, July 17, 1963.

"A committee of theologians protested to the under-secretary of the Presidency. If the Congress is finally permitted, the theologians and other ecclesiastical factors, according to information, threaten to organize manifestations of protest."—*Eleftherua*, Athens, July 18, 1963.

"The Millennialists' international congress which is to be held in Athens within a few days must be forbidden as there is danger of popular uprising for its cancellation; this is pointed out in an announcement by 14 organizations. A telegram is also sent to the Government, the Archbishop and the Holy Synod. 'The convocation of the congress is not to be tolerated in any case, because it is a challenge to the Orthodoxy'."—*Messimvrini*, Athens, July 20, 1963.

Now there was some question as to whether a "permit of calling together a congress" was required in addition to the police permit. The Sub-Direction of the General Security of Athens advised the Athens branch manager of the Watch Tower Society to look into this matter, which was done immediately. Written and signed assurances to the Sub-Ministry of Press and the Athens Police Direction were made, emphasizing that this was to be merely a gathering of fellow believers and so did not come under the law requiring an additional permit.

For a moment it appeared that these signed statements would suffice, that the assembly would be allowed to be held. At least the press left this impression. In part an Athens newspaper, *Vima*, July 24, 1963, had this to say:

"The uproar created around the gatherings of Jehovah's Witnesses is being continued in a more intensive way. The religious organizations were particularly angered at the communication made by the Ministry of Government's Presidency to the effect that no permit of calling a Conference was granted to Jehovah's Witnesses, but that they are permitted to have a gathering in the enclosed space of 'Panathinaikos.' . . .

"Meantime, the week of the Church's mourning is considered as continuing in token of protest against the Government's decision. The movement of the religious organizations of Athens against the gathering of these heretics is followed by similar organizations of Thessalonica, and according to what is made known, a march of protest is being planned by members of these organizations from Thessalonica to Athens. . . .

"The presidents of 40 corporations in the capital sent telegrams to the President of the Government and the Minister of Education claiming cancellation of the permit granted and forbiddance of any form of gathering of

Jehovah's Witnesses. In case of not recalling the permit, the corporations will take steps to frustrate the gathering."

Religious Pressure Applied

Now religious circles would neither accept a "congress" nor any other kind of gathering of Jehovah's witnesses! Let the Greek Constitution promise what it will; as far as they were concerned, these Constitutionally guaranteed rights did not apply to Jehovah's witnesses. These intolerant religious organizations were now demanding by resolutions and declarations, which were daily reported in the press, that the Greek government revoke the permit granted Jehovah's witnesses.

The campaign of hatred and intolerance that was launched against Jehovah's witnesses can be read in the following newspaper excerpts:

"THE CHURCH TAKES UP FIGHT AGAINST MILLENNIALISTS . . .

"Church-bells to ring mournfully. Marches of protest too. . . .

"Now the Archbishop [Chrysostomos] issued a strong communication, protesting the event and declaring that 'we are obliged to defend ourselves fighting for sacred and holy things. We shall take the lead of clergy and people in this sacred fight.' . . .

"A march of protest from the joint-capital to Athens is threatened by the religious organizations there. In all provinces the metropolitans will take the lead in antimillennialistic manifestations, and in case of effectuation of the Jehovites' gathering, the church-bells of all towns and villages will be ringing mournfully." —*Athinaiki,* Athens, July 23, 1963.

"THE CHURCH DECLARED A WEEK OF MOURNING

"The Archbishop of Athens and the Holy Synod declared the current week a week of mourning for the Church of Greece, in token of protest against the effort to convoke in Athens an international congress of the followers of the heresy 'Jehovah's Witnesses'."—*Vima,* Athens, July 23, 1963.

"It is finally announced that tomorrow at Petraki Convent an overnight prayer will be made in token of protest against the gathering. Alongside this, the religious organizations of Athens are moving toward a bulky show of protest."—*Messimvrini,* Athens, July 27, 1963.

The extent of clergy disrespect for law and order and for their government's decisions is shown in their threats. The newspaper *Vima,* Athens, July 25, 1963, reported the following:

"The demonstration of the Christian organizations would be backed by the Holy Synod which would meet extraordinarily. Typical of the Athens Archbishop's determination to insist on the fight against the gathering was his declaration that in case the gathering of Jehovah's Witnesses is effected the whole clergy of the Archbishopric would be clothed in their sacerdotal vestments and proceed to a show of protest arraying themselves in Alexandras Avenue."

Thus for about ten days, morning and evening, the newspapers of Greece were reporting with impressive headlines about the "congress" of Jehovah's witnesses. Besides the local papers, Reuters and other foreign news agencies were daily phoning to the branch office of the Watch Tower Society in Athens for stories. In this way tremendous publicity was given to the proposed assembly of Jehovah's witnesses.

Press Failure

Despite this fact, it is sad to say that the press, with only a few bright exceptions, reported only one side of the issue. It did not defend the right of assembly guaranteed by the Constitution of Greece. Instead, it devoted much space to claims made by freedom-hating clergymen. The press simply did not see or did not wish to see the constitutional issue involved, that the human rights of a heterodox Christian minority in Greece were being threatened by lawless, religious pressure groups. The branch office of the Watch Tower Society put forth every possible effort to inform the newspapers on this subject by written texts and also by providing well-documented information, but, for the most part, these went unheeded. Thus a free press failed its people.

Government Bows

In spite of everything that was done, the Greek government yielded to the "ultimatum" of the Greek Orthodox Church. It canceled the permit that had been granted earlier. The Government's decision was published in the newspapers and announced over the radio, but only upon request was a written note of the ban sent to the Athens branch office of the Watch Tower Society. The text of the ban reads as follows:

KINGDOM OF GREECE
ATHENS CITY POLICE
SUB-DIRECTION OF GENERAL SECURITY
INFORMATION SERVICE

NOTIFICATION

We let you know that in consequence of a decision taken by the Government it is not permitted to call together the International Congress of members of the Watch Tower Bible and Tract Society, which was announced for the 30th of this month in Athens, and also any other and in any form similar gathering for the same object in enclosed or open space.

Dated in Athens, this 25th day of July 1963.

THE CHIEF COMMISSIONER
(Signed) John Karahalios
(Seal Impression)
Police Director I

In this way religious pressure forced the Greek government to bow, to deny its own people constitutionally guaranteed, cherished, human rights. The right to assemble for the purpose of worship was denied a Christian minority in this "cradle of democracy." What a blow to the glory of Greece!

Witnesses Reaction

How would Jehovah's witnesses react in the face of such religious intolerance and discrimination? Would they defy the law, render evil for evil, and thus take upon themselves the unchristian image of their opposers? No, none of that. Jehovah's witnesses are Bible Christians. They will obey the orders of the government as a superior authority, "not only on account of that wrath," as the Christian apostle Paul says, but also on account of their conscience. (Rom. 13:1-5) Thus their conduct and position stands out in bold contrast to the threatening, unruly and unscriptural methods of the Orthodox Church and its clergy in Greece.

With regard for lawful methods of petition, urgent personal telegrams of protest, in the name of the community of Jehovah's witnesses in Greece, were sent to the president of the Greek government, the Minister of Foreign Affairs, the president of the Greek Parliament, the Minister of Interior, and to many other responsible persons. But all of this was to no avail.

Whose Victory?

The Greek Orthodox Church considered the banning of Jehovah's witnesses from assembling together as a great triumph for her, but was it? Some might have thought Christ impaled a triumph too. But how sadly mistaken they were! When human rights are denied a minority because of religious threats and pressure, is that something for a nation and its people to glory over? By what twist of the imagination can a miserable surrender of human rights be termed a victory? Is it not in fact a time for sackcloth and ashes and an hour of shame for what was once the pride of Greece—her freedom?

What has happened in Greece cannot be hid, nor will it be quickly forgotten. For it was shocking news to freedom-loving people from many lands who had enjoyed the privilege of assembling with Jehovah witnesses in New York, London, Stockholm, Munich and Milan to learn upon arrival in Athens that this basic human right would be denied not only them but the Greek people as well. The shock of this disappointment now reverberates around the world.

Know that the world today is extremely sensitive as to what happens to minorities and freedoms. This flagrant violation of

constitutionally guaranteed rights in Greece has not gone unnoticed. News dispatches have gone around the world. Even within the borders of Greece strong disapproval is noted. Such medieval clergy tactics are passé. The weekly journal *Tachydromos,* Athens, August 3, 1963, posed this question:

"Was the ban of Jehovites' gathering in enclosed space a liberal and Constitutional expression? Or contrariwise was it a show of intolerance and swerving from the Constitution? It is up to the Constitutional Law specialists to speak."

What happened to Jehovah's witnesses in Greece was not only a blow against this minority, but a crushing stroke against minorities everywhere. It was an overt act against freedom, an invasion of human rights, weakening the trust of many in government and constitutional guarantees. For if religious pressure and prejudice could negate a constitutional right in democratic Greece, what guarantee do free people and minorities the world over have that these same powerful pressure groups will not cancel out rights and freedoms elsewhere when it suits their fancy?

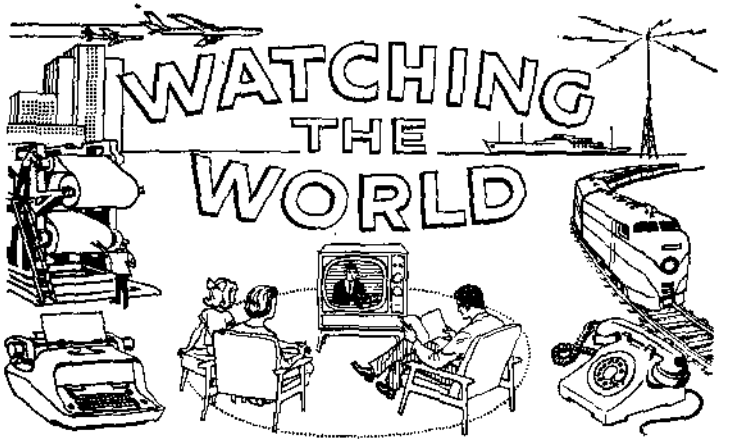
It has long been true that the Government of Greece has denied its citizens who are Jehovah's witnesses the freedom to have Kingdom Halls in which to assemble for worship. They may meet only in small groups in private homes. Now the Government has added to this a further denial of freedom, canceling a lawful permit for a "private" religious gathering of fellow believers from various lands, and that because of the lawless demands of intolerant religious elements.

What You Can Do

It is your privilege as a lover of liberty to voice your feelings on this matter in behalf of those in Greece who are being denied the right to worship God freely. This you may do by writing letters of protest to the Greek Premier's Political Bureau, Athens, Greece; also to the Ministry of Foreign Affairs, Athens, Greece. In each case the designation given here is sufficient to reach the individual who is to receive the letter. Let them know that you deplore the discriminatory actions of the Greek government against Jehovah's witnesses in canceling their Christian gathering in Athens and in forbidding them to have Kingdom Halls in which to meet openly for worship. Appeal to them to uphold constitutional rights and to champion freedom for all their people.

Greece can yet demonstrate to the world that its constitution has not been reduced to mere scraps of paper. It cannot undo the harm that was done by its cancellation of the assembly of Jehovah's witnesses scheduled to be held in Athens July 30. But it can see that it never repeats such an act of suppression of constitutional freedom; and it can take steps right now to prove its sincerity in the matter by granting to Jehovah's witnesses the right to have religious meeting places in which to assemble openly for worship, even as the Greek Orthodox Church in that land has its edifices for worship.

Since freedom of worship has been trampled underfoot in Greece, written assurances of freedom no longer completely satisfy. The world looks for genuine evidences of these freedoms. It awaits news that in actual fact religious minorities in Greece are enjoying the freedoms guaranteed by the Constitution.



Greek Church Urges Ban

◈ A special report to the New York *Times*, August 21, from Athens, Greece, stated that the Greek Orthodox Church had requested the government to ban the 29th Congress of the International League of Freemasons. The charge against them was proselytizing. Despite this, the Masons were able to meet briefly.

Miners Rescued

◈ For almost two full weeks Henry Throne and David Fellin were trapped 308 feet underground by a mine cave-in, near the American city of Sheppton, Pennsylvania. Rescue crews worked day and night drilling an escape shaft. On August 27 the two men were hauled up the 18-inch rescue shaft. As 28-year-old Throne was being raised to the surface, he said, through an attached microphone: "I feel like a banana." "Boy, what a ride this!" Fellin, 58, was hauled up a short time later. Louis Bova, the third man trapped below, had been separated from his two companions by eighteen feet of fallen rock. Rescue efforts continued in his behalf, but there seemed to be little hope.

Unrest in Vietnam

◈ Unrest has continued in Vietnam, where there has been much friction between the Catholic government and the Buddhist leaders. Ritual suicide on the part of at least six Buddhists has stirred up strong feelings, and university students have demonstrated against the government. During August, after soldiers seized about a thousand monks in Buddhist pagodas in cities throughout the country, several high government officials resigned. The government appealed for the people's support in the crisis.

Landslide in Nepal

◈ In early August heavy monsoon rains fell sixty miles northwest of Katmandu, Nepal. Four Nepalese villages along the Trisuli River were struck by landslides. About 200 persons in the four villages are believed to have been buried.

Wasp Kills Man

◈ A tiny wasp may not appear to be a match for man, but do not be too sure. In Le Mans, France, Marcel Schmitt, 49, had his mouth open when riding his motorcycle. A wasp flew in and stung Schmitt on the larynx. The man died.

Chinese in India

◈ On August 3, according to a published Reuter's report, India's External Affairs Ministry said that about 600 persons of Chinese origin, captured during last year's thrust by the Chinese Communists into India, have asked to remain in India. About 1,400 other Chinese have been repatriated.

Sleeping Sickness

◈ An Associated Press write-up stated that twenty-one persons, most of them children, died in Taiwan of encephalitis (sleeping sickness) between June 1 and August 23.

A Plane Record

◈ After seven delays Joseph A. Walker finally piloted the X-15 U.S. rocket research plane to a record height of 66½ miles on August 22. A published Associated Press dispatch said that because of a faulty instrument the flight was 11,000 feet short of its mark. The plane's speed record is 4,104 miles an hour on level flight.

10,000 Nazis Punished

◈ The number of former Nazis tried in West German courts between May 8, 1945, and March 31, 1963, was listed as 12,846 by a Justice Ministry study. More than 10,000 Nazi war criminals have been sentenced since the end of World War II by West German and Allied courts. Of 818 death sentences, 489 were carried out. West Germans executed only three of twelve Nazi war criminals doomed by them before they abolished capital punishment in West Germany in 1949.

U Thant's Report

◈ In a 6,000-word introduction to his annual report the Secretary-General of the United Nations U Thant said that the U.N. had weathered a "crisis of confidence" during the last year and had come out stronger. He mentioned the Cuban crisis of last October, stating that it provided the U.N. with the opportunity to help avert what appeared to be impending disaster. He held out hope that soon U.N. troops

would be withdrawn from the Congo. But, he said, the U.N. still faces a financial crisis and it is also concerned over South Africa's racial policy. One hundred and eleven member nations continue to look to the U.N. as the means to guarantee world peace.

Fallout High

◈ The Canadian Press reported that record heights of radioactive fallout were recorded in Canada during June, but were still within the "acceptable" limits. The United States reported twice as much strontium-90 in its milk this past May in comparison with the previous year. This condition is attributed to the fallout from atmospheric nuclear tests last year.

Illiteracy in U.S. Capital

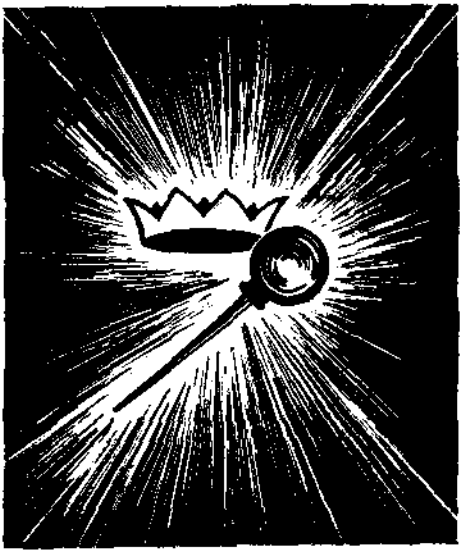
◈ One-quarter of the population of Washington, D.C., is unable to read or write sufficiently well to fill out an application for a job. The city's educational facilities are able to educate only 1,000 illiterates a year, but many times this number migrate to Washington each year.

Anthem Case Won

◈ Two years ago three youths were expelled from the Pinetop Elementary School in the American state of Arizona because they would not stand for the national anthem; yet they were respectful and sat quietly. The youths, Daniel M. Sheldon, 12, Merle W. Wingo, 14, and Jere B. Wingo, 13, all of whom are Jehovah's witnesses, contended that it was a religious act, a form of idolatry, that violated their Christian consciences. Therefore, they could not conscientiously stand during the playing of the national anthem. On August 29 United States District Court Judge William C. Mathes, from California, ruled in the youths' favor, stating that the Arizona school board requirement for students to stand for the national anthem was unconstitutional. Judge Mathes stated: "The key of our freedom of expression is that there is individual freedom to believe, to speak and to act."

Book Crooks

◈ To reduce a loss of 200,000 books a year, the Brooklyn Public Library has hired eleven detectives to catch book crooks. Their stealing and mutilation of books cost the library each year $600,000. Instead of taking notes, some students will cut out of books the pages that have the information they want. *Life* magazine of July 12, 1963, stated: "'Often the thieves simply don't look on this sort of trickery as stealing,' said one library official. 'They're a unique type.' It is ironic that high on the list of mutilated works are essays on honesty and copies of the Bible."



WHEN GOD IS KING over All the Earth

For which man would you vote as world ruler? Could any man qualify? What is God's view? How and when will God rule all the earth? These practical questions are answered in the booklet *When God Is King over All the Earth.*

For your copy of this illustrated 32-page booklet, send only 4d (for Australia, 5d; for South Africa, 3½c). Obtain others for relatives and friends: 7 for 1/8 (for Australia, 2/-; for South Africa, 17c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me ..... copies of the new booklet *When God Is King over All the Earth* (4d each; 7 for 1/8 [for Australia, 5d each; 7 for 2/-; for South Africa, 3½c each; 7 for 17c]).
I am enclosing .....

Name ..... Street and Number or Route and Box .....
Post Town ..... Postal District No. ..... County .....

"BABYLON THE GREAT HAS FALLEN!"

God's Kingdom Rules!

How can this city, forty centuries old and now an ancient ruin, affect your life? According to the Bible, a loud voice was heard from heaven, saying: "Babylon the great has fallen . . ." and, "Get out of her, my people, if you do not want to share with her in her sins, and . . . receive part of her plagues." But, what is Babylon the great? When did it fall? How can you get out of it? Do not think that you are not affected, for the Bible shows that the nations and even kings of the earth are its victims. So ACT NOW! Send for the new 704-page hardbound book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* It is only 5/6 (for Australia, 6/6; for South Africa, 55c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the new book "Babylon the Great Has Fallen!" God's Kingdom Rules! I am enclosing 5/6 (for Australia, 6/6; for South Africa, 55c).

Name ..... Street and Number *or Route and Box* .....

Post Town ..... *Postal* District No. ... ... County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA**: 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA**: Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES**: 117 Adams St., Brooklyn 1, N. Y.

Awake!

Will You Humble Yourself to Serve God?

PAGE 5

How Much Does the Test-Ban Treaty Mean?

PAGE 8

"Trick or Treat!"—Juvenile Blackmail

PAGE 17

"Everlasting Good News" Assembly Arrests Attention Around the World

PAGE 21

OCTOBER 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N. Y., U. S. A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 10, Ont	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

CONTENTS

Do You Have Friends or Just Acquaintances? 3
Will You Humble Yourself to Serve God? 5
How Much Does the Test-Ban Treaty Mean? 8
Unwed Mothers 11
Good Sense for the Diabetic—and for Everyone Else! 12
Thieving Children 16
"Trick or Treat!"—Juvenile Blackmail 17
"Everlasting Good News" Assembly Arrests Attention Around the World 21
"Your Word Is Truth"
What Can Separate Us from God's Love? 27
Watching the World 29

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, October 22, 1963 | Number 20

Do you have Friends or just ACQUAINTANCES?

SOCIABILITY is one of the most outstanding characteristics of man and, whether he realizes it or not, one of his greatest needs. Heading the list of man's outstanding emotional needs is the need for love, approval and recognition. Who are those who fill this need but our friends? Fading friendship has produced an emotionally sick world for this twentieth century, and people are becoming colder and colder because, even though they live, eat and sleep within inches of others who also have the gift of speech, "they have no one to talk to." They are surrounded by acquaintances but do not have a friend in the world. Man's Creator knew what this would mean as he looked down sympathetically at the first of our race and said simply, "It is not good for the man to continue by himself."—Gen. 2:18.

Now, do you have friends, or just acquaintances? Look around you, reflect on your daily routine. Think of all the persons you greet "Good morning" day after day and week after week. You may be tempted to call them your friends, but if you were to take a trip a few hundred miles away and accidentally meet one of these persons, would you recognize him for who he is or would you think, 'Where have I seen that face before?' Life is full of acquaintances; nodding acquaintances, holiday acquaintances and, yes, even "close" acquaintances. But the abundance of these or their absence has little or no effect on our well-being. Not so with friends.

Real friends make our best counselors. Isn't it true that the words of a friend are generally received by us with greater evaluation than the opinions, however expert, of those who are just acquaintances? Why? Because we know this person so well and we appreciate that he knows us. There is a common understanding between us and we can approach each other in confidence. We tell our story in a free and offhand way and listen with a not oversensitive ear. We are able to sift out what was said thoughtlessly but not really meant, and add the savor and feeling that was meant but left unsaid. There are no feelings of resentment, because, as it has been said, "a friend is one who knows all about us, but is loyal to us just the same." Of course, this freedom of friendship should not be overworked, taken for granted and abused. Consider friendships like fragile finery; careful handling will keep them whole.

Much is being missed by those who lack friends, yet many people still hole themselves up in a self-imposed solitary confinement. "People bother me" seems to be their attitude. And there is a surprisingly large number of persons who do actually think that a man's best friend is his dog. But certainly this is not God's thought. Remember, Adam had lots of pets when God said, "It is not good for the man to continue by himself."

Then there are others who would love to have more friends but for whom making friends is not the easiest thing in the world and, no matter how much they long to be able to confide in others, years of life come and go and they find it no easier to get beyond the stage of having acquaintances. This, of course, also makes it more difficult for others to make friends with them, because feelings tend to be reciprocal. Yet, such persons who are frequently considered by others to be cold and aloof often make deep friendships and even enjoy happy marriages. But what is gained at length and in a limited degree could be enjoyed earlier in life and more abundantly. Why not expand? Making friends is usually just a matter of getting started.

Of course, the best way to make a friend is to be one. Now, do not expect your friends to be without failings, even as you are not without shortcomings. Nevertheless, if your associations are well chosen, your friends will be basically wholesome. If this is so, and you look at the better traits possessed by your acquaintances, they may very soon become your friends. The change of relationship will creep up on you and you will suddenly find your life to be so much more satisfying. Take, for instance, a case where you are accustomed to seeing the same persons at a regular meeting place. An acquaintance fails to show up and you miss him. You may even remember to tell him so. But if a friend fails to appear you not only miss him, you are concerned. An early visit to his home or an inquiring phone call shows your concern and deepens the bond of friendship. If you want to be a friend to more people, show like concern for them.

Deep friendships are often slow-growing things, but they have to start somewhere. Initial approaches may even have to be forced. It may not come naturally to you to smile at a stranger, but do it anyway. And, if you should be on the receiving end of a smile, do not take the attitude, 'What is he grinning at anyway?' No, smile back and think of a few words to accompany your smile if you can. If you find difficulty in being conversant with newcomers to your life, this need not be such a drawback. In fact, the "great conversationalist" is often friendless because of his verbosity. Be an inquirer and take a keen interest in what the other person has to say. When you ask a question do not do it merely to talk and then, as you receive the answer, sit wondering, 'Now what can I ask him next?' You will find that if you really listen with interest you will soon be participating in the conversation without even thinking about it.

Friendship is truly rewarding. Not the least of its benefits is that mentioned by wise King Solomon: "Two are better than one, because they have a good reward for their hard work. For if one of them should fall, the other one can raise his partner up. But how will it be with just the one who falls when there is not another to raise him up?" Aside from this practical benefit, friendship is to be sought because it is sweet and refreshing. "Oil and incense are what make the heart rejoice, also the sweetness of one's companion due to the counsel of the soul."—Eccl. 4:9, 10; Prov. 27:9.

Will You HUMBLE YOURSELF to Serve God?

Some religious persons look down on others. Still others look down on themselves. What does serving God require?

PEOPLE practice religion for many reasons. Some do it to serve God; others, to serve themselves. Not a few persons have made a habit of going to church from early childhood and may not even have stopped to ask themselves why. How can they be sure their motives are right? Humility is a good touchstone. Does your practice of religion require you to humble yourself? If not, something may be wrong.

'But,' you may ask, 'why should I have to humble myself, lower myself, to serve God?' The answer lies in what the apostle Paul wrote to the Christians in Rome: "I tell everyone there among you not to think more of himself than it is necessary to think." You see, before we really begin to serve God, that is what most of us do. But God sees us as we really are, and that is the way in which he is going to deal with us. So to be acceptable to God and appreciate why he may require certain changes in our ways humility requires us to estimate ourselves as we really are in his eyes. This humbles us.—Rom. 12:3.

But this does not mean that we become lower in God's estimation. Rather, our sincere humbling of ourselves adds to God's estimate of us. The most prominent of his servants have been men noted for their humble attitude. Think of men like Moses and Jesus. God's approval of their service is unquestioned. Yet the Bible speaks of Moses as "by far the meekest of all the men who were upon the surface of the ground" at the time of his ministry, and one of the prophecies regarding Jesus said that he would come "humble, and riding upon an ass."—Num. 12:3; Zech. 9:9.

Examples from the Past

That it takes a humble frame of mind for one to serve God was well appreciated by Jesus. He had the evidence before him in the different types of people that he had to deal with—his friends and his enemies. It is generally accepted that most of those who served God alongside Jesus were from the poor and humble class of people. But not all of Jesus' friends were poor, and not all poor people were his friends. So it was not the poverty of the people but the humbleness of their attitude that caused Jesus to be drawn to these ones and they to him.

Among those who made themselves Jesus' enemies were the generally proud scribes and Pharisees. The Pharisees were men learned in the Jewish laws of the times. Jewish history has it that "the Pharisees created an aristocracy of learning," and how elevated this made them feel! The common people of Jesus' day were called *'am ha-arets,* a Hebrew word meaning "people of the earth," and this well describes how the Pharisees considered these poor laborers—as if they were dirt to be trodden upon. *The Jewish En-*

cyclopedia informs us that admission to the league of the Pharisees was permitted only to "those who . . . pledged themselves to strict observance of Levitical purity, to the avoidance of closer association with the 'Am ha-Arez" and that "only in regard to intercourse with the unclean and 'unwashed' multitude, with the 'am ha-arez, the publican, and the sinner, did Jesus differ widely from the Pharisees."

This was far from being the only way in which Jesus and the Pharisees differed, but it was one of significance. The pseudo-superiority that the Pharisees felt over the common people made an appropriate setting for Jesus to give, through illustration, an object lesson in the need for humility. Speaking to these men of influence, Jesus raised the question: " 'What do you think? A man had two children. Going up to the first, he said, "Child, go work today in the vineyard." In answer this one said, "I will, sir," but did not go out. Approaching the second, he said the same. In reply this one said, "I will not." Afterwards he felt regret and went out. Which of the two did the will of his father?' They said: 'The latter.' Jesus said to them: 'Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God. For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although you saw this, did not feel regret afterwards so as to believe him.' "—Matt. 21:28-32.

How well the illustration fit the situation! On the one hand, the self-righteous traditionalists who, by profession, had so freely offered themselves to the service of God but who, when it actually came to doing and teaching God's will, were found to be 'making the word of God invalid by their tradition,' and, on the other hand, those who had made no such outward offer or pretense but, on more serious reflection, were ready to turn around and adjust to what they now recognized to be the correct course. Put yourself in the place of the second son. Think of him approaching his father in the vineyard. He needed humbleness to say, 'I was wrong, father, and I have changed my mind. May I help you?' And, what about his brother who had apparently been on his father's side all the time? Would there be ridicule to face? Whatever his thoughts may have been, it is evident that the repentant son was humble enough to conform to what he now recognized to be the proper, logical and just course, and this brought him peace of mind and a clear conscience.—Matt. 7:13, 14.

Attitudes to Be Avoided

Opposed to humility is stubborn-heartedness. Note how Jesus drove this point home in his illustration when, after showing the repentant course of the humble ones in the face of the teaching of John the Baptist, he said to the influential men, "And you, *although you saw this,* did not feel regret afterwards so as to believe him." In this the Pharisees had their forerunners in the days of the prophet Jeremiah. Through him Jehovah speaks of "this bad people who are refusing to obey my words, who are walking in the stubbornness of their heart." To illustrate the position in which this refusal to humble themselves placed this people, Jehovah instructed Jeremiah to procure a beautiful linen belt and put it upon his hips, thus representing how the Israelite nation was at one time girded to the hips of Jehovah, as it were, as an adornment and a praise to him. But Jeremiah was told to take this belt and hide it in a crag by the river Euphrates. Returning later to retrieve it, he found it musty, soggy, worm-eaten and falling to pieces. "The belt had been ruined; it was not fit for anything."—Jer. 13:1-11.

Among many who claim to be Christians today we are often aware of a mock humility, and this is to be avoided. The apostle Paul warned of this when he wrote, "Let no man deprive you of the prize who takes delight in a mock humility . . . 'taking his stand on' the things he has seen, puffed up without proper cause by his fleshly frame of mind." So you see, it is possible to put on an outward appearance of humility and yet be "puffed up without proper cause." What makes people this way? Listen to Paul as he continues: "He is not holding fast to the head, to the one from whom all the body, being supplied and harmoniously joined together by means of its joints and ligaments, goes on growing with the growth that God gives." (Col. 2:18, 19) Here the Christian congregation is likened to a body with a head, making for interdependence among all its members. There are people who inwardly object to this. They do not want to "belong" to something; they want to "be" something. Among religious circles of today there are not a few prominent ones so imbued with the desire to stand out that, far from holding fast to the head of all Christians, they downgrade his teachings by presenting their own philosophies as equal or superior to the Word of God.

Pride is sometimes found where a humble attitude is most needed. Jesus foresaw this danger among his own followers and spoke a solid truth to offset the tendency. The disciples had asked him: " 'Who really is greatest in the kingdom of the heavens?' So, calling a young child to him, he set it in their midst and said: '. . . whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens.' " (Matt. 18:1-4) Here is a principle for all Christian overseers to keep in mind. A humble frame of mind was listed by the apostle Paul as one of the principal requirements for those who exercise oversight over other Christians, and this attitude must be maintained if one is to retain such a privilege. Again we remember Jesus and Moses as examples for overseers of God's people. In Moses we have both a positive and a negative lesson in this regard when we recall that just one hasty display of lack of humbleness marred his reputation in God's sight to the extent of having his privileges cut short at the time when he might otherwise have enjoyed them most.

God has a purpose in wanting to see humbleness in his people. Moses knew this well from personal experience, so it was with feeling that he reminded Israel of how "Jehovah your God made you walk these forty years in the wilderness, in order to humble you, to put you to the test *so as to know what was in your heart.*" (Deut. 8:2) Certainly God has a right to know what is in the heart of each one who will receive unending life in his new world of righteousness. And he is the one who searches out the innermost thoughts of man. If we are truly humble, he knows it; if what we display is merely a mock humility, he knows that too; if we are proud and arrogant, well, everyone knows that. We should certainly know it ourselves and be willing to recognize it in time to correct matters. So, will you humble yourself to serve God? As you read God's Word, will you admit that you did not appreciate before all that was required of you? Will you be humble enough to go out into the "vineyard" and work regardless of what others may say or think? If you do this, you are truly being exalted. —Matt. 23:12.

How much does the TEST-BAN TREATY mean?

DESPERATELY groping for some ray of light in a world darkened by the specter of nuclear annihilation, the nations rejoiced at the signing of the nuclear-test-ban treaty on August 5. This is the first treaty since World War II that has held out the prospect of any significant control of armaments.

In much of the world, reaction was highly emotional. It was regarded as "an event of enormous importance." One report stated, "Treaty Hailed at U.N." Another said it was "welcomed in the Vatican as the most important step toward peace since the beginning of the cold war." Headlined a London paper, *"It's a Triumph!"* Tokyo's largest newspaper expressed the joy of the Japanese people when it exclaimed, "Sayonara, Mushroom Clouds."

What is this nuclear-test-ban treaty that has caused such worldwide interest and optimism? What does it cover? What does it not cover? What prompted the major powers to agree after so many fruitless years of negotiating? How reliable is such a treaty? What are the real prospects for peace now?

The Treaty

The signing came in Moscow after previous sessions had finally pounded out a text that could be agreed upon. On August 5 the foreign ministers of the Soviet Union, the United States and Britain formally affixed their signatures to the treaty. Standing behind them were about seventy Soviet, American and British dignitaries, led by Premier Khrushchev. U Thant, the United Nations secretary-general, was also present. Later the party walked into one of the Kremlin's glittering ballrooms for a reception "as a Soviet band played Gershwin's 'Love Walked In,'" stated the New York *Times* of August 6. Friendly toasts to "peace and friendship" were offered with Soviet champagne. One diplomat called it a "unique day" in East-West relations. "Peace—it's wonderful," said another. Khrushchev even posed for pictures with elders of the Russian church.

The reason for all this joy was the agreement to ban some types of nuclear explosions. The key part of the treaty, found in Article I, states: "Each of the parties to this Treaty undertakes to *prohibit, to prevent, and not to carry out* any nuclear weapon test explosion, or any other nuclear explosion at any place under its jurisdiction or control: (A) In the atmosphere, beyond its limits, including outer space, or underwater, including territorial waters or high seas; or (B) In any other environment if such explosion causes radioactive debris to be present outside the territorial limits of the state under whose jurisdiction or control such explosion is conducted."

Hence, the test-ban treaty prohibits further testing of nuclear weapons in the atmosphere, in outer space and underwater. Scores of other nations rushed to affix their signatures to the document also, indicating they too would abide by its provisions.

Reasons for Signing

One of the compelling reasons for such a treaty is the genuine fear of what radioactivity in the atmosphere can do to human life and the lives of generations to come. The nuclear powers have already announced the exploding of over 400 nuclear devices. These have had a destructive force of well over 500 megatons, the equivalent of 500,000,000 tons of conventional explosives. Radioactive material from these blasts has been spewed into the atmosphere. This fallout has not yet completed its descent to earth and will take several years to do so. From the viewpoint of dangerous atmospheric contamination, the treaty was desired by all people.

Another reason for desiring such a treaty is the need to halt the spreading of nuclear weapons. Within fifteen years, it has been said, at least fifteen other countries will have the resources and technical skill to produce their own atomic weapons. These nuclear arms in the hands of many smaller nations would increase the chances of small disputes developing into nuclear wars that the major powers do not want, but which would likely involve them anyway. The present nuclear powers have a real interest in preventing this. Signing of the treaty by these other countries means they will not be able to test weapons in the atmosphere. It is hoped that this will discourage their developing such weapons.

Also presented by some observers as a reason why the Soviet Union wanted this treaty now is the difficulty it is having with Communist China. The quarrels between these two Communist giants seem to have reached a point where Moscow may feel it is caught in a two-front cold war, between the West and the East. As a result, some feel the Soviet Union has a real desire to reach a *détente* with the West so her hands will be free to settle the China dispute.

The reasons for signing the agreement after so many years of fruitless negotiations are varied and complex, not the least of which is that both sides realize how frighteningly close they came to nuclear war during the Cuban crisis of 1962. They may recognize the need to prevent such incidents from growing into a nuclear holocaust.

What It Does Not Cover

The treaty is an agreement providing for a *limited* ban on nuclear testing. It is limited because it does not prohibit the testing of nuclear weapons underground. Because these underground detonations are much more difficult to detect than atmospheric or underwater blasts, the Western powers insisted upon inspections where underground explosions were suspected. Russia agreed in principle, but would not permit the number of inspections the West requested. As no agreement could be reached, underground nuclear tests were eliminated from the treaty.

The treaty is of unlimited duration. However, it contains a serious shortcoming in this regard, as Article IV states: "Each party shall in exercising its national sovereignty have the right to withdraw from the treaty if it decides that extraordinary events, related to the subject matter of this Treaty, have jeopardized the supreme interests of its country. It shall give notice of such withdrawal to all other parties to the Treaty three months in advance." This means that if any one of the signatories de-

cides its national interests are endangered it can withdraw from the treaty after giving three months' notice. If, for example, France continues her testing of nuclear weapons, or if Communist China explodes an atomic device, this could be interpreted as jeopardizing the national interests of one or of all the signers. They could then withdraw from the treaty.

An additional sobering shortcoming is that the limited test-ban treaty does not in any way bring a halt to the arms race. It does not place any limit on the number, destructive force, or production of nuclear armaments. The treaty does not reduce the fantastic stockpile of arms by one bullet. So the buildup and stockpiling of terror weapons continue unabated.

How Reliable?

Will the treaty be successful? Is it the beginning of a new era of peace between the East and the West that will lead to lasting peace in the world? Of course, it is better to be optimistic than to be pessimistic. However, better than either of these attitudes is the need to be realistic, truthful. On the basis of such reality, what can be said of the reliability of the test-ban treaty and its leading to peace on earth? What do the facts show?

History tells us of a dismal record of broken treaties down through the centuries. But what of our "enlightened" age of diplomacy? Has it fared any better? Have the peace treaties and alliances of recent times proved to be reliable and of long duration?

In 1899 and 1907 two international peace conferences were held in The Hague, Netherlands. The purpose of these conferences was to control armaments and limit defense budgets. The many nations that attended agreed to arbitrate international differences and to prohibit the launching of explosives from balloons and the use of poison gas. These agreements were violated when World War I made a shambles and mockery of these two peace conferences.

To prevent another world war, the Treaty of Versailles in 1919 regulated tightly the armaments of Germany. But in 1936 Germany completed the throwing off of these restrictions by occupying the Rhineland, a demilitarized zone under the treaty.

In 1921 the Washington Conference of major nations agreed to fix the ratio of large warships between the signatory powers. This was soon broken when Japan refused to be bound because her allotment proved to be lower than she desired.

In 1928 the historic Kellogg-Briand Pact was signed. This was hailed as a monumental achievement. It outlawed war "as an instrument of national policy." It classified war as illegal under international law. Sixty-two nations signed it. The results? Most of these nations participated in the slaughter of World War II.

The Soviet Union signed nonaggression pacts with Poland, Finland, Romania, Latvia, Lithuania and Estonia. Within a short time she took over all or part of these nations.

In 1939 Germany and Russia signed the famous "Stalin-Hitler" nonaggression pact. Within two years these powers were butchering each other on the field of battle.

More recently, in 1958, the Soviet Union, the United States and Britain declared a moratorium on nuclear testing. They unilaterally promised not to resume testing. In 1960 France began her atomic tests. Then, without prior announcement, the Russians resumed massive testing in 1961, followed by the United States.

Furthermore, what assurance do people have that these governments will honor their commitments and not lie to each other, when they have lied to their own people for "security" reasons? In 1960,

when a United States aircraft called the U-2 was first announced as missing, the American government declared it was a weather craft that had accidentally strayed over the Russian border. When the aircraft was downed deep inside Russia and its true purpose exposed, the government of the United States had to admit that it was deliberately sent over the Soviet Union for spying. In 1962 Russia assured the world that there were no offensive missiles in Cuba, but this was proved to be a falsehood. Recently the British war minister deliberately lied to the House of Commons and to the entire British nation over a morals scandal. So when nations and government officials lie to their own people at times, an enemy must assume that they will lie to them, as has proved to be the case time and again.

Thus, while the human desire for peace is great, from the historic standpoint the prospects for it are extremely poor.

Overlooked

There is another factor not mentioned in the press reports, one far more important than any other and not taken into account at all by the treaty makers. What was omitted that is so vital if the peace pact is to work? God. Not once is God mentioned anywhere in the treaty. Instead, peace is viewed as coming from Moscow, Washington and London.

However, any peace pact that does not take God's purposes into consideration is doomed to failure. Psalm 127:1 states: "Unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it." Proverbs 19:21 adds: "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand."

Peace can come only as a product, or fruitage, of God's holy spirit. Galatians 5:22 states: "The fruitage of the spirit [of God] is . . . peace." Unless the nations have this spirit of God, they cannot have the peace they seek. Do the Communists have God's spirit? Do they look forward to God's way of bringing peace? Have they consulted the document God has given to humanity as a guide to peace? Would God use this atheistic power to bring peace? The Bible states: "Where the spirit of Jehovah is, there is freedom." (2 Cor. 3:17) No, God is not to be mocked. He would hardly bless a state that openly proclaims its hatred for Him, brags about its atheism, and openly states its intention to destroy all forms of religion.

Nor does the rest of the world manifest God's spirit. If it did, we would not see the conditions of hatred, war, prejudice, crime, delinquency and corruption prevailing on earth. As the Bible indicates, Satan is the "god of this system of things." —2 Cor. 4:4.

Do not be deluded by a false hope, no matter how brightly it may blossom in the days to come. Peace *will* come soon, in our very generation, but in God's way, not by any test-ban treaty. Christians know that this old world and its nuclear weapons are to be wiped out at the battle of Armageddon, at which time God himself will rid the earth of all peacebreakers and will usher in his righteous new world, where peace lovers will live forever in happiness. —Ps. 37:10, 11, 34.

UNWED MOTHERS

● The moral problem among teen-age girls cannot be dismissed as being insignificant. As reported in *The Saturday Evening Post* of March 23, 1963, 40 percent of American unwed mothers are between the ages of fifteen and nineteen.

GOOD SENSE for the DIABETIC

—and for everyone else!

IT HAS been said that to live long one should acquire some such ailment as diabetes and then use good sense in taking care of it. Yes, good sense is that important. With it the diabetic can hope to live even longer than the average non-diabetic.

How important good sense is for diabetics is told by an authority who has seen upward of 52,000 patients in the past sixty years: "This is a disease that tests the character of the patient, and for success in withstanding it, in addition to wisdom he must possess common sense, honesty, self-control and courage." By using common sense, thousands of diabetics have lived longer than they could have expected to live had they not had it and far longer than overweight non-diabetics. Clearly, what is good sense for the diabetic is good sense also for the non-diabetic.*

Diabetes generally is taken to mean "sugar" diabetes, although there is also another kind. The term "diabetes" means 'a flowing through,' and it is marked by excessive hunger and thirst and the passing of large quantities of water. Among other symptoms are sudden loss of weight and strength, sugar appearing in the urine, and, most decisive of all, excess sugar in the blood, known as hyperglycemia. In what follows, "diabetes" refers to "sugar" diabetes or diabetes mellitus.

History and Prevalence

Papyrus scrolls indicate that the diabetic state was recognized as far back as the time of Moses. It received its name "diabetes" about the time of Christ, and, years later, sweetness of the urine was found to be one of its symptoms. In more recent centuries the effect of starches and sugars on diabetes was discovered, the difference between diabetes in which the urine is honey-sweet, *mellitus,* and that in which the urine is insipid or tasteless, *insipidus,* was established, and the relation between diabetes and the pancreas became apparent.

Then came the notable discovery that the pancreas was a double organ, producing not only pancreatic juice but also a hormone by means of tiny "islands" of cells named after their discoverer, the "islands of Langerhans." Although the pancreas is a small organ, weighing only a few ounces, in it are found from 500,000 to one million of such tiny islands of cells.

The hormone these "islands" secrete or pour into the blood passing through them is insulin (from the Latin *insula,* meaning "island"), and its lack was found to be the key to diabetes. (Today, however, this conclusion is held by many to have been greatly oversimplified.) Treatment with insulin, by means of injection—it is ineffective if taken by mouth—marked a

* *Diabetic Manual*—E. P. Joslin.

new day for diabetics. They obtained still more relief when it was discovered that by adding chemicals the effect of one injection could be stretched from six to twenty-four or more hours. Within the past five years still more relief has come to many diabetics through medicine taken by mouth, such as tolbutamide, which stimulates the secretion of insulin. Its long-term effects, however, have yet to be determined.

Much research is being done in the field of diabetes. Among recent discoveries is that reduction of trace metals in the body restores peripheral circulation of diabetics and cuts down their need for insulin. Such discoveries lend weight to the complaint of some leaders in the research that too much attention is still being paid to the role that the pancreas plays in diabetes.

Remarkable progress has been made during the past fifty years in treating diabetes. The life-span of diabetic children has increased from 1.2 to twenty-six years and of mature diabetics from five to eighteen more years. Then there were few diabetic women who could become pregnant, but today the ratio of pregnant women among diabetics is about the same as among non-diabetics, 87 percent of such pregnancies resulting in the birth of live babies. Deformities, however, among such babies are far above the average.

Diabetes is on the increase throughout the world and is especially common in the United States, where it is estimated that between two to three million persons have it. It is the only major disease more prevalent in women than in men, and that at the ratio of two to one. It is also twice as prevalent among married women as among single ones, although less prevalent among married men than among single ones. Women having had many pregnancies and those feeling always tired are more likely than others to become diabetic.

Why should diabetes be increasing at the same time that progress is being made in treating it? Known as the 'disease of civilization,' it is associated with overnutrition and lack of exercise; therefore, as the standards of living rise throughout the world diabetes becomes more prevalent. Then, too, since most persons having diabetes are between forty-five and sixty-five years old, as the life-span keeps on increasing there are more and more persons living within that age bracket. The facts that diabetics live much longer and that diabetic women now bear children who inherit the predisposition to diabetes, also help account for the increase in the number of diabetics.

Having diabetes is no grounds for pessimism regarding one's career. Among diabetics have been or are leaders in literature, art, science, politics and sports. Before 1940 no United States insurance company would issue a policy to a diabetic, but today 75 percent of them do, on varying terms. The United States Civil Service has a thousand kinds of jobs open to diabetics. However, such jobs as driving trucks or operating power machinery are not recommended for diabetics who require rather large doses of insulin.

It will be helpful for the diabetic to take note of the fact that his affliction does not disfigure and is neither infectious nor particularly painful. Its worst aspect is the effect of long-term diabetes on the eyes. Some authorities, however, insist that this is so only because of poor control of the disease. They also state that diabetes might be said to be largely a matter of relativity: "We have only to increase somewhat the severity of our tests for diabetes to discover that practically all of us are diabetic." This is another fine reason why good sense for the diabetic is good sense for everyone else.

Heredity and the Glands

Diabetes is a hereditary disease; according to some, there is a genetic defect present in each and every case. It follows Mendel's laws. If both parents are diabetic, all their children will become so, even though it may take years to show. If one parent is diabetic and the other had a parent who was, then 50 percent of the children will have this genetic defect, and so forth. Diabetics, therefore, should not intermarry nor even marry into families having diabetes, unless they do not intend to have any children.

Many are the genetic defects that can cause diabetes. Basically, these interfere with the supply of insulin the body needs to utilize glucose, the most common form of sugar. This interference might take various forms: It could be a failure to produce insulin sufficiently, or it could be a lack in any of the various processes involved in liberating, transporting or utilizing insulin. Or the flaw may lie with the liver, which changes glucose to glycogen, stores it and then reconverts it to glucose as needed. Such leaders as Best, co-isolator of insulin, state that their ideas about diabetes are still changing.

But more and more it is being appreciated that genetic defect, especially in serious diabetes, is the production of too many anti-insulin hormones by either the pituitary, the adrenals or the thyroid glands. (An anti-insulin enzyme produced by the liver has also been discovered.) This explains why some diabetics require as much as two hundred units of insulin daily, whereas the normal body needs only forty to fifty each day. This also accounts for the fact that many victims of acromegaly, in which the feet, hands and face grow abnormally large, are also diabetic; why children who are diabetic are physically eighteen months ahead of other children of the same age, and why mothers who give birth to very large babies invariably become diabetic.

The more serious this hormonal imbalance is, the earlier in life it appears and the more serious the diabetes, it also being termed the "thin" diabetes. The diabetes that appears in middle age or later is termed the "fat" diabetes, for well over 80 percent of its victims are overweight. This would seem to indicate that for these diabetics it might be simply a matter of overeating. But why do they overeat? It has been found that the brain has an appetite regulator, the hypothalamus, which has a satiety center. For this satiety center to stop the sensation of hunger, there must be a certain amount of sugar in the cells of the body. In the diabetic state the cells do not get enough sugar because of a flaw in the body's metabolism; and so the hypothalamus keeps calling for more food, accounting for why diabetics (and others) eat too much. Incidentally, the amount of sugar normally in the blood is both extremely small and precise, only about .1 of 1 percent. After a meal it rises temporarily to around .15 of 1 percent.

The glandular imbalance of diabetes can also be brought about by the emotions. Because of the psychosomatic principle, the effect of the mind upon the body, the body's sugar metabolism can easily be upset by emotional stress. Such stress may cause the adrenals to release more anti-insulin hormones into the blood, resulting in more sugar in it. If the emotional stress continues for a time, the condition may well become chronic diabetes. Even here, however, there must first be the prediabetic state caused by a genetic defect.

Good Sense in Drug Therapy

Good sense for diabetics and everyone else indicates not depending upon drugs more than absolutely necessary. In treating diabetes with insulin good sense fur-

ther indicates balancing it with food and exercise; for which reason handling diabetes has well been likened to driving a three-horse team. Less food and/or more exercise without decreasing one's insulin shots can result in insulin shock, a condition due to too little sugar in the blood. Among its most common manifestations is the appearance of being drunk. On the other hand, less exercise and/or more food and not more insulin can result in acidosis and even a coma. The three—insulin, food and exercise—must at all times be balanced to avoid either complication.

Particularly for middle-aged or elderly diabetics there are drugs that can be taken by mouth, such as tolbutamide (Orinase). But strongly to be condemned is the practice of some physicians to pamper their patients by prescribing these when diet alone would serve. Those concerned with the side effects of drugs recommend that the more recently marketed drug Diabenes be used only if Orinase proves ineffective and recommend DBI only if Diabenes fails.

True, some physicians claim that the diabetic need give no thought to sugar in his blood or urine so long as he takes insulin or other medication regularly and he is free from serious diabetic symptoms. But others point to complications, such as blindness, that so often accompany long-term diabetes and which appear most frequently when treatment is limited to medication or drugs. However, it would seem that there could be a happy medium between ignoring sugar in the urine and examining it every day. Would not once a week do if the patient is honest and exercises self-control?

That limiting diabetic therapy to drugs is unsound is indicated by recent research, which has identified a definite prediabetic state. Thus the various complications that once were thought to be the result of faulty 'sugar' metabolism, such as involvements of the eyes, kidneys, blood vessels and those that go with pregnancy in diabetes, are frequently present before the patient's carbohydrate metabolism breaks down, forcing the conclusion that diabetes "emerges as a generalized complex fundamental disease process of which the abberation of carbohydrate metabolism is but one facet."*

This calls to mind the saying of the physicians of yesterday: "There are no illnesses but only ill people." Interestingly, both osteopathy and chiropractic view diabetes as a state that involves all of man's life processes. Osteopathy adds to the accepted therapy of diabetes direct manipulative treatment to the muscles and bones to improve the circulation and nerve control of the body. Chiropractors, where permitted to treat diabetes, add spinal adjustments.

Good Sense and Diet

To avoid overweight is good sense for everyone and, in particular, for diabetics. With them health may often be as simple as merely getting rid of their overweight. And especially for them should treatment begin with a "starvation" and rest period, to give the insulin-producing islands of Langerhans an opportunity to recuperate.

Water is very important for the diabetic. In an attack of acidosis and, prior to hospitalization, drinking plenty of water can spell the difference between life and death. Another great aid for diabetics is salt, unless the blood pressure is high. Unsaturated fats and unrefined foods, such as unpolished rice and whole wheat bread, are recommended because of their vitamin content. Diabetics need more of the various B vitamins than do others.

According to diabetic authority Allen, "the actual nature of the diabetic disorder" now seems to be a hormonal im-

* *Journal of the American Medical Association*, March 16, 1963.

balance that has an adverse effect upon the activity of the enzyme hexokinase, "which catalyzes the first step in glucose utilization." This adds weight to the position taken by C. P. Lamar and others who recommend the use of fruit sugar, fructose or levulose, which is found in all fruits, honey, and so forth, in order to bypass glucose utilization that is so dependent upon insulin. Those proceeding along this line have reported amazing results. It would therefore also seem that the problem of diabetes should be viewed as one of glucose utilization rather than carbohydrate metabolism *per se*.

The Good Sense of Exercise

While the medical profession is no more agreed on the best way to treat diabetes than it is on how to treat the many other ills of humankind, it is remarkable the amount of good sense that is found in the writings of those authorities that recommend strict control of diabetes. They stress the value of courage, self-control, honesty and good sense and frequently quote from the Bible.

These authorities stress not only diet but also exercise. Thus Bourchardt, one of the greatest diabetic clinicians of all time, stressed to his patients the words of Genesis 3:19, about eating one's bread in the sweat of one's face. E. P. Joslin, by his use of the three-horse team illustration, makes exercise as important as diet and insulin. And writes G. G. Duncan, another leading modern authority on diabetes: "Physical exercise judiciously employed by patients who have no contraindicating symptoms, is of inestimable value in the treatment of diabetes. It improves the total food and carbohydrate tolerance and reduces the need of insulin." But it must be exercise that will cause sweating, and for this reason occupations requiring considerable physical exercise are to be preferred.

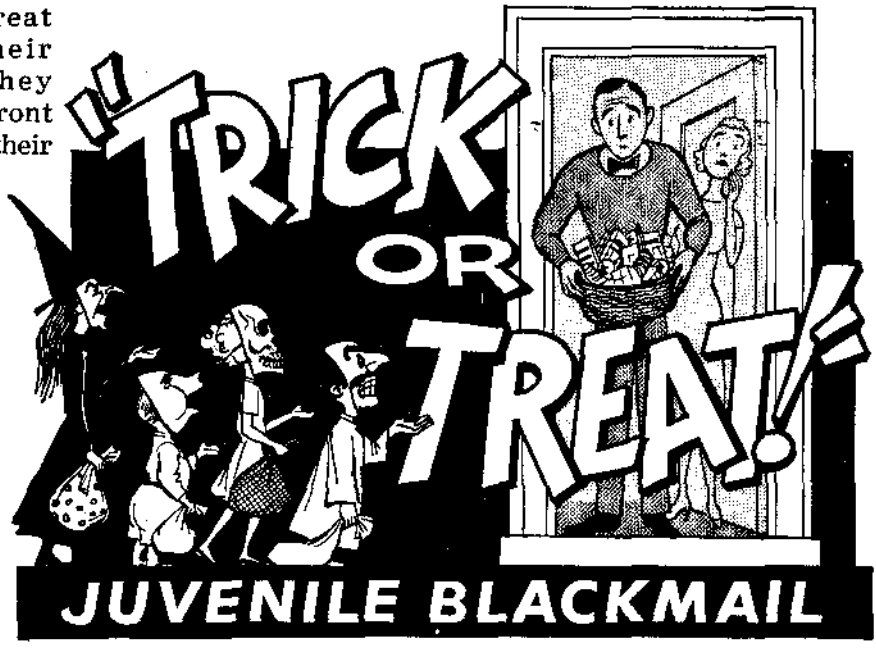
The value of physical exercise in diabetes is underscored by statistics regarding occupation. Thus married women who lead less active lives than do either single women or their husbands also have twice as much diabetes prevalent among them. There is also more diabetes among city folk than among farmers, and more among farm owners than among their hired hands, and so forth. Needless to say, physical exercise is good sense for all and, in particular, for sedentary workers.

Among other things that are good sense for diabetics and for everyone else is avoiding tobacco, getting enough rest and exercising control of the emotions. So a young woman should understand that a love affair will often play havoc with control of her diabetes. And the boy who is diabetic should appreciate the need of having a loyal friend interested in and looking out for him. But when he grows to manhood, "if he has a wise, devoted and loving wife, there is almost no limit to his future career."

Yes, good sense is most important to the diabetic, and much of what is good sense for him is also good sense for everyone else!

THIEVING CHILDREN

● According to the *Wall Street Journal* of March 7, 1963, teen-agers committed 65 percent of all auto thefts in the United States during 1962.



"TRICK or Treat will be their battle cry as they bravely ascend front porches... clench their fists and resoundly rap or resolutely ring. It will be impossible to escape . . . these creatures from make-believe land, draped in every conceivable outlandish dress, offtimes hooded in hideous masks. 'Trick or Treat' will be their demand."

In this way the Los Angeles *Times* warned its readers of the Halloween-night invasion by waves of trick-or-treaters. But how to ward off disaster? The paper advised: "Wise counsel suggests an ample supply of cookies and candy and other goodies, lest they carry out threatened consequences." For "how many have even the faintest inkling what dire deeds might be in the offing if householders fail to acquiesce to the repeated requests of these little people?"

Yes, on the night of October 31, householders across North America face the prospects of broken windows, garbage strewed over their yard, paint hurled at their homes, and even more serious consequences if they do not pay what is asked. And every year the story is the same. When the early rays of the morning sun disclose the full extent of the damage, many are the howls of complaint from the victims. What can be done?

The New York *Times* once informed its readers "that they might have fewer complaints about Halloween pranks if they were prepared for the traditional 'trick or treat' demands and if they organized parties for their children and young friends." In line with this suggestion, one year the police of Greensboro, North Carolina, tried to pacify the city's youth with presents. An AP dispatch reported that they gave "treats" "in an attempt to cut down on the Halloween number of 'tricks.' Patrol cars were loaded with about 5,000 packages of cookies to be distributed to groups of children on the streets."

Effects upon Youth

But is this the answer? Will bribing children to be good ensure against property damage? And of even more importance, Will this practice serve to develop upright citizens of integrity?

For a long time now the prominent feature of Halloween night in the United States and Canada, and to a lesser extent in some other countries of Christendom,

has been the requesting threat of masked youngsters, "Trick or Treat!" But children are no longer satisfied with just any treat. The practice of trick-or-treating has made them selfish and greedy.

"Our household invested in apples," one woman complained, "but did the children want apples? No, they have become selective and a little greedy. They wanted candy bars, big ones." The Miami *Herald* made this same observation last year: "They made their annual Halloween raid Wednesday night on homes from one end of Miami to the other. . . . Victims of the mass assault noticed a trend toward more 'selective' booty." And when the desired "treat" is not forthcoming, youngsters often "trick."

Some youths have gone a step farther, and, so, following a recent Halloween, a headline in the Los Angeles *Times* blared: "Three Trick or Treat Bandits Being Hunted." In the first case, "Two women repulsed a young, masked bandit in an Altadena motel after they found he really wasn't joking when he asked for their money." And in another instance, "The clerk, Charles Andrews, 50, had responded with candy when the bandit said 'Trick or Treat,' but the visitor quickly added: 'I want your money.' "

Yes, it is a relatively short step from defacing another's property for not paying what is wanted to more serious crimes and acts of violence. Halloween foolishness, such as soaping windows and sticking pins in doorbells to keep them ringing, is quickly outgrown. The following year greater excitement is sought, perhaps shooting out street lights with a BB gun, puncturing tires, pouring water in gasoline tanks, or even putting a garden hose through the mail slot and flooding a person's living room.

In recent times Halloween has erupted into a nightmare of crime and violence. Last year a headline in Canada's Vancouver *Sun* read, "Battles Mar Halloween in Kerrisdale, North Van." "Police fought a two-hour battle with a mob of 500 youths along the business section of Edgemont Boulevard in North Vancouver," the paper reported. "Police rushed to the scene to find the mob setting street fires and hurling objects—eggs, tomatoes and rocks—at passing cars. 'Edgemont was like a battlefield,' said one officer. 'It was the most disgraceful and shocking display of hooliganism we have ever had to deal with.' "

At the same time, southern California was under attack. Pranksters stuffed matches through a book-return slot to set the Mar Vista library ablaze. Private citizens also suffered. The Los Angeles *Times* said that "elsewhere Thursday also was mop-up day for some unfortunate residents. Hollywood police reported that a wholesale egg-throwing contest on pedestrians, motorists and buildings resulted in 35 juvenile arrests . . . Pasadena and other communities also reported a rash of egg-throwing incidents."

And in San Francisco a few years ago one of the city's leading newspapers had an inch-and-a-quarter-high front-page banner headline: "HALLOWEEN TERROR AS S. F. ROWDIES ROAM." According to the report: "Rocks, eggs and tomatoes were thrown by roving gangs of youths, some windows were broken, 18 false alarms were pulled, and water was sent gushing from five fire hydrants."

Conditions were the same across the country in Florida the following year. The Miami *Herald* reported: "A 14-year-old boy was shot in the foot and a little girl wearing a mask was struck by a car in an unusually violent Halloween night in Miami . . . Throughout Miami and the suburbs kids tossed rocks, shot BB guns, set off cherry bombs, threw eggs and tomatoes at passing cars. Said a Hialeah

desk sergeant: 'You name it. They did it. They ought to be spanked.' "

A Christian Celebration?

Could a holiday that has such a demoralizing effect on youth really be Christian? Millions of persons believe that it is. They consider it a holy evening because it precedes the highest ranking Roman Catholic feast, All Saints' Day. But just a little investigating reveals that Halloween is actually a pagan celebration. This fact has recently been prominently drawn to public attention.

The New York *Times* reported: "Though celebrated for centuries as a Christian holiday—the vigil or eve of All Saints', or All Hallows' Day on Nov. 1—Halloween (All Hallow Even) long antedates Christianity and is the product of the merging rituals from several cultures over the centuries. The holiday is believed to have originated from the Celts of the British Isles and Gaul long before the Roman Empire. These people believed that once a year, at winter's onset, the souls of the wicked who had died in the past twelve months assembled and, led by Saman, the lord of the dead, wandered abroad to harass and bewitch the living.

"Following the spread of Roman influence in the British Isles, characteristics of the annual Roman festival honoring Pomona, the goddess of fruit, held about Nov. 1, were gradually engrafted on the grim Celtic rites . . . In the seventh century, A.D., the Pantheon at Rome was converted into a Christian house of worship and dedicated by Pope Boniface IV to the Virgin Mary and the Church's martyrs. The anniversary of the dedication, subsequently celebrated Nov. 1, was set aside as All Saints' Day. As might have been expected, it was not long before the weird customs of the previous night became part of the Christian observance."

Last year the Newark, New Jersey, *Star Ledger* also reported on the pagan origins of Halloween and its practices. "A night like Halloween was going on long before Christian times," it said. "Furthermore, this pre-Christian night of roaming spirits was always around the first of November, whereas All Saints' Day, when the Christians finally did bring it into existence, was set for May 13. When Christianity moved it to November 1 it did not create a night of revelry, it merely found one already going, and going strong. . . . Certainly it is the Druid idea rather than anything remotely Christian that sets the tone of Halloween."

Merely attaching Christian names to the pagan celebration of Halloween does not make it Christian. Instead, it is all the more detestable because it causes people to think that the evil customs and beliefs associated with it are supported by Christian teachings. But to the contrary, nowhere does the Bible teach that the spirits of the dead survive after death to haunt the living. Rather, the Bible teaches that "the soul that is sinning—it itself will die."—Ezek. 18:4; Eccl. 9:5, 10.

"Trick or Treat!"

The custom of "Trick or Treat!" also has its roots in false religion. The New York *Times* said that this practice "was a product of the Irish countryside. Every Halloween the peasants of the village would assemble and, donning masks and bearing sticks and clubs, proceeded from house to house collecting money and food for the following day's holy feast. Put a youngster behind the mask . . . substitute for the religious verses recited by the peasants the phrase 'Trick or Treat!'—and you have the ritual most characteristic of the Halloween in America." And, as today's youngsters do, the Irish peasants would warn the householder "that if

he wished to continue to prosper he had best make a generous contribution."*

But obviously such a practice of begging, *and threatening evil consequences* to those reluctant to contribute, is contrary to righteous principles. One that goes around begging is not heeding the apostolic order: "If anyone does not want to work, neither let him eat." Even "practical jokes" or "tricks," as they are called at Halloween, are unscriptural. "Just like someone mad that is shooting fiery missiles, arrows and death, so is the man that has tricked his fellow man and has said: 'Was I not having fun?' " Certainly trick-or-treating flies in the face of this inspired proverb!—2 Thess. 3:10; Prov. 26:18, 19.

COMING IN THE NEXT ISSUE

- A Clear Mind in a Mad World.
- *The March on Washington.*
- The Amazing Power of Light.
- Clothe Your Feet Wisely.

Panhandling and Blackmail

More and more citizens are rising up to condemn trick-or-treating for what it really is—an education of youth in the *principles of panhandling* and blackmail. Newspaper columnist Harold Weir wrote last Halloween: "Halloween is completely without significance except as a night of licence and disorder. . . . It is an occasion for collecting loot. There is something infinitely pathetic about these cup-sized youngsters toddling from door to door, *with great bags in their hands, practising* the art of panhandling at such a tender age. . . . Anything that can be done to discourage it and to eventually destroy it is to close another door for the outpouring of the worst, greediest, meanest and most violent instincts in human nature."

Another writer, *in the Vancouver Province*, called this "the old cannibalistic and head-hunting principle . . . The principle that you can get what you want without earning it, by threatening violence. The same good old principle that corrupts labor movements, religions and revolutions. The protection game. Blackmail. Something for nothing. And the horrible thing is not that the kids do it, but they toddle out with a smile and an encouraging pat from parent and teacher alike."

Many now call on parents to do something. "Do you consider your child such a potential hoodlum that he has to be bribed not to destroy the property of others?" a writer for the Chicago *Tribune* asked. "Bribery never has worked, and *the last place where we should try it, on* a massive scale, is on our children."

"We must no longer bribe these gangs of saucy slickers who roam the town with bulging gunny sacks," a mother wrote. "Let us send out the word forthrightly and firmly—that October 31 has become simply *another* date on the calendar—no more black and orange nonsense. No matter how the kids try to intimidate us by wailing and ranting that they have nothing to do, nowhere to go, no fun, no anything, let us, their humble sires, present a solid front. Let us insist upon being parents."

Christian parents are under the Scriptural injunction to "go on bringing [their children] up in the discipline and authoritative advice of Jehovah." Since Jehovah's advice, in his Word the Bible, is to "turn away from what is bad and do what is good," parents are under obligation to turn their children away from Halloween and its unscriptural practices. For "Trick or Treat!" is not just an innocent practice. Rather, it is rooted in paganism and its fruits are rotten.—Eph. 6:4; Ps. 37:27.

* *Halloween Through Twenty Centuries*—Ralph and Adelin Linton.

"IN 24 massive rallies, starting June 30 in Milwaukee, they are rolling eastward around the world: New York, London, Stockholm, currently Milan and Munich, then on to Jerusalem, Hong Kong, Singapore and Honolulu, ending in Pasadena in September."

In this way *Time,* one of the most widely circulated news magazines in the United States, reported on the attention-arresting "Everlasting Good News" Assembly of Jehovah's Witnesses as it traveled from city to city and from one continent to another.

All along the way, the assembly and Jehovah's witnesses were major topics of conversation. On August 12 one of India's foremost newspapers, *The Indian Express,* said: "Seen for the first time in such good numbers in the Capital last week, they attracted much notice, with slogans from the Bible pinned at their buttonholes. . . . They have come to be known all over for their quiet efficiency." The popular Australian magazine *The Bulletin,* in its issue of August 31, observed: "Melbourne has seen some marvelous conferences . . . but I don't think we have ever seen anything like the 'Everlasting Good News' Assembly of the Jehovah's Witnesses."

And when the assembly reached its successful conclusion in Pasadena on September 8, it was reported on the front page of the Los Angeles *Times:* "Jehovah's Witnesses crowned a worldwide series of 24 Everlasting Good News Assemblies with a climactic gathering at the Rose Bowl Sunday, attended by 118,447."

Every year Jehovah's witnesses assemble to fellowship with one another and to enjoy rich spiritual feasts from the Word of God. Sometimes they meet in large international gatherings, as in 1958, when 253,922 met together at Yankee Stadium and the Polo Grounds, while in other years smaller conventions are held in conveniently located cities throughout the world. But this was the first time that one assembly traveled around the world in seventy-one days and featured the same program. Nothing like it had ever been seen before.

The *Air Travel* magazine of September, 1963, reported on the vast undertaking of transporting a delegation of 583 persons all the way around the world. "The tour consisted of 46 coordinated groups traveling between June 28 and Sept. 6," it said. "They were serviced by 57 scheduled airlines, 200 hotels and numerous bus and rail lines in visiting 28 cities in 23 countries and touching all continents." Many other delegates made different stretches of the trip with the assembly, with some 2,000 either going to Hawaii or the Holy Land.

Attention-arresting Start

Newspapers heralded the approach of the "Everlasting Good News" Assembly at County Stadium in Milwaukee. Two days before its start on June 30, the Milwaukee *Journal* announced: "Perceptive Milwaukee clergymen of many faiths may cast wistful glances toward the Stadium next week. There they will see a great crowd of believers whose zeal resembles that of the early Christians."

Yes, to Jehovah's witnesses the Bible message that proclaims the arrival of God's Kingdom and the fall of this devilish system of things is indeed "everlasting good news." (Rev. 14:6) The Milwaukee *Journal* of July 5 noted with what intense interest conventioners drank in this good news: "If word had come that circus parade elephants were shooting $10 bills out of their trunks the crowd at the stadium wouldn't have budged Thursday afternoon. Neither that nor any other phenomenon would have distracted the fervent Jehovah's Witnesses."

But what was there that was of such absorbing concern at the "Everlasting Good News" Assembly? In addition to the joy of associating with brothers of like precious faith, conventioners were happy to receive Scripturally based counsel on solving marriage problems and assisting youth to accept their responsibilities. Many fine suggestions were also given on how Christians might more effectively present the good news to others. But, in particular, the assembly emphasized the importance of Bible reading and the applying of its teachings in one's life.

In keeping with this admonition, the new 352-page book *"All Scripture Is Inspired of God and Beneficial"* was released. How happy the conventioners were to receive it! What a fine aid it is to Bible reading, since an entire chapter is devoted to a thorough discussion of each of the sixty-six Bible books! The Watch Tower Society's president, N. H. Knorr, urged all to begin now to make use of it. "Read a book from the Bible," he encouraged, "and then read the chapter in this study aid that discusses that Bible book and shows why it is inspired of God and beneficial." What a fine suggestion to heed!

But perhaps the most talked about and most welcomed release of the assembly was the 704-page book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* Here at last was a verse-by-verse explanation of the Bible book of Revelation, chapters 14 through 22. To make this particular part of the assembly program a highlight, just prior to releasing this new book, Jehovah's witnesses joined in a resolution declaring their "neutrality toward all radical and other types of human government over earth." They resolved to continue without letup to declare the "everlasting good news" of God's Kingdom. A total of 444,374 persons around the world joined in this resolution.

The feature attraction of the assembly program, however, was the public address "When God Is King over All the Earth." While the public was welcomed to all sessions, Jehovah's witnesses made a special effort to invite them to this talk. So at every assembly city the big question was, How many people will come? What a joy it was to see such splendid turnouts: 57,055 in Milwaukee, 107,483 in New York, 50,111 in London, 107,164 in Munich, 37,806 in Manila, and so on, to finally swell the around-the-world total to 570,932!

It was this program of rich spiritual blessings that was of such absorbing interest to Jehovah's witnesses. But the assembly arrested the attention of millions of others because of its smooth operation and the fine conduct of the Witnesses. Even the Civil Defense Director of Milwaukee, R. J. Lederer, came down to take a look for himself. "Chief of Police Howard Johnson called me," he explained on arriving at the assembly grounds. "He said that if I want-

ed to learn something about feeding and handling crowds I should come out here."

On a tour of the assembly departments Lederer observed: "What impresses me is the tremendous coordination and cooperation you have here." Later he wrote a letter of appreciation, in which he said:

> "The magnificent preparation and organization which was so evident during your time in Milwaukee left quite an impression with all of the City officers with whom I have since talked. Your description of the planning and organizational techniques we examined will be of great value to our civil defense administration. And the tremendous self-discipline and sincerity of your people accomplished, I am sure, a great deal for your purposes, by its example alone."

Similar expressions were common in Milwaukee, and they were to be repeated hundreds of times over as the "Everlasting Good News" Assembly moved eastward around the world.

New York, London and Stockholm

The following week New Yorkers knew that Jehovah's witnesses were again in town for an assembly. Besides extensive newspaper, radio and television coverage, 20,500 signs advertising the public talk had been placed in all subway cars and main bus lines, and 2,420,000 leaflets were distributed. Even peoples on faraway islands of the Pacific knew about the assembly, evidenced by the heading in the Guam *Daily News*, "Witnesses Open Convention in N.Y.C." The article announced: "Some 60,000 Jehovah's Witnesses opened an eight-day convention at the Yankee Stadium yesterday."

That this assembly also arrested clerical attention is shown by the remarks of Dean Sturgis L. Riddle that appeared in the New York *Times* the following week. "We may consider Jehovah's Witnesses misguided," he said in a sermon at St. Bartholomew's Protestant Episcopal Church, "but we must admit that they often show more spunk in their witnessing discipleship than we do. They practice the great Protestant principle of the priesthood of all believers: They are all ministers of the Gospel."

The next stop of the assembly saw tens of thousands of these "ministers of the Gospel" gathered at Twickenham's Rugby Union Grounds, London. What a thrill it was for these conventioners to witness the baptism of 1,369 new ministers! This was made possible by setting up a large portable plastic pool, about four feet deep and twenty-five to thirty feet in diameter, right out on the playing field. A raised platform and steps were built on one side to bring the baptismal candidates into the pool, and a similar arrangement on the opposite side to take them out. In this way it was possible to baptize all 564 men and 805 women in about an hour and a half.

In London the program of taking assembly delegates on tours to see points of interest began. These tours were arranged for at assembly stops all along the way, and they arrested considerable attention.

The baptismal pool, with water about four feet deep, that was set up on the grounds at the London assembly, making it possible for all the conventioners to witness the baptism of 1,369 persons

For instance, when coach after coach turned into the British Museum to dispatch a steady stream of nearly 7,000 happy conventioners, Museum officials were amazed. "The largest operation we have ever seen," one of them said. And when the tours descended on Windsor Castle an official of the Castle said: "I've never seen such well-behaved people come through our place."

While the assembly was in progress in London, a similar gathering that reached a peak attendance of 25,160 persons was being held in Stockholm, Sweden. When the assembly ended there, and the delegates were moving out, the chief of police told them: "We have become accustomed to you and this pleasant event. We are sorry that you have to take down your fine installations and that all of these nice, happy people will be disappearing from our vicinity."

Among the installations that needed to be dismantled was a tent city that the Witnesses set up to sleep thousands of the delegates. The newspaper *Expressen* commented regarding this city: "Nowhere are things so peaceful and decent as at the tent city of Jehovah's witnesses. The happy and cheerful witnesses don't get drunk, they don't smoke, don't dance among the tents in the evening."

Munich, Milan and Athens

As the crowds at London and Stockholm dissipated, attention turned to Munich and Milan, where the "Everlasting Good News" Assembly continued on. But, actually, long before its start on July 21, the clergy had been fearfully eyeing the preparations for the tremendous assembly in Munich, Germany. *Time* magazine of August 2 reported what action they took.

> "Weeks before the Munich convention opened, Julius Cardinal Döpfner and Lutheran Bishop Hermann Dietzfelbinger approved the publication of a broadside called 'A Word to All Christians,' which attacked Witness beliefs and urged homeowners not to rent rooms to the visitors." The result? "Many Munich residents were appalled by the bitterness of the churches' attack on the Witnesses, and sect workers found no difficulty in finding rooms for assembly visitors."

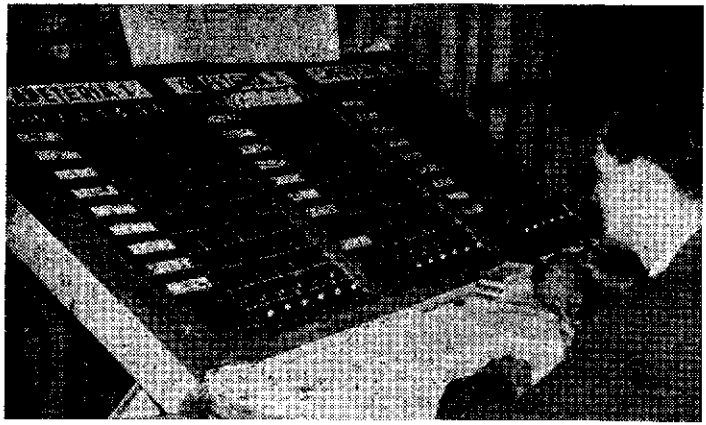
So the clergy's efforts to interfere backfired. Even Germany's newspapers deplored their action. The *Frankfurter Rundschau* counseled them:

> "The church fathers of Munich, of so little faith, should read the Scriptures more often; then they might stumble across what is said in Hebrews 13:2, which reads: 'Do not forget hospitality, for through it some, unknown to themselves, entertained angels.'"

Unlike the clergy, Munich city officials did not forget hospitality, offering 91 city schools, in which 41,286 conventioners were accommodated, and, in addition, made contracts with the Witnesses for the use of exhibition halls, which served as sleeping quarters for some 10,000 more. All these conventioners, plus the thousands housed in private homes, assembled in the center of Munich in a huge open field that had been transformed into beautiful assembly grounds.

It was simply amazing how the Witnesses organized and constructed a complete, efficient convention arrangement in this approximately quarter-mile-wide and half-mile-long field. A huge platform was constructed along with a seating arena for over 100,000 persons, so that the speaker looked ahead for over a quarter of a mile of a continuous crowd of people. But of particular interest was the cafeteria arrangement, and the way in which the kitchen was always able to keep the sixty-six serving lines supplied with food.

In each of the three tents they had a control station built up on a platform, and the personnel would stand at this elevated control station and visually watch over the twenty-two lines. Each line had its own signal board with various colored cards that indicated the needs for food. The men



The cafeteria control panel at the Munich assembly. Instructions were given from a high stand in the cafeteria to the kitchen, showing what food was needed by any particular serving line.

in the control tower noted these needs, and relayed this information to a control panel in the kitchen that let them know what lines needed what food. In this way there was never any waiting in the lines for food.

While this mammoth assembly was in progress, another was being held simultaneously in Milan, Italy. When word was received at this assembly in Milan that the clergy had influenced the Greek government to cancel the convention in Athens, it joined in united approval of the following protest that was sent to the Greek rulers.

"We, 16,000 Jehovah's witnesses assembled in Milan from Italy, Spain, Switzerland, France and Portugal, are shocked at your action in canceling the Christian assembly of your peaceful citizens of Athens. Has the cradle of democracy been broken?"

In order to secure the cancellation of the Athens assembly, the Greek archbishop threatened the government that if Jehovah's witnesses were allowed to meet in Athens he would lead the clergy and the people against them. The *Daily American* newspaper of July 26 carried this report:

"The Greek government has banned all public meetings of Jehovah's Witnesses, it was announced today . . . Archbishop Chrysostomos, primate of Greece, has led all Greek Orthodox organizations in a general outcry against the Jehovah's Witnesses' rally, which he called a 'shameful congress of atheists and anarchists.' In a letter to the prime minister, Panayotis Pipinelis, he said unless the rally were banned, he would be compelled to 'defend everything sacred and to lead the clergy and the people' in an all-out action against the sect."

This deplorable action by the Greek Orthodox clergy arrested the attention of freedom-loving people around the world. They have issued thousands of protests to the Greek government for listening to such obvious clerical misrepresentation, which has resulted in a flagrant violation of the freedoms guaranteed by the Greek Constitution.*

Arrests Attention in Asia

From Europe the Around-the-World Assembly moved on to Beirut, Lebanon. There special meetings were arranged for in Kingdom Halls, since no assembly was permitted in that country. A convention was not held at its next stop in Jordan either, but tours were arranged and the hundreds of assembly travelers certainly attracted attention. Victor Marroum, one of the tour directors, was very much impressed. "This was the largest group that any tourist agency in Jerusalem ever handled," he said. "And it was the only group that I worked with that never gave me even one complaint."

The next city for the "Everlasting Good News" Assembly was New Delhi, India, where all 583 of the around-the-world travelers stayed in the beautiful Ashoka Hotel, one of the nicest in Asia. And what impression did they make? Said the hotel manager: "They are the best disciplined

* See October 8, 1963, *Awake!* article "Greek Government Bows to the Church, Suppresses Freedom" for details.

people we ever had in the hotel. We would be happy to take a thousand of them if we had room."

Next the "Everlasting Good News" Assembly traveled to Rangoon, Burma, and Bangkok, Thailand, where simultaneous four-day conventions were held August 8-11. In Rangoon 603 turned out to hear the public talk, and in Bangkok 961 responded to the invitation. At Bangkok, with less than a month to go before its conclusion, the Around-the-World Assembly took two routes, the northern and the southern.

While the assembly travelers who chose to take the northern route enjoyed the fine assembly facilities in Hong Kong's new City Hall Theater, the southern travelers assembled with their brothers in Singapore at the Victoria Theater, one of the most beautiful auditoriums in southeast Asia. One other assembly was held on the mainland of Asia, and that was in Seoul, Korea, where the remarkable number of 8,975 persons turned out to hear the public talk.

Australia, the Islands and Pasadena

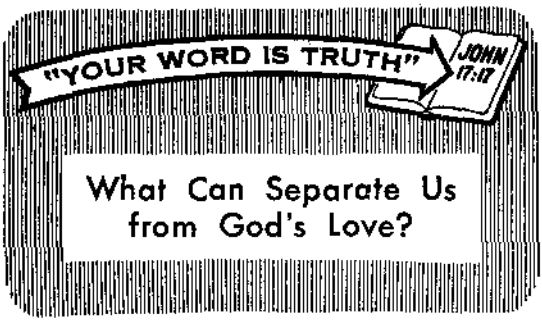
From Singapore the southern travelers moved on to Bandung, Indonesia, where a fine four-day assembly was held, highlighted by the public talk, to which 752 persons came. Then way "down under" to Australia and the convention at the Show Grounds in Melbourne. The widely read Australian magazine *The Bulletin* commented on the assembly facilities: "The gathering was in the sheep pavilion, Australia's biggest shed. Many thought that this was a nice Biblical touch, having all the Witnesses in the sheep pavilion." A total of 13,142 turned out for the public talk, including 682 who listened in German, Greek and Italian.

The southern travelers then hopped over to the beautiful island of New Zealand, and a five-day gathering in Auckland. The country's largest theater, the Civic, had been rented, but even then the 2,000-seat Auckland Town Hall had to be tied in with it to accommodate the crowds that swelled to 6,005 persons the final day. Here, as was the case all around the world, the fine conduct of the Witnesses arrested attention. "You are the best organized and by far the best behaved people I have seen," the Civic Theater manager said. And the Town Hall custodian concurred: "You are the nicest group of people I have ever met."

Meanwhile the northern around-the-world assembly travelers were enjoying outstanding conventions on the Asiatic islands of Japan, Taiwan and the Philippines. At Kyoto, Japan, a peak attendance of 3,534 was reached and in Shou Feng, Taiwan, the public talk attendance was 1,566. Outstanding was the turnout of 37,806 for the public talk in Manila. There, over 2,000 column inches of newspaper publicity was given the assembly.

After enjoying the assembly on the South Pacific island of Fiji, which reached the remarkably high attendance of 1,080 at the public talk, the southern assembly travelers went on to Hawaii, where they joined the northern travelers again. Here, at Honolulu's beautiful Waikiki Shell, a total of 6,189 persons assembled in the open-air amphitheater for the public address.

This grand assembly came to a fitting climax the following week in Pasadena's famous Rose Bowl, when 118,447 persons listened in the blazing sun to the heartwarming message "When God Is King over All the Earth." There is no question about it, the "Everlasting Good News" Assembly of Jehovah's Witnesses arrested attention around the world.



What Can Separate Us from God's Love?

THE love God has for the world of mankind was clearly manifested by his providing Jesus Christ as a ransom sacrifice to cover human sins. That sacrifice of his perfect Son opened the way for humans to be made free from inherited sin and to be receivers of God's gift of eternal life. "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him." (1 John 4:9) His love for the world of mankind, however, does not mean that he loves all humans.

Many people have become separated from God's love because they do not exercise faith in him and refuse to recognize the value of his Son's sacrifice. They spurn his provision for everlasting life. God loves and rewards those who earnestly seek him and who exercise faith in him, not those who reject him. "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

Jesus himself pointed out that those who believe in God, those who trust God and have faith in him, will not be destroyed as will those who remain separated from God's love but will get everlasting life. (John 3:16, 36) At one time he likened these separated ones to goats and said that "these will depart into everlasting cutting-off, but the righteous ones into everlasting life." (Matt. 25:46) That is why it is so very important for persons who now have God's love to be careful that they do not become separated from it.

Surely God is not the one who is going to fail to show his love to those who put faith in him. Paul, the twelfth apostle of Jesus Christ, made this clear when he said: "For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord." (Rom. 8:38, 39) Paul is not expressing determination that none of these influences will cause him to lose his love for God. He is speaking not about his love for God but God's love for him.

God's love for those who have exercised faith in him right on until their death does not cease when they die. They do not pass from Jehovah's memory as they do from the memory of humans who do not love them. The great Life-giver remembers them and shows his love for them by resurrecting them in due time. Thus death, as Paul says, does not separate true Christians from God's love; neither can life itself with its many tribulations and hardships. God does not cease to love a person because he may fall into life's misfortunes and becomes diseased, hungry or raggedly dressed. Whatever life may bring, it has no effect on God's love for the person who has faith in him.

Not even the angels can alter God's love for a Christian. Unlike a human whose love for a person can be turned away by persons influential with him, God's love for a true Christian cannot be altered by the influence of even powerful angels. The disobedient angel who became Satan tried to do this with Christians. The apostle John reports that Satan "accuses them day and night before our God." (Rev.

12:10) Despite this, God's love has continued toward them.

The attitude governments of the world take toward true Christians is not favorable, because Christians insist upon keeping separate from the world, as Jesus commanded. But the low regard those governments have for them, which frequently has manifested itself by harassment, mistreatment and imprisonment, does not affect God's love for his people. Governmental persecution might cause worldly friends and relatives to desert them, leaving them to stand alone, but God does not forsake them. He is not influenced by popular human attitudes. Even when the world views them as "the refuse of the world, the offscouring of all things," his love for them continues firm and true.—*1 Cor. 4:13.*

There is no tribulation that might come upon us now or in the future that can cause us to become a stench to God. This is evident from the fact that God's love for Peter, Paul, Timothy and others continued notwithstanding the tribulations that came upon them. The world viewed them as criminals, but God continued to view them as sons. Whether a Christian is opposed by earthly or heavenly powers, God will not turn his love from them.

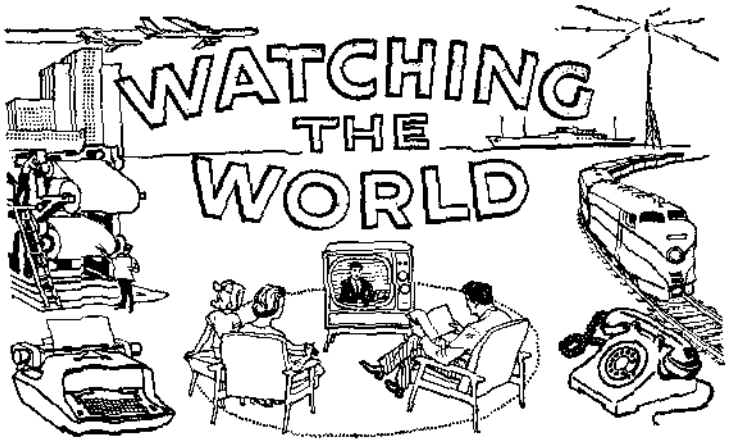
After mentioning death, life, angels, governments, things now, things to come and powers, the apostle Paul goes on to say, "nor height nor depth nor any other creation will be able to separate us from God's love." He lists height and depth with the other creations. This may mean that neither a high position nor a low position occupied by a Christian will affect God's love for him. Or it may mean that nothing occupying a low position with a tendency to pull a person down and nothing occupying a high position with a tendency to exercise a superior influence over him will be able to separate him from God's love.

Paul extends his list of things by making the sweeping concluding reference to "any other creation." So, nothing other than unfaithfulness on the part of the Christian can disrupt his relationship with his Creator, causing the heavenly Father to stop having love for him. Only the Christian himself can cause a separation from that divine love.

By losing his faith, a Christian becomes the victim of what Paul calls "the sin that easily entangles us." (Heb. 12:1) There were persons in his day who succumbed to this sin. Hymenaeus and Philetus were two of them. After mentioning how they deviated from the truth, Paul said: "Jehovah knows those who belong to him." (2 Tim. 2:17, 19) When these persons deviated from the truth, they manifested loss of faith and thereby separated themselves from God's love. It was their own actions that caused this break. This also happens to persons today if they violate God's laws and refuse to manifest repentance and accept discipline for their wrong actions.

Knowing that nothing but unfaithfulness on their own part can separate them from God's love, true Christians are strengthened to endure all the tribulations that come upon them. Knowledge that God, out of love for them, provided a ransom sacrifice so that they might live buoys them up and fills them with hope. They confidently know that in due time God will bless them with "the life everlasting."—1 John 2:25.

God is love. . . . As for us, we love, because he first loved us.—1 John 4:16, 19.



Enough for a Big Kill

◈ Some Americans are wondering whether ratification of the nuclear-test-ban treaty with Russia would weaken the nation's defenses. "How many megatons do you need to destroy?" asked President Kennedy. In his reply to newsmen he said: "What we have on hand will kill 300 million people in one hour."—*Labor*, August 31, 1963.

School Enrollment

◈ The U.S. Office of Education reported that enrollment in schools and colleges reached an all-time peak of 51.5 million. This is the nineteenth consecutive year in which enrollment has risen, a reflection of the postwar "baby boom."

Cost of Living Up

◈ The U.S. Labor Department's Consumer Price Index leaped a half of 1 percent in July. The new spurt in living costs brought the Index to a record high of 107.1. The *U.S. News & World Report*, September 9, stated: "That means that it now costs a typical family $10.71 to buy what it could have bought for $10 back in 1957-59."

Science and Technology

◈ Since World War II stress has been laid on science and technology. Now the number of persons in these fields is increasing proportionately faster than the U.S. population as a whole. At present there are about 2.7 million persons in the U.S. employed in these fields. They make up about 3.6 percent of the U.S. labor force. *Science News Letter* for August 31, 1963, published these figures, saying: "By 1970, there are expected to be 4 million employed in the science and technology fields."

A U.S. Labor Department survey shows that at this time of high unemployment, over 15 million Americans work over 40 hours a week. Of these, only about 4.5 million receive premium pay for overtime. *Labor*, August 31, 1963, reported that "in addition to the 15 million, government estimates indicate there are about 7.5 million 'moonlighters'—those who hold down extra jobs, usually on short hours, in addition to their regular employment."

New Catholic View Toward Birth Control

◈ An article by John A. O'Brien, research professor of theology at the University of Notre Dame, South Bend, Indiana, published in the August 28, 1963, issue of *The Christian Century*, shows that the Roman Catholic Church is taking a new look at the birth-control issue. Priest O'Brien said: "Contrary to widespread belief, the Catholic Church does not forbid birth regulation. For any serious cause a married couple is exempt from the normal obligation of parenthood for a long time and even for the whole duration of married life." O'Brien quoted several Catholic authorities supporting his views, one of which said: "There is, in principle, a right, or better, a duty, to practice a form of birth limitation based on careful thought. . . . There is an optimum number for each family and each family alone can judge what it is."

Malaria Down, Not Out

◈ Malaria takes an estimated million and a half lives each year throughout the world. It has been virtually wiped out of Europe. Less than a hundred cases were reported in the United States last year. But in places like Guatemala the malaria-carrying anopheles mosquito has developed immunity to sprays that once controlled it. As a result, Dr. Jesse Hobbs, U.S. adviser on malaria control, says there is a "serious health problem" in that area. On just one day 57 new cases of malaria were reported in the Pacific lowlands.

Compulsory Arbitration

◈ The railroads in America were about to go on strike. To forestall it, the nation's lawmakers passed a bill that prohibited a strike for six months. It was the first time in the history of the United States that the country found it necessary to pass a compulsory arbitration bill. *Time*, September 6, 1963, stated that congressional intervention signaled a failure in the U.S.'s collective bargaining process.

Australia's Motor Future

◈ Steps are being taken to make Australia one of the most motorized countries in the world. The Australian-made Holden car has been so successful that General Motors—Holden plans to spend an ad-

ditional $74 million to boost production rates to 175,000 cars a year by 1966. Chrysler-Simca will spend $72 million over the next ten years. Volkswagen and British Motor Corporation are also investing heavily.

Catholic "Disaster" Seen

◈ On June 9 Roman Catholic priest Robert I. Gannon, S.J., former president of Fordham University, said that lags in Roman Catholic growth in the United States "point to disaster unless the present trend is reversed." According to the Washington (D.C.) *Post*, Gannon said: "Last year it took 340 Catholics 365 days to make one American like their Church well enough to join it." The priest further stated that the number of Catholic converts is dropping by 3,700 a year. In 1962 there were 125,000 as compared with 151,000 in 1955. He also said that 118,000 persons left the Catholic church in 1962. The 1962 Catholic Directory showed 42,876,665 U.S. Catholics, an increase over 1961. But it was the smallest increase in several years and parallels a similar slump in Protestant growth.

Curbing Dollar Drain

◈ On July 16 the U.S. Federal Reserve Board raised its basic lending rate from 3 percent to 3½ percent. While this will affect business depositors of short-term funds, it will not affect the bank interest paid to individuals on their savings accounts. The move is designed to curtail the movement of short-term investment funds to other countries where interest rates have been higher. This outflow of dollars from the United States has contributed to the nation's deficit in its balance of payments, causing a decline in its gold reserves. The request made of Congress by President Kennedy on July 18 to impose a tax on Americans purchasing long-term securities of foreign countries or foreign corporations was for the same reason. It is hoped that this will help to reduce the flow of money to other countries and eliminate the balance-of-payment deficit.

Forty-Day Burial

◈ A Hindu holy man or sadhu was found dead when he was dug up after an interment of forty days. He was attempting to demonstrate his progress on the path of yoga by suspending all bodily processes for forty days. It is the belief among Hindus that a man can go into a deep trance, called samadhi, and can be buried without food, water or air for a period of days and still be alive when he is dug up.

Egg Layers

◈ The *Globe and Mail, Outdoors* (Can.), March 13, tells about fish and their egg-laying habits. "A six-pound lake trout," it says, "will lay about 8,000 eggs; a 13-inch smallmouth bass 5,440; a largemouth bass of like size 7,000; a 14-inch speckled trout 1,469; a four-pound walleye 110,000; a 32-pound pike 595,200; a 35-pound maskininoge 225,000. Among coarse fish a 9½-pound carp will lay a whopping 1,696,585 eggs, a 15-inch sucker 31,200, and a ling 1,153,144."

Church Tragedy

◈ Scotland, like many other places on earth, is experiencing "spiritual apathy" among its people. Some 3,000,000 Scots reportedly do not belong to any religion. On May 16 the Free Church of Scotland said that it was about time that the churches look for the answer within themselves and not lay all the blame on those outside. The Scottish *Daily Express*, May 16, stated that the Committee on Public Questions, Religion and Morals declared: "The tragedy of the modern pulpit is not so much that it propagates modern theology, but that it has no theology at all." The committee's report added: "Undoubtedly the main causes of a lack of spiritual impact on the nation are the dilution of the Christian Gospel which makes it no gospel, compromise with the ungodly elements of the world," and a betrayal of the reformed heritage in the church's relationship with Rome. It also stated: "The indifference of the younger generation to the Church could be interpreted as discernment. If the Church has nothing relevant to say to them, why listen?"

Smoking Lethal

◈ The World Health Organization (WHO) warned that cigarettes can have as much power to kill as bombs. The organization's study group on lung cancer concluded that "the sum total of the evidence available was most reasonably interpreted as indicating that cigarette smoking was a major cause of the disease."

Tokyo's Streets Named

◈ For the benefit of foreigners coming to Tokyo in 1964 for the Olympic Games the streets of Tokyo are being given names. For 500 years the Japanese have found their way around Tokyo by locating a known point and proceeding from there. Streetcar stops, subway stations, police posts, important intersections and some other reference points have had names, but not the streets. Another practice that confuses foreigners is the Japanese custom of numbering houses according to when they were built rather than in consecutive order. The Japanese people refuse to use the names of the streets that have been named thus far, and it is not likely, according to news commentators, that they will use them in 1964.

Sugar Maples Dying

◈ For some time now authorities have wondered what was causing the death of the beautiful sugar maples along New England's roadways and streets. Researchers at the

agricultural experimental stations at Durham, New Hampshire, and New Haven, Connecticut, have found that salting of streets and highways to break up icy pavements in the winter is responsible for the poisoning plague. Evergreens such as pines and hemlocks are also being killed by the salt. However, scientists at both stations emphasized that human safety on icy streets and highways was far more important than the trees. A neutralizing agent is now being sought to protect the trees from the salt.

Quintuplets Born

◈ Mrs. Ines Maria Cuervo de Prieto of Maracaibo, Venezuela, gave birth to five baby boys on September 8. The quintuplets were born in the space of fifty minutes. The births came after seven months and four days of pregnancy. The babies weighed from 3 pounds 1.4 ounces to 4 pounds 3 ounces. They were named after five physicians who assisted at the births. A week later in Aberdeen, South Dakota (U.S.), 30-year-old Mary Ann Fischer gave birth to four girls and a boy. The Fischers have five other children. Their eldest son, Danny, upon hearing of the births, shouted: "I always wanted a brother and I got one!" According to the New York *Times*, September 15, "quintuplets occur about once in 54,000,000 births."

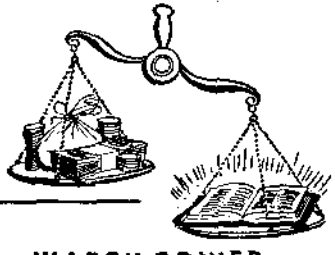
Giving More

◈ The American Association of Fund-Raising Counsel, Inc., released figures that showed Americans gave more money away last year to philanthropic causes than ever before. They gave an estimated $9,300,000,000, against $8,700,000,000 in 1961 and $5,400,000,000 in 1954. The Los Angeles *Times* (U.S.), June 11, said individual citizens were the most generous givers. They gave $7,400,000,000. Foundations gave $700,000,000, business contributed $470,000,000, and charitable bequests by individuals accounted for another $700,000,000. The *Times* said that "the 1962 gift dollar went mostly to organized religion, which received 51%." A fantastic army of 32,000,000 volunteer workers did the collecting for some 35 national philanthropic agencies. Churches reported that more than 18,000,000 workers were used to collect money for them.

Mysterious Disease

◈ Kuru is a mysterious disease uniquely confined to the Fore tribe of New Guinea, and it mainly afflicts the women. The disease leads to inability to walk, talk, swallow and finally death from bronchopneumonia. Reuters, September 7, reported that a battery of doctors are battling to find a cure.

What BASIS for HOPE?



Do you look to the future with uncertainty? Now is the time to evaluate the basis for your hope. Does it have a solid foundation? The Word of God certainly contains reassuring information for those who seek righteousness and peace. Read the new 64-page Bible-based booklet

Living in Hope of a Righteous New World

Send only 4d (for Australia, 5d; for South Africa, 3½c); 7 copies for 1/8 (for Australia, 2/-; for South Africa, 17c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me ..... copies of the encouraging new booklet *Living in Hope of a Righteous New World*. I am enclosing ..... (4d each [for Australia, 5d; for South Africa, 3½c]); 7 for 1/8 [for Australia, 2/-; for South Africa, 17c])

Name .....
Post Town .....
Street and Number or Route and Box .....
Postal District No. ..... County .....

"ALL SCRIPTURE IS INSPIRED OF GOD AND BENEFICIAL"

IT'S NEW...

Many persons today question the practical value of the Bible. Do you? Do you know someone who does? Now you have proof that the Bible is *beneficial!* It's in the new book *"All Scripture Is Inspired of God and Beneficial."* Here you will learn of the Bible's thirty-nine known writers, their backgrounds and qualifications and the value of their writings to their own generations and to us. You will find a capsule account of each of the Bible's sixty-six books and proof of its authenticity and inspiration. This is not an interpretative study of the Bible. It is a fascinating look at the Bible as a book to acquaint you briefly but thoroughly with its contents and to heighten your appreciation of this ageless masterpiece as the most practical guide to modern living available.

ORDER NOW. ONLY 7/- (for Australia, 8/10; for South Africa, 70c)

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me *"All Scripture Is Inspired of God and Beneficial."* I am enclosing 7/- (for Australia, 8/10; for South Africa, 70c).

Name ..... Street and Number or Route and Box .....
Post Town ..... Postal *District No.* ..... *County* .....

In: AUSTRALIA address 11 Beresford Rd., Strathfield, N.S.W. CANADA: 150 Bridgeland Ave., Toronto 19, Ont. SO. AFRICA: Private Bag 2, P.O. Elandsfontein, Transvaal. UNITED STATES: 117 Adams St., Brooklyn 1, N. Y.

Awake!

A Clear Mind in a Mad World

PAGE 5

The March on Washington

PAGE 8

The Amazing Power of Light

PAGE 16

Clothe Your Feet Wisely

PAGE 24

NOVEMBER 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. *"Awake!"* has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four *corners of the earth their uncensored, on-the-scenes reports come* to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway, London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: *3,800,000* — ***4d a copy (Australia, 5d; South Africa, 3½c)***

"Awake!" is published in the following 25 languages: **Semimonthly**—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu. **Monthly**—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 821 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Reproof—Can You Take It?	3	Stuffed Animals and Dried Bones	20
A Clear Mind in a Mad World	5	"House by the Sea"	23
The March on Washington	8	Clothe Your Feet Wisely	24
Responding to God's Truth	12	Ruining His Home	26
Nation on Wings	13	"Your Word Is Truth"	
Is This Americanism?	15	God's Judgment Periods and Human Destiny	27
The Amazing Power of Light	16	Watching the World	29
Clairvoyant Gunfighter	19		

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, November 8, 1963 | Number 21

REPROOF

Can you take it?

THINK of the last time you made a mistake and were reprimanded for it. How did you feel? Likely, a little disturbed, most of all with yourself, and that is quite natural, for 'no discipline seems for the present to be joyous, but grievous; yet afterward . . .' Ah, yes, afterward—that is the important thing. So how did you feel afterward? How do you feel now, for instance? Are you grateful that someone had the kindness and the courage to call your faults to your attention? Have you benefited from the reproof? Have you befriended your reprover more than ever before? Or, do you feel sorry for yourself, belittle the reproof by making excuses for yourself and avoid your reprover? Can you take reproof?—Heb. 12:11.

If you find it difficult to take reproof it would be good for you to reflect seriously on the matter. One who does not readily respond to reproof may find himself being reproved repeatedly, perhaps severely so, and this can be very grievous indeed, both for the one reproved and for his loving reprover.

The well-known Bible character Jonah is an example of one who experienced a rapid succession of severe reproofs. Could he take it? As you read the account in the Bible book bearing his name you may truly wonder. But, then, you recall that it was Jonah himself who wrote the record of how and why he was so reproved. Yes, at first he too was quite disturbed and engulfed in self-pity, yet afterward—and remember this is what matters—Jonah recaptured the proper perspective and he benefited by the reproof.

'But,' you may say, 'Jonah's reprimand came from God. He had no reason to object.' Yes, it does seem that the reaction of some persons to reproof depends on who the reprover is. When they are inwardly reproved in their personal reading of the Bible or some publication that they regard as entirely authoritative, everything is just fine. They have no qualms about administering self-discipline in harmony with what is read. But let the very same words of counsel come from the lips of a close acquaintance and things change. There is a begrudging of the reproof, an inward or outward counteraccusation against the reprover, a harboring of animosity and an excusing of oneself.

Is this the way things should be? Are not such persons failing to remember that

most of the written counsel available to us on proper conduct and the Christian way of life has been transmitted through the services of imperfect humans? It is true that the Bible is an inspired book, but this cannot be said of other sources of reproof often readily accepted. Not inspiration, but God's spirit, acquired through prayer and study, is frequently behind acceptable written sources of reproof. But can we not say the same for those closely associated with us, especially if they can point to the Word of God as the authority for the reproof they administer to us?

The Bible abounds with examples showing the folly of adopting a "who are you to be talking?" attitude. The danger of adhering to human thinking and a challenging frame of mind in our dealings with those around us can often minimize the amount of advice we are willing to apply to ourselves. In case of reproof, it can lead to turning a deaf ear to what is being said, because of concentrating on the one who is saying it. Dismiss personalities from your mind when being reproved. If the shoe fits, wear it. You may suffer some discomfort while the shoe of reproof is new, but, remember, "afterward to those who have been trained by it it yields peaceable fruit."—Heb. 12:11.

Others may not impugn counsel and reproof but may brood over it and fall into a state of dismay and unnecessary loss of self-confidence. This is not taking reproof. In fact, although it may seem to indicate deep sorrow, it can lead to a defeating of the very purpose of reproof. Some develop what seems to be an almost perennial state of worry and an inability to dismiss the matter from their minds. The reprover may have had some very loving thoughts and expressions surrounding the reproof, but these are forgotten and lost to mind while the words of counsel are turned over and over in the mind, but not in a constructive way. It is like a person who sits and looks at a problem but does not do anything about it. He looks and looks, but all he sees is the problem, and the chances are that it is growing in his mind. What a waste of time it is! How much more upbuilding it is if one will simply try to see things in their true light, analyze and appraise the situation properly and initiate corrective measures at the earliest possible moment.

A defeatist frame of mind is not to be confused with the attitude of King David of Israel, another receiver of severe reproof administered through close acquaintances and subordinates. Was David grieved when reproved? Yes. But he was grieved because he had, indeed, taken his reproof to heart. He was not so much sorry *for* himself as he was sorry *because* of himself and the way in which he had offended God.

But what can be done to recover proper thinking when one becomes despondent because of having been reproved? Well, one of the first steps is a heart-to-heart talk with your reprover. So if you are severely disturbed because of reproof and you find that "yet afterward" the disturbance does not leave you, talk to your reprover; to the great Reprover, God, and to your immediate reprover, man. Your trouble is probably no more than a feeling that he no longer cares for you. But he does. God does. You may feel that your reprover misunderstands you, but perhaps you are the one who misunderstands him. The easiest course for him would have been to ignore your mistaken action or words, but he made himself do otherwise because of having your interests at heart. Do not turn away from such a friend.

A CLEAR MIND in a Mad World

THE modern world is a strange paradox. It shows intellectual brilliance in the field of science but madness in its social relations. It develops remarkable machines and drugs for saving lives and at the same time works feverishly to find ways to destroy lives. Its madness is reflected in the daily actions of the people in its many cities where crime, immorality and juvenile delinquency flourish despite the efforts of law-enforcing agencies. To maintain a clear mind that is not corrupted by the mad thinking of this world is not an easy task.

When man stepped into the age of atomic power, his existence became threatened, not because of atomic power, but because of the world's madness. Instead of wisely using atomic power for the good of mankind, the world insanely has used it to develop such awful weapons of destruction that its own existence is endangered. The misuse of that power by an irrational world is what has turned atomic power into what might be called a Frankenstein monster. A writer in the New York *World Telegram* of November 2, 1962, made the following comment about the world's mad thinking in this respect. He said:

"Today the befuddlement seems much worse. I find myself asking questions like 'Whatever happened to joy in living? Whatever happened to reverence for life? Are we fatally short on these qualities? Was our destiny after all merely self-destruction?' I read the pronouncements, but they don't make sense. Yes, there's a specious logic. There's a demonstrable chain of cause and effect, if that's any comfort. . . . Do people really want to live? Or is every affront a fate worse than death? . . . Since 1945 a lot of our specialized knowledge has been about the fine art of destruction. Don't we like our environment? . . . With all the wealth and knowledge and resources on both sides—or on every side—of the crises, the best we seem able to suggest is death, not life."

What is wrong with the minds that can devise scientific miracles that benefit mankind and at the same time coldly invent devilish devices of mass destruction? What is wrong with the thinking that can justify the slaughtering of millions upon millions of people as well as the doing of permanent injury by radiation to millions more because heads of government cannot agree? What is wrong with the thinking of men who advocate striking the first blow with nuclear weapons? Do they imagine that they can use such weapons without doing incalculable damage to their own nations?

The past forty-nine years have been for the world a period of trouble unparalleled in human history. During this time the nations of the world hurled themselves at one another in a mad frenzy of destruction on two occasions. These two world wars

snuffed out the lives of at least 35 million people. As if that madness were not enough, the world is now prepared to obliterate many times that number in a third world war.

Frightful concentration camps made their appearance during this period in Germany, Russia and other countries. The revolting mistreatment given to the hordes of people herded into these camps has become a well-known fact. Only madness can explain the inhuman, sadistic treatment given to these unfortunate people.

Morals

The utter disregard the world has shown for the laws of God that place a high value on human life and require concern for the welfare of others is certain to be reflected in the morals of the people. Is it any wonder, then, that crime is skyrocketing the world over?

During the past ten years crime has risen—in the United States, for example, 70 percent. It has persistently increased despite improved methods for fighting it. For the past five years it has been growing five times as fast as the population growth. Is it not madness that causes an ever-growing segment of a nation's population to be involved in thievery, armed robbery, murder, rape, muggings and other forms of violence? Is it not madness when the public will assist a suspected criminal to escape from an arresting officer, as has been done frequently in New York city? There is something wrong with public thinking when people will interfere with the apprehension of a criminal who preys upon them and will throw bottles and bricks at the arresting policemen. What else but twisted thinking could approve disrespect for law and order?

A member of the San Francisco Police Commission observed: "We had a riot in the city hall. A large group of persons—a few of them Communists, most of them not Communists—being opposed to a committee established by the Congress of the United States, instead of proceeding against that committee by lawful means, took possession of our city hall, and there set up such a din of noise and disorder that public business in the hall had to be suspended. . . . They had to be removed by force, and in the process several law-enforcement officers were injured. And when that riot was over, I was amazed to find, and distressed and discouraged to find, that a large part of the citizenry actually ratified and approved what had happened there. What had happened was a violent rebellion against lawfully constituted civil authority in our city hall, the seat of our city government; and many citizens approved of it and disapproved of the police action which was necessitated by the rebellion."

There is something drastically wrong with public thinking when it approves of mob violence and rebellion against civil authority. There are lawful and peaceful ways for expressing opposition to governmental decisions and actions rather than resorting to mob violence. Public resistance to the efforts of civil authorities to maintain law and order injures the public themselves. It helps to breed criminals who prey upon them.

Effect on Young

Reflecting the madness of the adult world, children are committing every crime imaginable. Over 40 percent of the major crimes in the United States are committed by children under eighteen years of age. In England 20 percent of the crimes of violence are committed by young men between seventeen and twenty-one. It is not uncommon to hear of children who kill their parents, of others who kill playmates and of still others who senselessly kill or

injure the victims of their robberies. What these children are doing is what they see being done in the adult world, either in real life or in motion pictures and television. The world's mad pursuit of pleasures, sex and materialism is a bad influence on young minds that have no sense of self-restraint. The rising tide of juvenile delinquency is a somber testimony to this.

The adult world sets a very poor example for the children who are being born into this world. How can it expect them to grow up to respect good standards of morality when it does not respect such standards? Is there not something warped in its thinking when it becomes so sophisticated that it regards immorality as the accepted way of life? How can wife swapping, marital infidelity, sex perversion and fornication be regarded as acceptable conduct?

Rather than being indicative of a healthy society, the existence of such practices and the increasingly tolerant attitude toward them reveals a very sick society. A doctor for the socially ill in Canada said: "Divorce, suicide, sex deviation and the growing number of people who take tranquilizers add to the depressing picture. Judging by evidence from these sources our society is very sick indeed." According to Dr. Walter Alvarez in the United States, mental disorders affect more Americans than any other disease. In Britain nearly half the beds in hospitals are occupied by people being treated for mental disorders.

Maintain a Clear Mind

A person must have a standard or source of guidance outside of himself in order to maintain mental balance and sane thinking in this mad world. This must be a standard that cannot be influenced by the world's warped thinking and that does not drift with world conditions.

The best standard a person could have for maintaining a level head in this mad world is found in God's written Word, the Holy Bible. The degraded and twisted thinking of the world has no effect on it. Its laws and good counsel establish a high level of moral conduct that does not change, even though it clashes with popular practices or with sophisticated thinking. When a person feels the emotional tide around him in the world tugging at him so as to carry him along its way of abandonment, he has God's Word that holds him firm and helps him to maintain his sense of balance and direction. It is a dependable, guiding light on his path of life. "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105.

While the world becomes confused and frightened at what it sees coming upon it, God's Word brings peace of mind to the one who trusts in its promises and follows its counsel and instructions. It provides him with a clear view of the future that puts his mind at rest and quiets any anxiety that might arise over what the nations are liable to do with their awful weapons of mass destruction. He is assured by it that God's purposes for the earth cannot be thwarted by the madness of this world.—Phil. 4:8, 9; Isa. 55:11.

It is not easy to combat the influence of the world's twisted thinking and of its way of living, but with the help of God's Word this can be done. By striving for its high standards and by relying on its wisdom rather than on what seems right in your own eyes, you will be able to maintain a clear mind and a clear view of the best way to go despite the distorted thinking of the world. You will be able to look forward with confidence to the glowing future God has purposed for the earth and for mankind upon it.—Ps. 72:1-8.

The March on Washington

OVER a hundred years after the American president Abraham Lincoln issued his Emancipation Proclamation abolishing slavery, 175 years after the adoption of the Constitution of the United States and 173 years after the signing of the Bill of Rights, America, "the land of the free and the home of the brave," still faces a racial crisis.

On August 28 an impressive throng of some 200,000 Negro and white Americans, in a march on the nation's capital, Washington, D.C., proclaimed to the nation and the world that they were still waiting for the fulfillment of these promised rights and freedoms. This demonstration was the greatest assembly for redress of grievances ever witnessed in American history.

Seventy-four-year-old A. Philip Randolph, the man who first suggested the March on Washington for Jobs and Freedom, called the giant demonstration "a sacred cause." He declared it "a full-dress revolution, an inevitable outgrowth of the incompleteness of American history."

But what was the "revolution" to accomplish? What do the Negroes want? And what did they achieve by the march?

The road to Washington is long and well traveled by generations of crusaders. Some have been more successful than others. On March 3, 1913, Rosalie Jones' band of suffragettes hiked down Washington's Pennsylvania Avenue. They drew taunts and jeers from the crowds that packed the sidewalks. But the ladies came back again and again until finally they won what they were after—the right to vote.

The bonus march of 1932, however, ended in tragic failure. These were army men, veterans of World War I, who demanded immediate payment of war bonuses, averaging $50 to $100 a man. They too marched down Pennsylvania Avenue. They even camped in some of the government's vacant buildings. But the bonus bill failed. With tear gas, tanks and fixed bayonets, these war veterans were driven back into despair.

But the 1963 march for "Jobs and Freedom" promised to be different. First of all, it was well planned, superbly organized and perfectly timed. In recent years Negro demonstrations and grievances have become well known to the world. The beatings, riots and photographs of police dogs and fire hoses used against people have caused American prestige to suffer. Especially have the Russian, African and Asian people become acutely shocked by the pictures of brutality. As Dr. Gordon W. Allport, Harvard professor

of psychology, has said: All over the world, the United States has been "knocked off the pedestal." The American image as a freedom lover has suffered badly.

The march on Washington, therefore, was viewed with no small measure of apprehension by the nation's leaders. Every precaution was taken to prevent any outbreak of violence. More than 6,000 police, parade marshals and military police were deployed throughout the city. Some 4,000 fully equipped army troops were kept on alert at two nearby bases. The sale of all alcoholic beverages, including beer and wine, was banned. All street parking was forbidden in the downtown area. Signs read: "Emergency. No Parking After 12:01 Wednesday, Aug. 28, 1963."

On that day Washington appeared poised. The downtown streets were almost deserted. The city took on an appearance of a "ghost town." Many shops were closed. Washingtonians, for the most part, stayed home and waited.

The March

From dawn's early light Negroes and whites poured into the city from every part of the United States. They came by buses, autos and airplanes. Hundreds walked and a few even roller-skated their way in. The marchers came with plenty of water, sandwiches and low-heeled shoes. They brought raincoats, hats and sunglasses, but left their children home, as they were told. Every now and then a hush fell over a group as ministers offered prayers. "Help us, O Lord," prayed one clergyman, "that we not disgrace ourselves this day." Overhead the sky was a deep blue, and below a gentle 84 degrees made the weather ideal for the occasion.

At 11:15 a.m., when the march officially began, the inpouring was tremendous. On and on they came, walking about twenty abreast. The great crush of humanity, some 200,000 strong, did not so much march as they strolled along in quiet, loose-flowing formation, singing freedom songs, waving Bibles and placards. Like a giant lava flow they surged down Independence and Constitution Avenues to gather around the Lincoln Memorial. Suddenly, they broke out in the soft, mournful strains—"Mine eyes have seen the glory of the coming of the Lord." Later they switched to "We Shall Overcome." And still later to "Freedom, Freedom, Freedom!" Nearby were a number of congressmen witnessing this momentous event.

The Theme: Freedom Now!

But there was a hard, impatient warning in their signs, hymns and cheers. The march signs, which waved like windblown reeds, said: "We demand voting rights now!" "We march for first-class citizenship now!" "We march for integrated schools now!" "We seek the freedom in 1963 promised in 1863!"

The speeches by Negro leaders reflected the same note of impatience. The era of "the tranquilizing drug of gradualism" is past, were the shouts. Freedoms are wanted "Now!" Director A. P. Randolph warned that this is "only the first wave. . . . We shall return again and again, to Washington in ever-growing numbers, until total freedom is ours." Speaker Walter P. Reuther, president of the United Automobile Workers Union, declared: "It is the responsibility of every American to share the impatience of the Negro Americans." "This rally is not the end," he shouted, "it's the beginning."

The fiery speeches ripped into the inequalities and exposed the hypocrisies of modern American life, but they failed to set the multitude afire. The old crusading zeal did not show itself until Dr. Martin Luther King, Jr., founder and president of the Southern Christian Leadership Conference, cried aloud his dreams: "Now is the time to make real the promises of

democracy." "There will be neither rest nor tranquillity in America," he exclaimed, "until the Negro is granted his citizenship rights." When he finished, there were cries: "Make him the next president."

Religious Support

The program that began with the invocation by Archbishop Patrick O'Boyle of Washington; that featured a prayer by Rabbi Yu Miller, president of the Synagogue Council of America, which represents all branches of Judaism; that offered speeches by Matthew Ahmann, executive director of the National Catholic Conference for Interracial Justice, Eugene Carson Blake of the National Council of Churches and vice-chairman of the Commission on Race Relations of the National Council of Churches of Christ in America, and Rabbi Joachim Prinz, president of the American Jewish Congress, and a benediction by Dr. Benjamin E. Mays, president, Morehouse College, Atlanta; plus the hymns and Negro spirituals that were sung —this program had all the earmarks and atmosphere of a gigantic interfaith rally.

At least five of the "Big Ten" that headed the demonstration were prominent religious leaders. On the platform were seated thirty-four other ministers and lay representatives of religious groups. An estimated 40,000 church and synagogue members, led by 200 religious leaders, participated in the march. Many of these carried placards that said: "We march together—Catholic, Protestant and Jew—for dignity and brotherhood of all men under God. Now!" "God of wisdom, God of power, can America deny freedom in this hour?" The revival spirit visibly moved Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People, to cry aloud to the multitude: "You've got religion here today. Don't backslide tomorrow."

This strange mixture of religion, politics and Hollywood, spiced with promises, hopes, votes and rights, permeated the two-and-a-half-hour program. After a plea from the leaders for everyone to go home peacefully and to "continue the civil rights revolution in every nook and cranny of the land until victory" is won, until "freedom [rings] from every hamlet and every village in the country," the demonstration ended and the demonstrators went home. Within 90 minutes the 21 special trains were on their way to the four points of the compass and the 1,500 special buses were rolling in all directions. Washington quickly returned to its former ways.

The Aftermath

The march was over. It was peaceful and orderly, but was it a success? Few would deny that the Negro made his point. Millions, no doubt, were compelled to take a new look at the Negro, his problem and determination. Senator Kenneth B. Keating of New York called the march "an amazing demonstration of the feeling of Negroes and non-Negroes for civil rights legislation." Senator Hubert H. Humphrey, assistant Senate Leader, told newsmen that the demonstration probably had not changed any votes, but "it's a good thing for Washington and the nation and the world." Dr. Ralph J. Bunche, an undersecretary of the United Nations, hailed the march as "a tremendous occasion, and a profoundly historic one." He stated: "The number of white persons in the crowd [some 20,000] is a splendid thing."

After the march a group of Negro leaders conferred with President Kennedy for seventy-five minutes. The president said: "The cause of 20,000,000 Negroes has been advanced" by the orderly demonstration. He assured the leaders that he would push for equal job opportunities.

From other parts of the world came reports of support. *Izvestia,* the Soviet government newspaper, placed the news of the civil rights march on page one. It said: "The men fighting for their human dignity will never turn aside." The British press gave the march major headlines. And it was the most publicized foreign domestic event in France. Other nations also expressed solidarity with the marchers.

Not All Marched

Not to be overlooked is the fact that not all Negroes and whites supported the march. Why not? Some say it is not because they do not believe in civil rights, equal job opportunities and justice for all, for a greater number of them do. Many of these nonsupporters are Christians who maintain Christianity forbids the participating in interfaith movements. The principle cited is: "Do not become unevenly yoked with unbelievers." (2 Cor. 6:14) Since the march was obviously an interfaith movement, governed and supported by a number of religions that hold conflicting views, and, by their own admission, have "failed to put their own house in order," participation with them in their affairs, they say, is repulsive to the Christian, an act of hypocrisy to be shunned.

Secondly, they argue that Christians are under command not to be a part of this world and that the demonstration was in every way, shape and form a child of this world. It had the support of politicians, the backing of the entertainment world and the blessing of worldly religions. The words of Jesus Christ are cited: "My kingdom is no part of this world." (John 18:36; 17:16) And as a clincher, the disciple James' words are quoted, which state that "friendship with the world" is enmity with God. "Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4.

Thirdly, they object strongly to the twisting of Scripture texts and their meaning to fit the fancies of men. Justice and righteousness, they argue, are truly to flow someday, but not as a result of any man or organization of men, but by the direct intervention and blessing of God Almighty. The psalmist is quoted as support: "Righteousness and peace—they have kissed each other. Trueness itself will sprout out of the very earth, and righteousness itself will look down from the very heavens. Also, Jehovah, for his part, will give what is good."—Ps. 85:10-12.

And, finally, the pledge that climaxed the freedom march, which says: I pledge "my heart and my mind and my body, unequivocally and without regard to personal sacrifice, to the achievement of social peace through social justice." They view such a pledge as being in direct conflict to the greatest of all commandments, as stated by Jesus Christ, namely: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." (Matt. 22:37) How could one, therefore, exclusively dedicated to God conscientiously take the pledge?

So, while some may feel it their duty to demonstrate in behalf of civil rights, others, for conscientious reasons, abstain. Not that they believe or uphold "gradualism" or "segregation," but, rather, they believe that these rights and freedoms can and will ultimately come to mankind in all their reality only by means of the kingdom of God, for the Great Jehovah will open his hand and satisfy "the desire of every living thing." (Ps. 145:16; Matt. 6:9, 10) Who can deny this? Meanwhile, what? Faith in the One who caused these words to be written: "The desire of those fearing him he will perform, and their cry for help he will hear, and he will save them."—Ps. 145:19.

Responding to God's Truth

TRUTH AVERTS SUICIDES

A woman witness of Jehovah in Michigan reported this experience: "Another Witness and I made a call on a lady who was very despondent, so much so that she was threatening suicide. The only reason why she let us in was that she has a niece who is one of Jehovah's witnesses. She realized how her niece has been helped to overcome many problems by studying the Bible.

"When we found her, she was in such a condition that she did not have enough spark in her to comb her hair. Even the simple household duties seemed like mountains to her. Her minister made matters worse by telling her that she was only imagining this condition. As a result she was trying to drown out her problems by using alcoholic beverages. She felt nothing could help her, but she let me come back anyway. The first topic we discussed from the Bible was, Who is responsible for the trouble in the world? She learned what God's Word says about Satan the Devil. She learned how it is possible to make one's mind over and put on a 'new personality.' She wanted to drink in the 'water of life.'—Rev. 22:17.

"She then started talking to others about the Bible, because she appreciated so much how God's truth had helped her. Some would say, 'Who are you to talk about the Bible? Look at your condition!' She would answer, 'It is the sick that need a physician; Jehovah's witnesses are helping me to do better.' Shortly after she started to study the Bible, she was able to help a man who was very depressed. He told her that he was carrying a gun in his car, waiting for the right time to use it on himself. Right away she told him that she had felt the same way, but Jehovah's witnesses had helped her. He is now studying with one of the Witnesses. As for the lady who had been so despondent, she is now a very happy person. Instead of using alcoholic beverages to try to make her happy, she is imbibing the 'water of life,' God's truths."

A SEARCH FOR TRUTH

In Japan a man who had been sick for a long time was told by doctors that there was nothing they could do for him. Friends advised him to join the "PL" (Perfect Liberty) organization, assuring him that this would cure his troubles. But he could not find satisfaction there. When he asked one of the teachers who God is, he was told that the person who dares to ask such a question thinks too deeply. From then on he stopped going to that organization.

Next he turned to Tenrikyo (Teachings concerning the Wisdom of the Heavens). He had to pay 15,000 yen ($42) as an entry fee. Every day he studied its lessons and learned how to do its ceremonial dance. Though he lived at headquarters, he could not get a satisfactory answer to the question, Who is the true God?

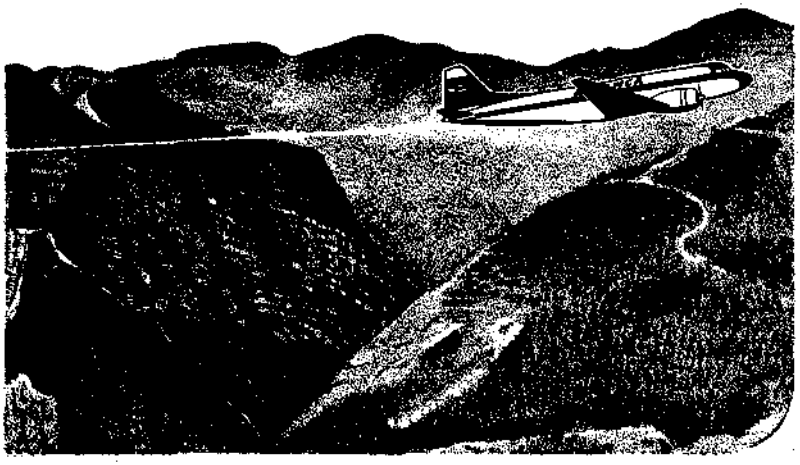
Leaving that organization, he next joined one of Christendom's churches. He thought the Bible a wonderful book compared with other religious books, and he was convinced it was from God. It was not long, however, before he began to find contradictions in the church. The question concerning the true God was not made clear. He kept going to the church, though not fully satisfied.

One Sunday morning he happened to be at home. It was then that one of Jehovah's witnesses called on him. This Witness explained fully about the true God, Jehovah, and his purposes. The man asked for all the literature published by the Society. He went to the Kingdom Hall to obtain this literature. Since then he has not missed meetings.

His wife, who had been so obedient and gone to whatever organization he had chosen, was at this time unaccountably opposed. One day she left him. However, he wrote her a letter, telling her that he had found the truth and wanted to serve the true God. Later he was informed that his wife had attempted to commit suicide. He rushed to the hospital and begged her to come home with him. Then she told him that she would go home only on condition that he would not make her join his religion.

One day some of the women Witnesses came to his home, and, as a meeting was to be held that night at the Kingdom Hall, these women kindly encouraged his wife to attend. She did. Ever since that time all his family have been attending the meetings. Now all of them are dedicated to the true God, Jehovah; and not only has the husband found answers to his questions, but he recently became the presiding minister of a local congregation.

NATION ON WINGS



THE Roman Empire thundered her way into history on the hoofbeats of her mighty legions; so she earned the title "nation on horseback." In modern times the United States has been labeled the "nation on wheels," and anyone who has traveled her multilaned freeways or crowded city streets will understand why. The British Empire, on the other hand, became powerful because she "ruled the waves." In still other parts of the world, such as the South American republic of Colombia, natural barriers have forced man to take to the air.

Much of the earth's surface can be compared to the smooth surface of a plum, where transportation is a relatively simple matter of laying down a highway or a railroad; but Colombia resembles more the wrinkled prune. With three rugged ranges of the Andes mountains thrusting their way past the clouds, and with steaming, almost impenetrable jungle to be dealt with, the building of railroads and highways in many sections is almost impossible. Aviation became the logical solution, binding together the nation's farthest outposts with a system of safe, rapid travel. Instead of being linked by narrow ribbons of concrete or rails of steel, Colombia's states are bound into a republic by effective airways.

Early Beginnings

Of such importance has been aviation that Colombia can date the beginning of her modern progress from the day she tried on her first pair of wings. Nearly a decade before Charles Lindbergh awoke the imagination of the world to the possibilities of commercial aviation, Colombia formed the Western Hemisphere's first airline. The year was 1919. The first plane was a far cry from the shining aluminum air giants of today. It was just a single-engined German Junkers, so underpowered that, with its water-cooled motor boiling over from the effort, it was barely able to climb over the mountains on its route. However, improvements in equipment and service followed in the course of the years.

To the people long accustomed to travel by burro, canoe, riverboat and horseback, the coming of aviation was indeed a blessing. Not long ago, for example, a businessman on the coast who wanted to travel to Bogotá, the mountain-locked capital city of the country, had a most trying journey. The one-way grind by riverboat plus several short rail links lasted about ten days. Today the same trip takes a mere two hours by air, at a fraction of the cost.

Speaking of cost, it is of interest to note that the air fares in Colombia are among the lowest in the world. Knowing how

much aviation is doing for the country, the government is anxious to keep air fares low, within the reach of the majority. Fortunately this is not done at the expense of safety. The nation has had its share of accidents, but, on the average, its record is an enviable one. Avianca, the government-controlled airline, has repeatedly been presented safety awards by international aviation groups. Interested in seeing Colombia someday? You will find your travel expenses low here.

However, it would be impossible to set a dollars and cents value on the good that has come to the Colombian people on wings. Isolated outposts, rural villages and even large cities of nearly a half million population that previously were walled off from the world by natural barriers now conduct trade with the four corners of the earth by air. Were it not for aviation, would these cities have grown? Could they have produced and contributed to the welfare of the nation as a whole? Government officials think not.

Light Planes

Mention the word "airplane" and the average person draws a mental picture of that four-engined giant found on the travel folder, or the majestic jet that adorns the airline billboard. But progress in Colombia is more a story of light aircraft than it is of the heavy commercial giants. You may be surprised at the jobs they can do.

A few years ago the cotton crop in Colombia was very small, limited to a fraction of what the nation needed, and that by a seemingly tremendous obstacle: insects and diseases that invade the crop periodically. Research has shown that almost five hundred varieties of insects find cotton irresistible as a steady diet. So it is easily seen that the difference between profit and loss in cotton farming is a matter of insect control. That means crop dusting. But by hand it was a slow and costly process. For that reason for many years the country was forced to supplement its cotton supply by purchasing from other nations.

Why not put her wings to work? Small planes, flying twelve to eighteen inches above the crop at seventy miles an hour were able to do in three hours what previously required days or weeks! Production from an acre of land shot up from a half ton of cotton to three tons. Whole new sections of the country sprang into life. The textile mills began to hum a new tune, and the treasury showed decided improvement. Thousands of men found employment in various phases of the expanding industry. New life was injected into the struggling economy of the nation. All these benefits came on the wings of a few dozen planes!

Varied Uses

If it worked with cotton, why not with cattle? On the eastern *llanos,* or plains, the problem of transportation was a serious one even though the land is flat. Getting the cattle to market was no small task; it frequently required from four to eight weeks on the trail, during which time a healthy steer would lose about four pounds of weight a day. A herd of one hundred head of cattle could lose more than two thousand dollars' worth of weight on the way!

Today the steers cover the distance in two or three hours instead of eight weeks, and they arrive at cattle centers in top condition because of riding in style in DC-3 aircraft. Everyone is contented. The seller gets top prices. The buyer gets much better meat. And the Colombian people, who consume some two million head of cattle a year, have the "fatted calf" delivered to them on the versatile wings of their air fleet.

In yet another region of the country a different problem needed solving. One of Colombia's principal railroads, *el ferrocaril del Atlántico,* was being built along the Magdalena River, which drains the land between two ranges of the Andes in central Colombia. Engineers had to travel to and from the construction site, samples of concrete pourings had to be speedily tested for strength, and sick or injured workers needed immediate medical attention. All these jobs, serious obstacles twenty years ago, were cared for in a routine fashion by light planes that landed on short sections of the future roadbed. The completion of this railroad was another giant step forward for the nation, and it was greatly helped by small planes.

Colombian coffee is famous the world over for its full, rich flavor, and is understandably the nation's major export. Some years ago the coffee would begin its journey to your breakfast table on the back of a sure-footed burro. But bandits soon found it a profitable business to gain control of the mule trails in some parts of the coffee-producing land, making a handsome, if dishonest, living hijacking the coffee shipments. The coffee growers solved their difficulty by flying out the sacks of precious beans in light planes. As a result the bandits were forced to move on to other parts for lack of business.

These few instances that have been mentioned are just a beginning. There are still large areas of this beautiful country undeveloped, even unexplored. Beneath the lush green foliage of the endless jungles lie untapped resources of gas and oil. Buried in her towering mountains are vast deposits of minerals. You can be sure that aviation will play a part in the location and development of these valuable natural resources, for they are almost always located in places inaccessible to other means of transportation.

Has aviation been a help to all Colombian people, or just the wealthy? Ask the family living on the eastern plains who receive their mail in four hours instead of eight weeks. Has aviation been appreciated in Colombia? Listen to the parents of a little girl in Chocó, near Panama, whose life was saved by the doctor who could arrive in two hours instead of two weeks. It would be difficult to imagine where this country would be without its versatile wings.

Other countries may be better developed; many are richer. But, undoubtedly, none owe more of their progress to aviation than Colombia. Literally true is the saying, *"Colombia ha pasada de la mula al avión."* ("Colombia has passed from the mule to the airplane.") Her states, long isolated from one another, her lonely cities and towns, long unproductive and poor, are bound together by the invisible yet powerful bands of her airways, giving her just claim to the title "nation on wings."

Is This Americanism?

Said a "Citizen of the Year": "If I have anyone to thank for what I do today, in the area of Americanism, it is my dad. He would be known today as a 'superpatriot.'

"In Lincoln Park in Chicago they used to have parades on Sunday mornings and dad used to take the children to see them. . . . The American flag was passing by, the hats were off and arms across the chest, when dad looked over to the man next to him, who hadn't taken off his hat. My dad nearly knocked the man to the ground with a blow across the chest with his forearm as he demanded, 'Take off your hat. That is the flag of our country.' The man didn't have to take his hat off. Dad had knocked it off. You can imagine what an inspiration in Americanism this was to a kid 8 or 9 years old."—*The Congressional Record,* September 13, 1962.

The Amazing Power of LIGHT

A BEAM of light lasting only one-thousandth of a second is able to burn a hole in a thin sheet of tempered steel. It can even vaporize a hole in a diamond, the hardest substance known. This incredible feat has been done repeatedly in recent laboratory experiments.

Light is not usually regarded as being capable of drilling holes in superhard substances. Its gentle rays from the sun, a room light or a flashlight give no suggestion of its fantastic power. Even when a magnifying glass causes sunlight to burn paper, a person is not led to the conclusion that light can burn a hole in a diamond. Yet, a device that is a little larger than a flashlight can concentrate light to such an extent that a brief flash can produce temperatures of many thousands of degrees.

The fact that light is radiant energy should help a person to realize that concentrated light has power. It is part of a continuous range of phenomena called electromagnetic radiation. Included in this range or spectrum are the various types of radiant energy used for radar, TV and radio communications.

Each type of electromagnetic radiation is made up of waves. One complete wave at a given frequency is called a photon and it varies in length according to the type of energy being given off.

The wavelengths of the different types of electromagnetic radiation range from the astoundingly long waves of radiation recently discovered in outer space that are as much as 18,600,000 miles long to very short gamma rays that are .005 angstroms long. An angstrom is a unit of length that is one ten-millionths of a millimeter on the metric scale of measurement. It is used for measuring infinitesimally short electromagnetic waves. Light is near this end of the spectrum where the waves of energy are so short that they must be measured in angstrom units. It is only a small segment of the whole electromagnetic spectrum.

Coherent Light

The power of light is not generally evident, due to the fact that ordinary light is not coherent. Its waves are not in step or in phase with the crests of parallel waves passing a given point at the same time. Instead, they radiate at random, interfering with one another. There is also a mixture of waves having different lengths. These are the many colors that go to make ordinary white light.

When only one wavelength or color of light is amplified and caused to move in parallel waves, the astonishing energy of light can be displayed in such spectacular ways as burning holes in steel, sapphires and diamonds. Such light can be spoken of as coherent light. Its waves travel in the same direction and are all the same length,

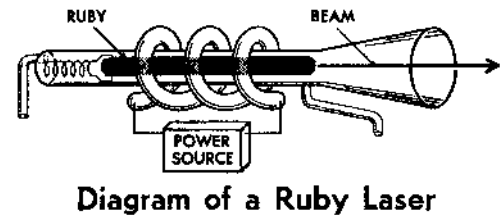


Diagram of a Ruby Laser

with their crests passing a given point at the same time.

Unlike a beam of incoherent light that rapidly spreads out as it travels from its source, a beam of coherent light moves as a compact beam with very little spread. When a twelve-inch beam of it was shot through a telescope to the moon in 1962, the spread of the beam was only about two-thirds of an inch for each mile it traveled. After covering about 238,000 miles, it was only two miles in diameter when it struck the moon. If it were possible to send an incoherent beam of light from a searchlight that far, the beam would be about 25,000 miles wide when it reached the moon's surface.

The intensity of a beam of coherent light is so great that its brightness exceeds that of the sun by a million times. Serious eye damage was accidentally experienced by a researcher when he was struck by a pencil-thin beam of it while one mile from its source. A flash of such light in a twelve-inch beam, lasting only one-thousandth of a second, could be seen with the naked eye 20 million miles away.

How Made Coherent

It was in 1960 that the American researcher Dr. Theodore H. Maiman produced the first beam of coherent light. The heart of his device was a pink, synthetic ruby rod about the length of your little finger. When a strong light was directed into the ruby, an intense beam of coherent red light flashed out one end of it.

The device that produced this unusual beam of light is called a laser. For proper pronunciation of this name substitute a "z" for the "s." It sounds like "blazer." The name stands for *l*ight *a*mplification by *s*timulated *e*mission of *r*adiation.

The operation of a laser is based upon a principle discovered by Dr. Charles Townes in 1954. He found that when high-energy atoms are hit by microwaves of the same frequencies, the microwaves would be significantly reinforced or amplified by the energy given off by the excited atoms. He called his device a maser, which stands for *m*icrowave *a*mplification by stimulated *e*mission of *r*adiation. The medium he used was ammonia gas, because it is rich in high-energy atoms. In 1958 Dr. Townes and Dr. Arthur Schawlow proposed that a maser for optical wavelengths could be designed. This Dr. Maiman successfully did when he produced his ruby laser.

In a ruby laser, each end of the rod is polished and silvered so that the light waves stimulated in the rod will be reflected from the ends. One end is silvered heavily and the other only lightly. Encircling the ruby rod are the coils of an electronic flashtube. An intense flash of light from the tube raises some of the atoms in the ruby to an excited state. As an atom drops down from this state it emits a wave or photon of electromagnetic energy. This wave falls in phase with the wave that caused it to be released and strengthens it. As these waves travel through the ruby they excite other atoms that, in turn, give off waves that fall in phase with the other waves and strengthen them still more. When the waves of radiant energy reach the end of the rod, the mirrored end reflects them back through the rod, where they excite the atoms again. Reaching the other end, they are reflected again by that mirrored end. Finally, this process proceeds to the point where the light is so greatly amplified that it bursts through the slightly silvered end of the rod as a beam of intense coherent light of one color and with every wave in phase. The process takes only a fraction of a second.

Types of Lasers

The intense research that has been done on coherent light has resulted in a variety

of lasers, producing coherent light in different wavelengths. Gases, liquids, plastic and various crystals are being used successfully.

A tube with mirrored ends and containing a mixture of helium and neon gases is being used to produce a beam of coherent light in the infrared region of the spectrum. Its light is a continuous beam, whereas the solid-state lasers, such as the ruby, for the most part, give off brief pulses of light. Much less energy is required to activate or pump the gas laser. Instead of using light waves from a flashtube, energy is applied to the neon atoms by collisions with excited helium atoms, which are brought to a state of excitement by a radio frequency exciter attached to the glass tube containing the gases. The light waves given off by the neon gas are amplified as they bounce back and forth between the mirrored ends of the tube. The excited helium atoms keep recharging the neon atoms, causing a continuous beam of coherent light.

The first solid-state laser that was made to operate continuously was a trumpet-shaped crystal, only one inch long. The trumpet end was a synthetic sapphire grown together with a synthetic ruby. Light from a mercury lamp was focused on the trumpet-shaped end. The sapphire funneled it into the ruby, concentrating it sixfold. The result was greatly increased efficiency in activating the atoms of the ruby to a high energy state. The use of many other types of artificially grown crystals promise further improvements.

Crystals known as semiconductors are said to be from twenty-five to a hundred times as efficient as the ruby and gas lasers. They also open up the possibility of imposing a signal on a laser beam so that the beam can be used for communications. The input energy is an electric current rather than from an intense light source.

Communications

By being able to send communications on beams of light, man will be able to solve the mounting problem of overcrowded telephone cables. In 1962 transatlantic telephone cables and radio circuits carried about 4 million international phone calls. These calls, it is estimated, will increase to about 100 million by 1980. One laser light beam is theoretically capable of carrying this fantastic number of calls simultaneously, whereas present transatlantic cables are limited to a hundred calls at a time.

Like telephone cables, the radio spectrum is also crowded. Here too laser light beams can help. One beam could theoretically carry as much information as all radio communication channels in existence. This immense carrying capacity is due to the very short wavelength of light, which causes it to have a high frequency or high number of oscillations per second. That part of the electromagnetic spectrum between 4,000 and 7,000 angstrom units, the region of visible light, could carry about 80 million television channels.

With its tremendous capacity for carrying information, laser beams would prove to be of incalculable value as communication links between points on the earth and between the earth and satellites or space probes. They have the desirable feature of not being subject to static because they stay faithfully on one frequency. A big disadvantage, however, is the inability of light beams to penetrate clouds and fog. To overcome this problem, metal or glass tubes would have to be laid across countries, continents and oceans, through which laser beams could travel unimpeded. Mirrors would have to be used to bend them around corners and over hills.

Before light beams can be used for communication, researchers must first devise a satisfactory way of imposing a signal on the beam. In the case of radio, a smooth,

unvarying radio beam, called a carrier wave, is used. By varying this radio beam, such as in its strength, it can be made to carry a person's voice. A radio receiver picks up the broadcast and detects these variations and causes a loudspeaker to vibrate accordingly, reproducing the person's voice. In the same manner a light beam can be used as a carrier wave of a signal by causing it to vary in its intensity. Different methods are being devised to do this, but they are only in an experimental stage.

In a recent laboratory test a television signal was impressed upon the infrared beam of a gas laser. A sensitive light-detecting device at the other end of the beam responded to the beam's slight variations in intensity. From it an electrical signal was sent to a television set where the picture was reproduced with good quality.

The fact that electricity can be passed through semiconductor crystals makes it possible to impose a signal on a laser beam. By modulating or varying the electrical current, a signal can be sent into the crystal, causing it to vary the intensity of a laser beam passing through it or originating from it. But much research must yet be done before lasers can be introduced into modern systems of communications.

One of the reasons why a laser beam can be made to produce tremendously high temperatures is that it can be focused by lenses to a very small point, smaller than the edge of a surgeon's scalpel. By using a lens with a focal length of one centimeter a beam can be focused to a spot only one-hundredth of a centimeter in diameter, delivering power at a density of 100 million watts per square centimeter.

Possible Uses

Lasers can be made into superaccurate measuring devices, used as scalpels in delicate surgery, designed to measure the distance of objects, fashioned into weapons, employed as welders, and so on. The relative of the laser, the microwave maser, can be used as a clock with a variation of only one second in three million years. The possible uses for lasers and masers are truly astonishing.

These remarkable devices have opened up a new field of research that is just beginning to be scratched. It is a vast field with almost limitless possibilities. Contemplating this with regard to the laser, or optical maser, Dr. Arthur L. Schawlow, one of the developers of the maser, wrote: "With the advent of the optical maser, man's control of light has reached an entirely new level. Indeed, one of the most exciting prospects for workers in this field is that this new order of control will open up uses for light that are as yet undreamed of."

The latent power of light, if wisely used, can be of real service to mankind. In addition to the benefits already envisioned, it can open a door to new knowledge about the creative works of the One who gave light its tremendous power.

Clairvoyant Gunfighter

◆ In his biography of America's famed Wild West gunfighter, Wild Bill Hickok, J. W. Buel, who knew Hickok fairly well, wrote: "The very few intimate friends Bill had were well acquainted with his peculiar belief in spiritualism. He claimed to be clairvoyant, especially when danger threatened, and the many narrow escapes he had gave some evidence of the reality of his spiritual sight. . . . Wild Bill asseverated that in all his fights he was surrounded by spirits, who kept him cool and collected while they made fools of his enemies."—*Life and Marvelous Adventures of Wild Bill.*

Stuffed Animals and DRIED BONES

By "Awake!" correspondent in Argentina

"WHY do you want to go there? You'll just see a lot of old stuffed animals and dried bones!" "I went there as a child, and I can still see that huge dinosaur in the entrance. I wonder if it is still there." "Really, you should not miss it—a *must* on every tourist's visit to Argentina." "The best museum in South America." "One of the best natural history museums in the world."

Such were the conflicting reports that ran through my mind as I approached the entrance to the Museum of La Plata in Buenos Aires province, Argentina. Set in the quiet woodlands of Iraola Park, a part of the campus of the University of La Plata, this institution of public interest and higher learning, since its founding in 1877, has made a sizable contribution to scientific research in Argentina and is recognized as one of the principal scientific centers in Latin America.

"But, Is It the Best?"

That is the question I posed. My genial host and self-appointed guide, Dr. Mario Teruggi, professor of petrology, sedimentation and mineralogy at the University of La Plata, had a ready answer. "Best in what sense? At most, *best* is only a comparative term. Many museums excel us in many fields. However, from the standpoint of quality of certain collections, our exhibition rooms devoted to fossil and extinct South American mammalia and to Peruvian and Argentinian archaeology are not only celebrated but unrivaled throughout the world." With such an introduction, I was anxious to see these famed collections.

During the Spanish colonial rule four complete skeletons of *megatherium* were unearthed in what is now Buenos Aires province. The remains of these giant ground sloths, the largest mammal besides the elephant, caused such interest that the viceroy sent one skeleton to the king of Spain. It is reported that the king was so delighted with the gift that he requested that a live specimen be sent! The three remaining skeletons are the property of the La Plata museum. Also of great importance in the section devoted to Argentine fossil mammals are the skeletons and carapaces of the giant armadillos. Credit for the almost perfect preservation of these fossils must go to the ideal climatic conditions found in Argentina, especially in the cold, arid regions of the Pampas, Patagonia, and western Argentina. Also, before leaving the section of fossil mammals, one should not miss the fossils of aquatic mammals, with an exhibit of the entire skeletal structure of whales.

Living Fauna of South America

If bones are not your particular interest, perhaps the fine collection of actual living fauna, or animals, of South America will interest you. Alongside exhibits of the cat family, there is a well-known South American label, the guanaco, and his close relative the llama, more commonly called the

"camel of the Andes." How high they hold their heads!

The order of rodents comprises the most numerous group of all mammals. Several real-life scenes depicting the rodent in his natural habitat catch our attention as we pass by. There is the *mulita* family (a smaller version of the armadillo) together with its burrow and the female giving suck to her young; and the *vizcacha* (similar in form to a prairie dog or hare), which in its dressed form frequently graces the dinner table of families living in the interior provinces of Argentina.

Birds and Bees

Birds and bird nests next attract our attention, and remembering that we are in Argentina, we first examine the *hornero* (so named because its nest resembles a mud oven), the national bird, then the giant condor of the Andes, residing in the cordillera from Colombia to the Argentine Patagonia. Another exhibit includes birds with the most colorful plumage—every hue of the rainbow, from vibrant tones to softer pastels. A noted Argentine-born bird lover and naturalist who later lived in England wrote many volumes on Argentine fauna; the birds that he described are contained in a special showcase entitled "The Favorite Birds of Hudson."

Since Argentine territory embraces part of the Antarctic, we are not surprised to see those well-known residents of that frigid land, Mr. Penguin and his family.

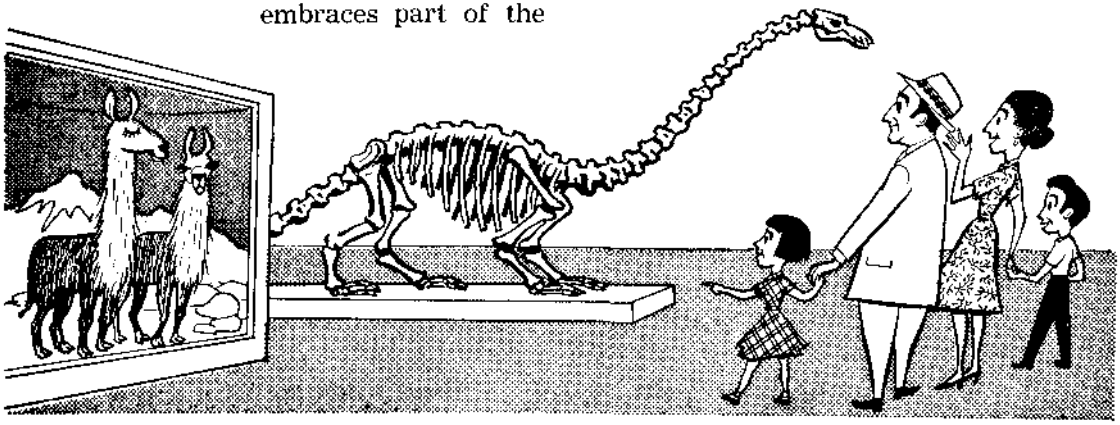
Insects constitute the largest group of the animal kingdom, and perhaps one of the best known and most studied is the ant. The La Plata museum includes a very interesting and singular display of anthills and their construction, together with cutaway cross sections of the intricate labyrinth of underground passages that defy even the invasion of heavy rains.

In the same section is found a fine display of wasp nests. I was informed that wasp honey has been commercially marketed in Argentina, and for that reason labels are always marked "bee honey," "cane honey" (light molasses), or "wasp honey" to distinguish between the three varieties. Wasp honey is said to be even sweeter than bee honey.

The Terrible Lizard

Two exhibits causing the greatest initial impact upon the visitor, as well as leaving a lasting impression, are actually nothing more than excellent imitations.

The giant Wyoming dinosaur, or "terrible lizard" as its Greek name implies, measures twenty-five meters from its head to the tip of its tail. It is an exact replica of the original dinosaur skeleton located in the museum in Pittsburgh, Pennsylvania.



Seven life-size reproductions of this giant reptile were made and then donated by Andrew Carnegie to museums in London, Paris, Madrid, Bologna, Berlin, Vienna, Leningrad, and La Plata, affording the latter the distinction of being the only Latin-American museum to benefit from Carnegie's gesture.

In the section of marine invertebrates we find the other wonderful imitation, a full-scale replica of an octopus dangling from the ceiling. Among the real exhibits, the collection of cockles and other seashells, together with a special exhibit of edible Argentine shellfish—the palate-pleasing delicacies of shrimp, rock crab, mussels, clams, oysters, squid and octopus —are sure to capture attention.

Rocks, Minerals and Plants

Hours and hours could be devoted to admiring the collections of marble, onyx, granite, agate, rock crystal, amethyst, quartz, feldspar and beryl crystals. These are largely of native origin, with some foreign specimens for comparative study. From the Antarctic regions we find basalt lava, slate and ferrous quartz, to mention but a few. Meteorites, largely discovered in Argentine territory, the largest weighing 114 kilograms, form another important exhibit.

I lamented that time did not allow a more careful examination of the botanical division. Samples of Argentine wood, the many species of fungi, the great variety of corn and wheat, and so many other displays, all warranted more than a passing glance.

Indians, Peruvian and Argentine

The collection of Peruvian archaeology in La Plata is the most complete outside Peru. It seems almost unbelievable that the clay pottery and woven cloth appear to be so new, even the colors have not faded! (This is again attributed to climatic conditions found in the dry coastal desert of Peru.) Rather than the coarse, rough-woven materials found in many primitive tribes, Peruvian weaving evidences a highly perfected system executed by most skillful weavers. It is said that of the ten or twelve known weaving techniques, the Peruvian Indians were acquainted with them all. Their use of dyes was also of a high order. Besides their artistic and educational value for the general public, Peruvian pottery as exhibited here is used as study material in art courses concerned with form and color for modern ceramics.

Argentine archaeology presents a fine collection of artifacts covering the everyday life, festivals and burial customs of the numerous aboriginal tribes of Argentina. One Indian is represented in his fighting gear, the breastplate being a coat of seven animal hides, one on top of the other. Then there are the funeral urns, complete with the fossil remains of the deceased almost always in a crouched position; the canoe and piragua (dugout); hunting and kitchen utensils; festival dress and headgear, together with masks. Children's Halloween masks in many lands and the carnival masks used in most Latin countries can easily find their forerunners in many ancient tribes. Among certain tribes, the grotesque masks were thought to represent certain spirits. Upon the termination of the carnival celebration the masks were destroyed; otherwise, common belief held that hunger and pestilence would afflict the tribe.

Birth and Growth of a Museum

But how did all this wealth of natural history and archaeological findings come to be housed in La Plata? Francisco Moreno, civil engineer, explorer and natural history enthusiast, donated his private collection for the formation of a museum de-

voted to archaeology and anthropology. Later he contributed his personal library of 2,000 volumes to the museum. When the capital of the province of Buenos Aires was transferred from Buenos Aires to La Plata in the late 1800's, a museum building to incorporate this collection was included in the city building scheme. Completed in 1889, the museum with its imposing facade of six stately Grecian columns, together with the observatory, became basic units in the founding of the National University of La Plata in 1906. To this day the museum includes the Natural Science Faculty of the University of La Plata.

Behind the scenes, or in this case *under* the scenes because of being located in the basement of the building, we find the active body of researchers, investigators and teaching staff (together with assistants, this group numbers some 300 persons), their laboratories, deposits, storerooms and classrooms. Here is the heart, the generator, of the museum. Professor Teruggi summed it up by stating, "To maintain the life of the museum, constant scientific research, study and expeditions are necessary. This is our workshop."

When You Visit a Museum

Museums, as countries, vary greatly, not only in the size and presentation of their collections, but also in the general or special subjects treated or the nature of the subject. The visitor's approval, interest, delight, boredom or disappointment depends largely upon individual interest and taste, age, curiosity and observation. The same visitor who may be bored and weary after long hours of trudging through the seemingly unending galleries of the Louvre Museum in Paris or the Metropolitan Museum of Art in New York city, may be captivated by the small Alpine museum in Zermatt, Switzerland, which, among other exhibits, has an outstanding collection of mountain boots used on famous climbing expeditions in the Alps and Himalayas. Of course, the converse is true. But for old and young alike, museums provide the opportunity to develop new interests or widen out knowledge on known subjects.

When you plan your next visit to a museum, check the guidebooks. Note collections of special interest to you. Find out what various museums consider their specialty. (In some cases the name of the museum will indicate its specialty, such as the Bible Museum in Amsterdam or the Jewish Museum in London. But in many instances one must inquire.) Does the museum have some rare or one-of-a-kind displays or collections? Make a list of what you would like to see. Upon arriving at the museum, while your mind is fresh and alert, visit the exhibits high on your list. Be selective. Do not try to cover all the exhibits in one visit. Remember, other interesting collections can be noted for future visits.

Upon this basis of careful planning, your museum visit will be a stimulating and educational experience, not just so many stuffed animals and dried bones!

"HOUSE BY THE SEA"

◆ When Jehovah's angel told Cornelius to send for the apostle Peter he said that Peter was "being entertained by a certain Simon, a tanner, who has a house by the sea." (Acts 10:6) "This is an interesting factual detail," reports Hugh Schonfield in *The Bible Was Right*, "because the tanners used sea water in the process of converting hides into leather. The skins were soaked in the sea and then treated with lime before the hair was scraped off."—Chap. 26.

Clothe Your Feet WISELY

DO YOU give as much attention to how you clothe your feet as to how you clothe the rest of your body? If you are like most people you give these less honorable parts very little consideration. Yet the manner in which you clothe them can directly affect your health.

As you most likely have found from experience, your feet can, at times, make you feel miserable. They can cause you to become nervous and irritable. They can give you headaches, make your leg and back muscles ache, create nausea, ruin your appetite and generally upset your entire body. Commenting on how feet can affect the body, Dr. Joseph Lelyveld stated in his foreword to the book *Your Feet and Their Care* by Dr. William A. Rossi: "No other part of the body is more continuously and more harshly used than the feet. Their delicately balanced structure composed of intricate bones, joints, muscles, tendons, ligaments, nerves, blood vessels, skin and nails cannot be disturbed in their function without seriously affecting the entire body."

If you have foot trouble, most likely you were not born with it but you acquired it from the shoes you have worn. Shoes appear to be the major cause of most foot problems. Dr. Simon Wikler observes in his book *Take Off Your Shoes and Walk:* "There is now no question in my mind but that the major cause of foot trouble is the type of shoes we wear."

Remove your shoes and stockings and take a look at your feet. Are the toes pinched together, with some of them overlapping on others? Are they misshapen, with the big toe at an unnatural angle? Have the arches fallen? Do you have trouble with ingrown toenails? These are some of the things that can result from poorly fitting shoes.

Foot Trouble Begins Early

Surprising as it may seem, the trouble many people have with their feet began while they were children. It might even have begun during infancy by having had poorly designed shoes put on them that restricted toe movements and put pressure on the soft bones of their feet.

Infants that have not begun to walk do not need shoes. Pre-walking shoes are not good for their feet. On this point Dr. Rossi remarks: "While awake, the infant is constantly wiggling and exercising these toes. Any restriction of this toe action is harmful. Socks and bootees should not be worn, except on rare occasion, during the child's first year. The same applies to shoes. Footwear shouldn't be considered until the child is starting to walk."

Allowing the child to go barefoot is often a good way to strengthen its feet and to protect them from future trouble. During the first eighteen months of its life this is possibly the most important factor

in preventing it from acquiring fallen arches.

From the ages of two to seventeen the bones of the feet are undergoing a hardening process that makes the feet particularly susceptible to foot defects caused by ill-fitting shoes. So when buying shoes for their children, parents should be careful to select shoes that are wide enough and long enough to provide ample toe room. It is unwise to put a shoe on a child's foot that is too large with the idea that it can grow into it. Unless the child has the right size, its foot can be damaged. Arch supports should be avoided unless a doctor recommends them. They are not needed by healthy feet but can weaken them.

Foot growth has to be watched in children, as a child can quickly outgrow his shoes and damage his feet by wearing shoes that are too small. Shoes that have been outgrown by an older child should not indiscriminately be passed on to a younger brother or sister. It is important that shoes fit.

High-heeled Shoes

Shoe styles among women in many lands cause them to wear foot-cramping shoes with high heels, but prolonged use of such shoes is not good for their feet. There are foot doctors who believe that high-heeled shoes cause the calf muscle to shorten, foot ligaments and tendons to be weakened and the metatarsal arch to break down. Dr. Rossi observes: "Practically any foot defect or symptom which the individual already has is aggravated by the habitual wearing of high heels. Bunions, corns, strained or weak feet, etc., have no opportunity to improve, and will become worse." Of course, there are differences of opinion on this matter.

Yet it might be better for women who want to wear high-heeled shoes to do so only for brief, irregular intervals. During the day when a woman is doing a lot of standing or walking, a low-heeled shoe would treat her feet more kindly. Nevertheless, if a woman wants to switch to shoes with lower heels for regular wear, it does not seem advisable to make a sudden change after habitually wearing high heels. The change should be made gradually. Due to the fact that a woman's calf muscle has shortened by prolonged use of high heels, a sudden change to regular use of low heels can cause sharp aching and cramps in the calves of her legs from the muscles being stretched to their normal length.

What to Look for When Buying Shoes

The right fit is the most important thing to look for when purchasing shoes. No matter how attractive a shoe may appear to you, do not buy it if it fits poorly. As has been pointed out, ill-fitting shoes can ruin your feet and damage your health. Shop for shoes in the afternoon, because your feet tend to swell slightly after having been on them awhile. Since your feet are always smaller in the morning after a night's rest, the afternoon is the best time to get a good fit in shoes.

Have the shoe salesman measure both feet while you are standing. There can be as much as a full size difference between when you are sitting and when you are standing. By having both feet measured, you will know whether you have one foot that is larger than the other. This is not uncommon. The larger foot is the one that should be fitted.

Do not insist upon the size indicated in the shoes you are wearing. Sizes can differ between brands of shoes. What might be right for you in one make could be wrong in another make. Then, too, the size you are wearing may not be the best size for your feet. Still another reason for having your feet measured each time you purchase shoes is the fact that your feet can

change as you grow older. A woman who wears a size 7½ at the age of twenty might require a size 8½ at the age of forty. The feet of children ought to be measured frequently to ensure that their rapidly growing feet do not become cramped in their shoes.

Check the length of the shoes you try on. They should be sufficiently long to allow a space of from one-half to three-quarters of an inch beyond your longest toe. The longest toe may not be the large one; for some persons it is the second toe. A man's dress shoe should be as long as possible, so that the pointed toe does not squeeze the toes. To check the width, squeeze each side of the shoe between your thumb and forefinger. When a shoe is too narrow the leather will remain taut. There should be a little slack in the leather that becomes noticeable when you squeeze the shoe.

The widest part of the shoe is where the sole begins to curve toward the heel. This is where the ball of your foot at the big-toe joint should be. By pressing on the side of the shoe and by moving your big toe, you can feel the big-toe joint and can see whether it rests at the turn of the sole. If it is in front of this widest part of the shoe, ask for a longer shoe.

Try on both shoes and walk about the store. This is the best test of a shoe's comfort. The sole should be firm but flexible so that it bends easily as you walk. The space over the toes should be sufficient so your toenail will not dig a ridge into the leather. For the good of your feet you need room around your toes. If you can feel the tip of the shoe against the nail of your big toe or against the side of your toe, the shoe is a very poor fit. A shoe must give your foot sufficient room to be comfortable. If it does not feel right in the store, it will not feel right outside the store when you are walking about.

Look at the lining in the shoe. In cheaply made shoes the lining quickly becomes worn and bunches up so that the shoe becomes painful to wear. A smooth leather is the best lining. It has a strong resistance to wrinkling and tearing and is less subject to decomposition than fabric linings.

There is no real saving in buying cheaply made shoes. They will quickly wear out and are not carefully designed to give you a proper fit. On the other hand, expensive shoes are not necessary for foot comfort. There are medium-priced shoes that can provide you with a good fit along with durability.

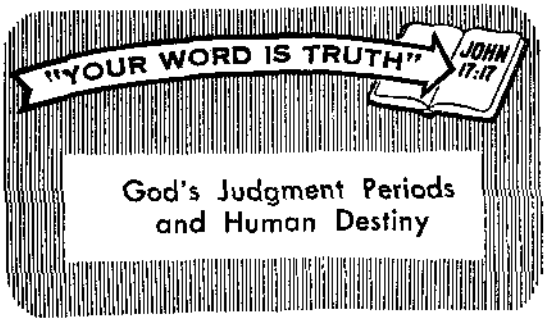
What you spend for a pair of shoes may not be nearly what you spend for a suit of clothes, but those shoes can have a far greater influence on your temperament and your health than the suit. Take good care of your feet and the feet of your children by always choosing good-fitting shoes.

COMING IN THE NEXT ISSUE

- Fortify Your Mind with the Word of God.
- Waste Disposal—A Growing Problem.
- Do You Know How to Hold Your Job?
- The Tape Recorder's Many Uses.
- Dealing with Death.

Ruining His Home

✔ "Man has done many wondrous things and, alas, many foolish ones. He has fouled not his own nest but his entire environment—the air he breathes, the water he drinks, the soil that produces his food, the very food itself. . . . He has spread the sterility of deserts in the tropics and subtropics from Mexico, through the Middle East, to India. He has destroyed more beauty than will ever be accumulated in all his galleries."
—*Natural History*, January, 1963.



GOD'S Word, the Bible, tells us of a number of God's judgment periods. These are times for the execution of justice in harmony with God's righteous principles.

Inherent in the thought of God's judgment periods is the rule that there is "a time for every affair under the heavens." There is a time for God to be long-suffering and patient with his erring earthly creatures and a time for him to act because their 'errors have come to their completion,' he doing so in vindication of his sovereignty and name, that 'people may know that Jehovah alone is the Most High over all the earth.'—Eccl. 3:1; Gen. 15:16; Ps. 83:17, 18.

Another basic principle to bear in mind in regard to God's judgment periods is that when he once executes a judgment it is final. As the prophet Samuel on one occasion told King Saul: "He is not an earthling man so as to feel regrets." He does not change.—1 Sam. 15:29; Mal. 3:6.

Fulfillment of Bible prophecies locates us today in a judgment period. Thus Matthew, chapters 24 and 25, associates a judgment with the events that have taken place since 1914. Another prophecy tells us: "The nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth." When did the nations become wrathful as never before? Was it not in 1914? It therefore marks the beginning of God's present judgment period, which will reach its climax at Armageddon, "the war of the great day of God the Almighty." —Rev. 11:17, 18; 16:14, 16.

Because we are living in a judgment period God is having a warning sounded—he always does. "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." (Zeph. 2:3) What will be the destiny of those who ignore this warning and die either now or at Armageddon? A look at how persons fared in previous judgment periods will give us a clue.

The first judgment period involved Adam and Eve, right after they had sinned. It resulted in their being sentenced to death: "Dust you are and to dust you will return," and that without any intimation of a resurrection.—Gen. 3:19.

Other judgment periods that might be mentioned are the one that began with Noah's preaching, most likely some fifty years before the flood, and the one at the time of Lot, when Sodom and Gomorrah were destroyed. Those who perished at the Flood and in Sodom and Gomorrah were annihilated. This is clear from the words of the apostle Peter likening the destiny of those who perished back there to that of false prophets: "These very ones will" be "bringing speedy destruction upon themselves." For "Jehovah knows how to . . . reserve unrighteous people for the day of judgment to be cut off."—2 Pet. 2:1-9.

In view of these examples it follows that those who will die at the hands of God's executioner at the coming war of Armageddon will also be annihilated, that is, die without a hope of living again. Some have questioned why this should be, since it may be that not all heard the warning message and it is primarily the rulers that stand opposed to God and his kingdom.

(Rev. 19:11, 19) However, as Jesus said: "If, then, a blind man guides a blind man, both will fall into a pit." The fact is that the people love to have it that way.—Matt. 15:14; Jer. 5:31.

Moreover, there is the principle of community responsibility. Did not the Egyptians support Pharaoh in his unjust oppression of the Israelites, and so did they not all suffer from the plagues? And did not all Judah repeatedly suffer because of the wickedness of their kings, whose bidding they did and whose example they followed?—Ex. 6:9 to 12:29; 2 Ki. 21:10-15.

In fact, a similar principle, that of family merit, fixes the destiny of infants and small children. If these have holy parents, that is, parents who are dedicated Christians, they are also considered holy. This principle caused the firstborn of the Israelites to be spared from the tenth plague, the little ones in Rahab's household to be spared because of her faith, and Jonathan's son to be spared because of his father's love for David.—1 Cor. 7:14; Ex. 12:7, 13; Josh. 2:12-14; 2 Sam. 21:7.

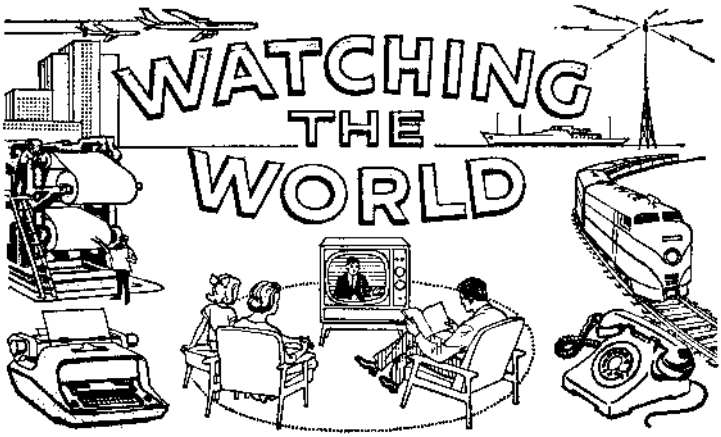
The principle of family merit works both ways. Since offspring not having reached the age of accountability are spared with faithful parents, it would follow that these would perish if they had unfaithful or faithless parents. For this position there likewise is much Scriptural precedent. None were spared because of their tender years at the Deluge or when Sodom and Gomorrah perished. Thus also Jehovah's executioners at Armageddon are told to execute all those not sighing for the detestable things being done in the land, regardless of age or sex: "Old man, young man and virgin and little child and women you should kill off—to a ruination."—Ezek. 9:1-7.

This is not contradicted by the principle stated at Ezekiel 18:20 to the effect that "a son himself will bear nothing because of the error of the father." Why not? Because from the context it is apparent that the son here referred to has reached the age of accountability, for it mentions various kinds of sins for which each would be held accountable, such as adultery, which sin it would not be possible for a young child to commit.—Ezek. 18:1-20.

No question about it, community responsibility and family merit have a bearing on the question of human destiny during God's judgment periods. It is therefore reasonable to conclude that those who perish at Armageddon at the hands of God's executioner—in contrast to those who may die at that time because of physical weakness—will not have a resurrection.

What about those dying now, before Armageddon? The destiny of adults depends upon their being still amenable to righteousness. As for infants and young children, the principle of family merit governs. If the parents are judged unworthy of surviving Armageddon or of a resurrection, then their children will not have a resurrection. But if the parents either survived Armageddon or are deserving of a resurrection, then their children would also have a resurrection though dying now.

Since we can only reason on these questions from Scriptural principles and examples, it would be unwise to be dogmatic as to individual cases; we must leave such in the hands of the Creator, Jehovah God, who is just, wise and loving, even as his Word assures us: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!" "God is love." Surely in the hands of such a God we can leave all questions as to human destiny.—Deut. 32:4; Rom. 11:33; 1 John 4:8.



"Losing 1,000 Parishioners a Day"

◈ Richard Cardinal Cushing, Roman Catholic prelate of Boston, Massachusetts, and a papal envoy to Latin America, in a speech in Detroit recently said: "Every time I go to Latin America I feel like starting a revolution." He has made three trips to Latin America in the past five years. "In many areas," he said, "Catholics have been heard to say 'I have never seen my pastor; I don't know what parish I'm in.'" According to *Newsweek*, August 26, the cardinal stated that the Catholic church is "losing 1,000 parishioners a day in Brazil alone." The problem, he says, lies in a shortage of priests and widespread poverty and illiteracy. What has the Catholic church been doing all these centuries in South America?

Test-Ban Treaty Ratified

◈ The United States Senate approved the limited nuclear test-ban treaty on September 24. The vote was 80 to 19. President Kennedy hailed the action as a step toward "the path of peace." However, his words at the time of sending the treaty to the Senate (August 8) must be remembered: "While it will not end the threat of nuclear war or outlaw the use of nuclear weapons, it can reduce world tensions, open the way to further agreements . . . and help to ease the threat of war." Opposed to ratification were eleven Democrats and eight Republicans.

Aspirin and Babies

◈ Director-general of health in New Zealand, Dr. H. B. Turbott, warned parents of poisoning their children by giving them too many aspirins. He said that the immature kidneys of infants were unable to excrete the drug as readily as those of adults. According to this authority, it takes 24 to 30 hours for an infant to rid the system of a normal-sized aspirin tablet. Regular doses result in a dangerous level of accumulation in the blood.

Leading Meat Exporter

◈ New Zealand exports more meat than any other country in the world. About the size of Colorado in the United States, it exported over a half million tons of meat during the 1961-62 season. Of this amount, 297,500 tons went to Great Britain and 77,500 tons to the United States.

Fires in Japan

◈ During the first half of 1962 there were 29,000 fires, which took a total of 553 lives in Japan. Property loss amounted to 20,800,000,000 yen. The statistics further disclosed that a fire breaks out somewhere in Japan every nine minutes.

Illegitimacy Rate

◈ The United States Population Reference Bureau said that since 1940 the illegitimacy rate in America has tripled. One out of every twenty babies now born in the U.S. is born out of wedlock. The bureau estimates that there were 89,000 illegitimate births in 1940, 141,000 in 1950 and 224,000 in 1960.—*Parade*, September 15, 1963.

Cars, Cars and More Cars

◈ The automobile assembly lines in the United States have seen 7,340,000 cars roll off this year. The London *Daily Express* stated: "The 8,000,000-a-year production figure will soon be the norm for America. There are 82,000,000 vehicles on the road today, including 67,000,000 cars, for a population of 190 million. More than 11,000,000 American families own two cars—in Los Angeles there are more cars than families. Average life expectancy for the American car is 10 years. One surprising fact—more than 12,000,000 U.S. families are without a car." Most of these are city dwellers where garages are expensive and street parking next to impossible for lack of space.

Jury Prejudice

◈ *Time* magazine for August 9, 1963, had this disturbing paragraph: "The people tested revealed, as prospective jurors, almost no prejudice against Roman Catholics, Jews, or any of the old, established Protestant denominations. In contrast, many people in many diverse walks of life showed at least covert prejudice against 'Adventist/Jehovah's Witnesses.'" Is not justice for all?

Alcoholism

◈ Since World War II alcoholism has become a public

health problem in the United States. Dr. Harden B. Jones, assistant director of the university's Donner Laboratory, said the habit of "one for the road" is becoming unbelievably costly. According to the *Daily Colonist* (Can.), about 4,000 deaths annually are officially attributed to alcoholism, but the actual figure is about 12,000 deaths, Jones said. In Canada the incidence of alcoholism has decreased for the first time in ten years. The Alcoholism and Drug Addiction Research Foundation stated that there were 2,170 alcoholics per 100,000 adults in Canada in 1961, compared to 2,190 the year before.

"Yankee Ingenuity"

◈ The United States is known worldwide for being penny-wise and dollar-foolish. The following published Associated Press dispatch, August 27, is a fine example why many look upon Americans as if they were not sound in mind. Representative Richard H. Poff reportedly stated that "the Pentagon purchased 47 radar predictors from a British company for $2,145,739 and sold them back to the British firm for $114,500 without uncrating them. In a weekly newsletter, Poff said the instruments were declared surplus before they were unpacked and the British firm 'with canny Yankee ingenuity' sold them to Portugal for $493,500. The Portuguese government, he claimed, paid for them with funds received under the U.S. foreign-aid program and the United States paid the shipping costs from England to Portugal." —New York *Daily News*, August 28, 1963.

"The World Is Laughing"

◈ Dr. William A. Benfield, Jr., pastor of the First Presbyterian Church in Charleston, West Virginia (U.S.), said that religion in Christendom is not only on trial but that "the world is laughing at us." Dr. Benfield blamed this, in part, to religious ignorance. He said churchgoers do not know what their religion is all about. "We can't live as churchmen without adequate preparation and the right equipment. The average fourth grade child knows more about mathematics than the average Presbyterian knows about the Holy Bible. Adult church classes have largely disappeared and become social functions," he said. The net result is "a poverty of faith which shows up in nominal ways in daily living. We lack vision and compassion. We have relinquished many of our responsibilities to a pagan world," were the minister's remarks.—The Dallas (Tex.) *Morning News*, June 22, 1963.

First Politics, Then Religion

◈ Nyasaland's minister of local government, Henry Chipembere, called on the European clergy in Africa to hand over their work to the Africans. He is quoted by the Indianapolis *News* (U.S.), August 7, as saying: "I am not prejudiced against Europeans, but they must realize the time has come to leave everything in our hands. If we can administer the government, then we can also administer Christianity."

Formula for Nonworship

◈ Church members in the United States do not mind belonging to a religion, but they do not think much about worshiping. So concluded Robert Douglass, minister of the Preston Hollow Presbyterian Church in Dallas, Texas. He is quoted by the Dallas *Times Herald* as having said: "This tacit admission of unconcern for worship even has precise formulations. We learned, for instance, in planning our sanctuary, that only fools plan to seat an entire congregation at worship and that a church of a certain size ought to plan seating for no more than 50 percent of its total membership. And with a larger church the percentage is closer to one-third." Having the architects tell him this made Douglass uneasy. He said that he mentally began to defend his congregation's attendance record. He told his flock, "Let me simply peg this down realistically in our own congregation. For the first 28 Sundays of this year we averaged almost exactly 400 worshipers in our Sunday morning services, against a membership of 1,400. That's 28.4 percent attendance. We must further embarrass this statistic, however, to point out that of these 400, an average of 86 were not a part of that 1,400 membership." And he summed it up: "So I believe the point can be clearly maintained: the average Christian does not take his participation in worship too seriously." By the way, this is one of Dallas' growing, thriving congregations.

Bank Robberies

◈ The days of Al Capone and John Dillinger are looked back on as years of gangsterism and bank robberies in America. In 1932 there were 606 banks that were held up. But last year in America there were 1,250 banks that were robbed, an increase of more than 100 percent over those frightful years.

"Thou-Shalt-Not-Steal" Signs

◈ The St. Paul (Minn.) *Dispatch* said that a large discount department store in the city found it necessary to post signs reading "Thou Shalt Not Steal" at their religious merchandise counter. The reason for this was given by the store's manager, who said that in two months shoplifters have stolen an average of "six to eight rosaries a week, two missals a month, two or three religious medals a month and

5 to 10 religious car statues a month." By what is stolen it is not hard to guess the thieves' religious background. The manager said the signs are going to be big.

Strawberries in the Arctic

◈ The Ottawa *Journal* (Can.), August 12, reported that strawberries grown in the Arctic are as plump and sweet as those grown in southern Canada. Plants are protected by plastic shelters and grown on top of 150 feet of permafrost at Inuvik.

Never Too Old to Learn

◈ Ivan Prekajski, an 80-year-old pensioner, had already taken his first exams for a Doctor of Law degree before the first world war. Unable to complete his studies at that time, however, he enrolled at Budapest University in 1958, where now, at the age of 80, he has graduated with his doctor's degree. He hopes to continue studying for a Doctor of Philosophy degree.

Cancer Cures

◈ The book *Cancer and Public Education*, published on August 27, stated that there are now 25,000 cures a year in Britain. This figure could be increased by 10,000 or more if the victims would seek early treatment, the book said. John Wakefield, educational executive officer of the Manchester Committee on Cancer and chairman of the Committee on Public Education of the International Union Against Cancer, stated that many victims are kept from seeking early advice by ignorance, fear, prejudice and shame. Wakefield said that seven to eight out of ten early womb cancers were curable. In late womb cancers the proportion of cures fell to one or two out of ten. Other cancers now curable included skin (90 percent, if treated early), breast, mouth, lip, tongue, rectum and bladder.

World Illiteracy

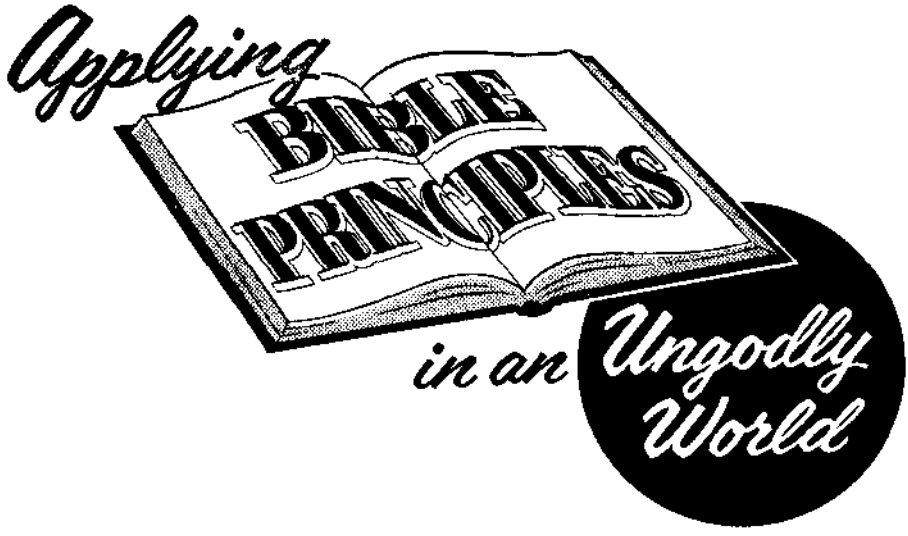
◈ A report prepared by the United Nations Educational, Scientific and Cultural Organization said that almost half the world's population can neither read nor write. In a number of countries illiteracy is growing rather than decreasing. The report said: "An average of almost 50%—in some regions 70 to 80% or more—of the adult population [of the world] is illiterate." A representative of the News U.N. Bureau stated that only about 55 percent of the children in Africa, the Arab states, Asia and Latin America are enrolled in primary schools. Under these circumstances, some 20 to 25 million new illiterates will be added to the adult population each year over the next six or seven years.

Did you know that people living in our day will see the fulfillment of this wonderful promise? Not only this, the infallible Word of God assures us that this earth will become a paradise under the operation of God's kingdom. Start preparing yourself now to receive these blessings by reading the fully illustrated book *From Paradise Lost to Paradise Regained.* Send 5/6 (for Australia, 6/6; for South Africa, 55c).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the fully illustrated book *From Paradise Lost to Paradise Regained.* I am enclosing 5/6 (for Australia, 6/6; for South Africa, 55c). For mailing the coupon I am to receive free the booklet *Healing of the Nations Has Drawn Near.*

Name .....
Street and Number or Route and Box .....
Post Town .....
Postal District No. ..... County .....



. . . is this your goal?

There is need on every hand to exercise godly restraint and wisdom, such as in marriage, child training, social problems, and in employer-employee relations. An application of Bible principles also counteracts loneliness, boredom and fear. God has provided a proper guide. Do you apply it to your life? Bible principles become clearer and more understandable through modern Bible translation, as millions are learning by reading the *New World Translation of the Holy Scriptures*. You too can have this delightful and profitable experience.

Now! Two new editions. Send today!

Pocket edition: This compact volume measures only 6¼" x 4½" x 1". Flexible brown cover; red edging on pages; clear, readable type; Appendix. 1,472 pages. 11/- each (for Australia, 13/3; for South Africa, R1.10).

Large-print edition: Contains the original edition of the *New World Translation*, now bound in one volume. Extensive Appendix, cross-references, footnotes; flexible dark-green cover and green edging on pages. Measures 7¼" x 5" x 2¼". 3,648 pages. 32/- each (for Australia, £1/19/9; for South Africa, R3.25).

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

Please send me the *New World Translation of the Holy Scriptures*,
☐ Pocket Edition (11/- each [for Australia, 13/3; for South Africa, R1.10])
☐ Large-print Edition (32/- each [for Australia, £1/19/9; for South Africa, R3.25])
I am enclosing .....

Name ..... Street and Number or Route and Box .....
Post Town ..... Postal District No. ....., County .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn 1, N. Y.

Awake!

Fortify Your Mind with the Word of God

Waste Disposal—A Growing Problem

Do You Know How to Hold Your Job?

Dealing with Death

NOVEMBER 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn, N.Y. 11201, U.S.A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway — London N.W. 7, England
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 8,800,000 — **4d a copy (Australia, 5d; South Africa, 3½c)**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Korean, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Do You Procrastinate?	3
Fortify Your Mind with the Word of God	5
Waste Disposal—A Growing Problem	8
Do You Know How to Hold Your Job?	12
Your Nails and Their Care	15
The Storm Plant	16
The Tape Recorder's Many Uses	17
Dealing with Death	21
A Snail's Life	23
The Day of the Race	24
Fastest Trains	25
A Jungle Nut in Modern Cities	26
"Your Word Is Truth"	
'Marry Only in the Lord'	27
Watching the World	29

Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | London, England, November 22, 1963 | Number 22

Do you PROCRASTINATE?

IT HAS been meaningfully said that indecision is the thief of time and procrastination is its best accomplice. Much more could be accomplished by communities and by individuals if persons could do away with putting off until tomorrow what might just as well be done today. If you procrastinate you may not only be thieving valuable time—you may also be losing out on much of the enjoyment to be had from life by putting more into it.

Of course, we know you cannot do everything you might want to do each day. None of us can. But did you know that output and production in numerous fields have simply boomed through the employment of better planning and improved work methods—with no additional effort? You and your family can easily apply the basic principles of production increase. To a large extent they attack the thief's accomplice, procrastination. It has to go.

Webster's dictionary tells us that to procrastinate means "to put off intentionally and usually habitually and for a reason held to be reprehensible (as laziness, indifference to responsibility)." You may not have thought of the habit of putting off as being quite that censurable. Of course, there are times when deferring things may be wise and beneficial, but why not face it? You may be wearing yourself out as you lean back in an armchair, wondering, "Should I or should I not?" When you know you should, why not do it? You will feel much better if you reserve your well-earned relaxation until it can be fully enjoyed with the exhilarating feeling of duty accomplished.

But, aside from your own personal satisfaction, there are other more important reasons why something has to be done about procrastination. Time is running out fast in this old world, and there is yet room for beneficial things to be done if someone—like you, for instance—will just do them. You may be a person who has found a way to be of real service to your neighbor by wise use of this elusive thing that others may call "spare time." If you know how to do good, then there is every reason for you to strive to get the most out of each minute of the day. You may recall the words of Jesus' disciple James: "If one knows how to do what is right and yet does not do it, it is a sin for him." (Jas. 4:17) Might not procrastination lead one into committing this sin? If

you are aware of a friend who is pursuing a course that can lead him headlong to his doom, does your conscience allow you to procrastinate in doing your utmost to change his course? In these times, putting off until tomorrow can be just that serious.

A fellow disciple of James wrote about diligence in the exercise of Christian love and added: "Do this, too, because you people know the season, that it is already the hour for you to awake from sleep." Why? "For now our salvation is nearer than at the time when we became believers." (Rom. 13:11) And that was nineteen hundred years ago! It makes you think, does it not? This writer was the vigorous, energetic, time-conscious apostle Paul. Did he do anything to help people other than write letters about the situation? Listen: "Therefore keep awake, and bear in mind that for three years, night and day, I did not quit admonishing each one with tears." A procrastinator? Not Paul!—Acts 20:31.

Did you ever hear of buying out time? It can be bought, not with money, but probably at the cost of other pleasurable interests. Your Bible tells you about it in Ephesians 5:15-17. Here the inspired writer Paul explains how time can be bought, and you will notice that part of the process involves 'keeping strict watch' on how we walk. Have you ever tried that? Use your diary for a few days to watch closely how you use your time. You may be surprised to find how much time you spend doing "nothing." And, yet, if you take stock of your achievements you may also wonder why so many details have had to be left uncared for because you did not have enough time. But didn't you?

The scripture we just suggested reading also tells us to "cease becoming unreasonable." Now, you may feel that you are only being reasonable with yourself as you take time out for relaxation, even at the sacrifice of things you know down deep should be handled. But are you sure you are not rationalizing? You know, being reasonable with yourself can be confused with being self-sparing. Some persons are religiously methodical in their use of time for personal pursuits, pleasure, theater-going and hobbies. Nothing must interfere with these things; there is no thought of putting them off until tomorrow. Many of these pursuits may not be wrong, and, to some extent, they may even be necessary, yet they are not the really important things in life. Indulged in to a reasonable degree, they can be beneficial; overindulgence can be disastrous. Does one just *have* to spend so much time on that chinning bar, watching TV, or reading a novel? The honest answer is, probably, No. Is there essential reading waiting to be caught up with or are there appointments to be kept? The truthful answer is, probably, Yes.

Remember, to procrastinate can be dangerous. It is really taking chances. Is it truly wise for a car owner who knows that his brakes are failing to put off fixing them until he can "find enough time"? Will tomorrow be soon enough?

Did we hear you say *"mañana"?* The old Spanish word has come to be used internationally because of the old Spanish custom it implies. But the truth is that tomorrow—*mañana, domani, lendemain,* or whatever language you say it in—now more than ever may never come for many people. You have good intentions? Fine. You know how to be of service to your friends, your family and yourself? Better still; but do not put it off. To procrastinate is just a waste of time. You know it is. And it has cost lives.

FORTIFY YOUR MIND with the WORD OF GOD

WITHIN recent months the return to the United States of several Americans who had defected to the Communist side during the Korean War focused attention on the process that led to their defection in the first place. They were among the twenty-one Americans who had originally chosen to remain behind and live in Communist China.

Not only twenty-one, but many other soldiers had compromised in varying degrees. When the Korean War ended, Western military authorities were positively shocked and horrified by the number of American soldiers who had defected from the standards of behavior expected of them while they were in Communist prison camps.

After these prisoners returned, the pieces of what had happened were fitted together. What emerged was a clear picture of the indoctrination program used on prisoners by the Chinese Communists. The term "brainwashing" is used to describe this process.

The Chinese program in Korea was successful in undermining morale to the extent that about one out of three American prisoners collaborated with their captors in one way or another. Some broadcast Communist propaganda. A number of air force officers accused their own country of germ warfare. Others informed against their fellow prisoners. Then there were the twenty-one who accepted communism to the point where they refused repatriation and went to live in China. Lesser compromises included such things as signing Communist peace pledges. Many even gave up the fight to survive altogether and quickly died without any apparent physical cause.

Mental Pressure

Scientific experiments reveal the absolute necessity of the mind's taking in proper impressions from the senses, such as the senses of hearing, sight and touch. Without this, the brain ceases to function in an adequate way and abnormalities of behavior develop.

The Communist technique took advantage of this fact. No actual physical torture was used, but the more effective mental pressure was employed. The monotonous life in the camps was combined with periods of isolation, deprival of sleep and constant interrogation. Under this combination of circumstances, designed to reduce the mind to a state of helpless misery, the individual's thinking started to break down, even to the point of his having hallucinations. In such a muddled state of mind, truth was confused with falsehood, and many prisoners produced almost any

statement in order to satisfy their captors and escape this mental pressure.

When the prisoner began to produce what was demanded of him, the interrogators began to show kindness, supplying the victim with more food, better living conditions and other privileges.

A significant finding was that when some were kept in confinement without trial and without hope, they became profoundly depressed after a few months. Life ceased to have significance for many who had every relationship that gave their life meaning taken away from them.

The entire process of thought reform touched on the two most basic fears in man: the fear of annihilation and the fear of being totally abandoned.

What Was Missing?

Those with strong convictions had been better able to withstand the brainwashing technique. Those without such convictions were easier prey. Since they did not have strong moral or religious roots, many of these did not risk losing their comforts to stand up for what was right.

It was also noted that a great number of prisoners were self-seeking, interested only in their own lives and not in the lives of others. They became strangers to one another, unloving and untrusting, yes, isolated even as they were submerged in the mass. The attitude all too prevalent was "you take care of you, I'll take care of me."

That such compromises and selfishness could exist in the prison camps should not surprise anyone who has kept up with the times. One who has been alert to the news of recent years can readily see the reason for such a wholesale breakdown of moral values.

When a child sees his father cheating on his income tax, the child will not think it too wrong to cheat when he takes examinations at school, especially since others do it too. Later, when he enters the world of business, he is confronted with "dog-eat-dog" tactics, competition for business and profits, padded expense accounts, the struggle for jobs regardless of the tactics required to obtain them, the dishonesty, lying, stealing and crime of the times, even in high places. Without any firm moral background or strong religious conviction, he may feel that he must adopt any tactic that will assure his security. Yes, during his lifetime in a world where selfishness has gone to seed, he is actually being brainwashed to feel that in life anything goes that one can get away with.

In addition, many are spared hard work in their youth because of living in a time of plenty. Pampering parents have not required them to carry their own load while young, so in a time of serious mental struggle they fail. Their minds have not been conditioned to work hard and honestly, so they do not have the stamina to undergo privations.

With this background common to so many, we can see why the prisoner would not stand up for what he is not sure is right, when that standing up could cost him his comfort, freedom from fear, better food and relief from tremendous mental bombardment.

Where to Turn

It is true that an individual cannot change the entire society that breeds this kind of compromising mentality. But the individual, while he will not change society, can change himself and can fortify his mind with what is needed to keep strong when put under severe mental pressure.

The mental fortification necessary comes from the only source in the universe that can completely overcome these devilish tactics. That Source is God. The Almighty God, who had the power to create the amazing visible universe, has the

power to assist lowly man. God created man in the first place; he can surely sustain him if he chooses.

How does this fortification from God come? Is it automatic? Does a person just need to wait until he is in extreme circumstances and then pray for help? No, a person must begin to fortify himself before the time of stress comes. The athlete does not wait until the contest begins before conditioning himself. The mind must also be prepared before mental pressures are brought to bear against it. What do we use to do this? Jesus Christ gave the answer when he said: "Your word is truth." (John 17:17) He recognized that God's Word, composed and compiled in written form in the Bible, is the source of truth that will fortify the mind with proper material to enable it to withstand any pressure brought against it.

By studying the purposes and requirements of God, we will build a mind that will stand like a tower of strength in time of stress. The Christian apostle Paul saw the need of doing this when he encouraged: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." (Rom. 12:2) Those who have been making their minds over by taking in God's thoughts will be in tune with him and will have the moral strength of conviction to resist pressure. Those who have not been making their minds over in this manner, but, instead, are fashioning themselves after this corrupt system of things, will leave themselves open to becoming victims of brainwashing.

In addition to building moral and mental strength, there is another essential benefit that comes from studying God's Word. One who seeks to learn of God and makes his mind over to God's way of thinking will please God. When he pleases God, he becomes acceptable in God's sight and God now works in his behalf, answering prayers that are in harmony with his will. Thus, even in isolation, God will help one with something he would not have had before, and that is God's holy spirit, his dynamic energy. This active force will operate on the individual and impart strength that would otherwise not be present. No interrogator can break down God's spirit.

Has God's Word and the backing of his spirit proved effective in thwarting brainwashing efforts? Yes. Thousands of Jehovah's witnesses who have emerged from Nazi and Communist concentration camps can testify to this. They have stood the test and amazed their captors. Even death did not deter them, as they had the sure hope of coming back to life on a paradise earth by means of the resurrection from the dead, as Jesus promised.—John 5:28, 29.

One of these Christians who emerged from years of confinement in Communist prisons stated this: "There are no guns, no walls, no prison bars that can keep the spirit of God from reaching his people! If we have applied ourselves to a study of his Word and allowed it to sink down deep into our hearts, there is nothing to fear."

The answer to brainwashing is definite. God's Word will supply the fortification needed. His spirit supplies additional strength in time of severe crisis. By your taking in the life-sustaining truths contained in the Bible and then using them, your thinking will never be clouded under pressure, for, as the apostle Paul observed, you will be among those "who through use have their perceptive powers trained to distinguish both right and wrong." —Heb. 5:14.

WASTE DISPOSAL —A Growing Problem

SURPRISED householders who get a glassful of detergent foam from a water faucet instead of good drinking water are made uncomfortably aware of a serious problem in our modern age—how to dispose of a steadily increasing volume of wastes without polluting the water supply. Whether a person lives in a farmhouse, a small town or a sprawling city, he should know something about waste disposal, because it directly affects the purity of his water and the health of his family.

During the nineteenth century when people were ignorant about safe disposal of sewage and the health hazards of polluted water, the city of London dumped untreated sewage into the Thames River, from which the people drew their drinking water. It is not surprising, therefore, that they suffered from repeated epidemics of cholera that killed thousands of people. Although it is still the custom for cities to pour their wastes into rivers from which they draw their drinking water, cholera epidemics are seldom experienced in the world. This is due to the purifying treatment that the wastes pass through before they are discharged into the receiving river and to the purifying treatment that is given river water before it is used for drinking. Despite such sewage treatment, however, pollution problems are steadily increasing.

In many countries drinking water is so polluted that it is unsafe to use unless it is first boiled. The pollution of streams, rivers and offshore waters near coastal cities is destroying fish, shellfish and other water life. It also is rendering many bathing beaches unusable.

In Canada a sudden outbreak of polio in the city of Edmonton was attributed to sewage pollution of drinking water. In the Soviet Union the polluting of rivers by wastes is damaging the Russian fishing industry to the extent of about a quarter of a billion dollars a year. There is grave concern in the United States over the pollution of the nation's water supplies and the destruction of its fish. There are about 100 million Americans drawing drinking water from rivers and streams into which 120 million people dump their wastes. The mass of sewage is becoming so great that the margin of safety in the natural ability of rivers and streams to purify themselves is becoming dangerously narrow.

What further complicates the problem is the development of approximately 10,000 new chemical compounds every year that ultimately appear in the wastes that are dumped on the soil or in rivers. Preventing these chemicals from getting into drinking water is not an easy matter, as is evident from the frequency that detergents foam out of household water taps. Aside from this is the danger of radioactive pollution of water from atomic wastes. These come from thousands of institutions that are using radioactive isotopes, as well as from bomb factories and atomic power plants. Wherever they are dumped, into the oceans or into deep holes in the ground, there is always a possibility of their contaminating human food or water supplies. Their safe disposal has become a serious problem.

Recycling of Water

The thought of water being recycled or reused by cities located on a river may,

to some people, be most unpleasant. But experience has proved that proper treatment of sewage along with the natural purifying ability of a flowing river can make recycling of water a safe practice. When this becomes dangerous is when growing cities come too close to one another so that there is insufficient distance between the sewage disposal pipe of one city and the water intake pipe of a downstream city or when the amount of sewage is so great that it exceeds the ability of the river to purify itself.

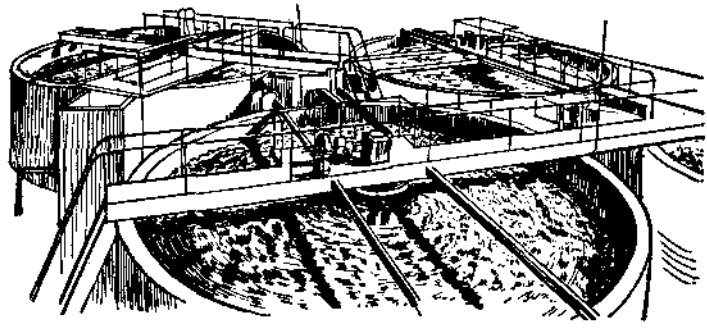
Some municipalities find that sewage treatment by sedimentation is sufficient if they have plenty of swift-moving river water that is well oxygenated. Before pouring sewage into the river they pass it through a large tank where the solids are permitted to settle to the bottom of the tank. The effluent, or outflow of liquid wastes, is quickly diluted as it is discharged into the fast-moving water of the river. Bacteria in the river feed upon the small organic matter suspended in the sewage, causing it to break down. This is known as aerobic decomposition. For it to take place there must be ample oxygen in the water, which is not possible when the flow of sewage is excessive. The process is free from odor and maintains a reasonably clean condition in the river so that plants and fish are not destroyed. Disease-causing organisms gradually die. The polluting substances are either destroyed or converted into simple constituents that are normal to clean streams and rivers.

There are several processes through which sewage can be passed in treatment plants that produce effluents that vary in purity. It is possible to treat sewage so that the outflow from the treatment plant is of the same quality as that of a normal river.

Primary Treatment

The primary treatment of sewage begins when it passes through racks or screens of steel bars that are set from one to two inches apart. These protect sewage pumps in a plant from trash that could damage them. Revolving cutters that grind up the trash are frequently used in place of the screens. Preceding the cutters is a widened channel where the rate of flow slows a bit to permit heavy inorganic materials such as sand to settle out. This is called a grit chamber. The sewage now goes into a sedimentation tank that might be from eight to ten feet deep, where much of the solid material in the sewage drops to the bottom of the tank. The time required for it to pass through this tank may vary from thirty minutes to three hours. Approximately 40 to 55 percent of the solids settle out. If chemicals are added to the sewage to cause coagulation practically all the settleable solids will be removed, but that increases the cost of treatment. Scum that floats on the surface must be removed.

Sometimes a special tank is used for skimming grease, oil and other matter from the sewage. Compressed air is blown into the sewage, causing much suspended matter to be lifted to the surface of the



Activated-sludge plant using mechanical aeration

tank, where it is skimmed off and disposed of by being either buried or burned.

Filters

An additional processing step, known as secondary treatment, that many municipalities use is to pass the fluid coming from a sedimentation tank through a filter. Usually this will be what is called a trickling filter. The filter does little or no straining of the fluid but serves to put oxygen into it and to provide surfaces where oxidizing bacteria can live. It consists of broken stone or slag that is laid in a bed that usually is from five to six feet deep. Sewage that is sprayed on this stone trickles down to a system of underdrains at the bottom. The film of bacteria built up on the many surfaces of the stones stabilizes the organic matter by oxidation, changing it to inoffensive compounds including nitrates and sulfates. Since this filter does little straining but principally changes the nature of the suspended matter, the fluid from the filter must be passed into a sedimentation tank, where much of the floating material is removed. The processed fluid can then be discharged into a river.

In some plants the effluent is given a final treatment by being passed through a sand filter. This filter brings the sewage into contact with more bacteria, which have an excellent purifying action. When a sand filter is used following previous biological treatment, the resulting effluent is hardly distinguishable in appearance from drinking water.

Activated Sludge

The solids that settle to the bottom of settling tanks are referred to as sludge. As they settle, mechanical scrapers remove them. Usually the sludge is pumped to a heated digestion tank, where bacteria convert it to a relatively stable mineralized form that is without odor. The gas produced by the process of decomposition is used to heat the digester tank and sometimes serves as fuel for the engines that operate blowers, compressors and pumps. Processed sludge frequently is used by farmers and gardeners as fertilizer.

The use of activated sludge in processing sewage is favored by large cities. The effluent from sedimentation tanks is passed into aeration tanks, where sludge with a rich culture of bacteria is added to it. The mixture of sewage and biologically activated sludge is aerated either by mechanical agitation or by pumping compressed air into the tank. The aerobic bacteria flourish and decompose the sewage. After a treatment that lasts from four to eight hours, the sewage passes to final settling tanks, where the activated sludge drops to the bottom of the tank and is removed. Some of it is returned to the aeration tank to be mixed with incoming sewage. The effluent that flows out of the final settling tanks is clear and ready for discharge into a river or stream.

Detergents have caused problems at sewage treatment plants because they create thick layers of foam over the tanks, tend to prevent solids from settling out of solution and resist the action of bacteria. Consequently some detergent passes through treatment plants into the receiving river and eventually shows up, at times, in drinking water. Recently a new type of sewage treatment was developed that appears capable of removing detergents from sewage.

Privies and Septic Tanks

People living in rural areas are faced with the problem of waste disposal without the aid of central sewage treatment plants. The manner in which they dispose of their wastes is directly related to their health. If care is not exercised, drinking water can

be contaminated with infectious agents of typhoid and paratyphoid fever, dysentery and cholera. If untreated human wastes are dumped on the surface of the ground, surface water is contaminated and there is danger from fly-borne diseases, parasitic tapeworms and hookworms.

A simple pit privy is a safe method of handling human wastes in rural homes that are without running water. With a suitable covering over the pit flies will not have access to the wastes. It has been found that pollution from the wastes in the pit do not penetrate very far into the soil. The downward travel of typhoid and dysentery bacilli in porous soils is limited to two feet and in denser soils to one foot. They have very little horizontal movement into the soil. Intestinal bacteria have a horizontal movement of only about one foot, whereas their downward movement is up to five feet.

As a protection to underground water that supplies wells with drinking water, a privy should not be dug so deep as to penetrate the water table. If that is done the privy will pollute the water supplying the nearby wells. The pit should terminate at least five feet above the water table. In the case of cesspools, they should terminate at least ten feet above it. A privy should not be dug where there is limestone or fissured rock. Pollution from the privy can easily seep great distances through their crevices.

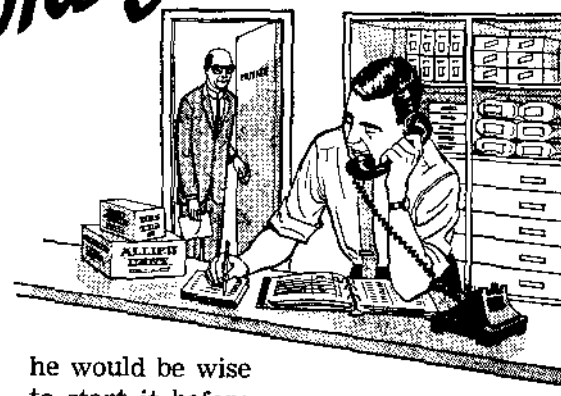
A privy, cesspool or septic tank should, if possible, be located downhill from a well. In any event they should be at least 50 to 100 feet away, especially if groundwater rises into a privy during rainy periods. Depending upon the number of persons using a pit privy, it should serve for ten years or more when no garbage is thrown into it. Lime can be used to help control odors, but disinfectants should never be used, as they will destroy the bacteria that are necessary for decomposing the wastes. In the event that water should get into the pit, a cupful of kerosene poured into it at weekly intervals will discourage the breeding of mosquitoes.

Cesspools have disadvantages that cause many health authorities not to recommend them. The pores in the soil around the cesspool can, in the course of time, become choked up. This can cause it to overflow, creating an unhealthy situation. There is less likelihood of this when the cesspool is used in conjunction with a septic tank, receiving only the effluent from the tank. In both the cesspool and the septic tank anaerobic bacteria decompose the solid matter and change its nature. Most disease-causing organisms are destroyed.

It is unwise to discharge the effluent from a septic tank into an open ditch, as it still contains a large amount of solids and great numbers of bacteria. Running the outflow from the tank through buried clay pipes with open joints is a safer method of disposal. The effluent can then seep into the soil. By the time the liquid reaches the underground water table it will have been purified by its passage through the ground. A septic tank requires a porous soil. Heavy clay soils are unsatisfactory.

Since human wastes can spread health-destroying diseases, parasites and death, it is imperative that they be disposed of in a safe manner. No person can afford to ignore this. The problem of waste disposal is an extremely important one and must be solved in a safe manner no matter where a person may live. Growing population and industries have caused waste disposal to become a thing of major concern to health authorities and conservationists. The use of wise sewage treatment in cities and rural areas is an important factor in making certain that sickness and possibly death do not lurk in our water supply.

DO YOU KNOW HOW TO *Hold Your Job?*



LOSS of employment can be a severe blow to a man and his family, especially when they have many monthly bills to pay. It can cause a great amount of anxiety. Whether you have had the experience of losing a job or not, it is wise to know what can be done to avoid being fired or being among those that an employer lets go when he finds it necessary to reduce his payroll. There are certain things you can do that will help you to hold your job or at least to keep employed.

In some countries there are employers who, when reducing the number of their employees, will follow a seniority arrangement. Disregarding a man's ability and diligence, they will keep him on the payroll or let him go on the basis of the number of years he has been working for the company. There are other employers, however, who base their decision upon the man's value as an employee. With technical advances wiping out approximately 35,000 jobs every week in the United States alone, a man should give some thought as to how he can increase his value to his employer or how he can develop ability in another industry in case automation eliminates his job or the business he is in suffers a severe economic setback.

One of the best assurances of steady employment is for a man to upgrade himself by developing a new marketable skill or by improving the one he has. If he decides to develop a new skill, he should first investigate to find out what skills are in demand and what training courses are available. Rather than waiting until he is unemployed before he begins such job training, he would be wise to start it before he is out of a job. His mind is much freer to concentrate on what he is being taught when he has money coming in to pay his bills than when he is unemployed.

Self-Examination

There is great value in taking stock of yourself from time to time to see how you can strengthen your hold on your job. Perhaps you have developed habits that are weakening your position. Do you have the same enthusiasm and show the same diligence now regarding your job as when you first began working at it? There is a tendency among many people to become lax after working at a job for several months or years. Their initial interest wanes. They get into the habit of being late for work, of wasting time on the job and of making only a halfhearted effort to do their work. They seem to forget how much they need that job.

By reviewing your work habits objectively from time to time, you can note what you are doing that reduces your value to your employer. Instead of being ha-

bitually late for work, make it a point to arrive a little early so you can be at your job before the starting time. You make a better impression on the management when you are working before that time rather than coming in late or just standing about, waiting for the starting hour. The same holds true at the end of the day. It is easy to get into the habit of watching the clock and stopping work a little before quitting time. The impression you make is much better when you are working when that time comes and even a little beyond it.

During working hours do you work diligently to produce as much as you can with good quality workmanship? That is what your employer is paying you to do, but if you get into the habit of wasting time during the day, of producing less than you are capable of doing and of turning out work of inferior quality, how can you expect to be among those that your employer will keep when he trims his payroll? You are not giving him full measure for the wages he is paying you. It is only right that you give him the time he pays for, as well as the best of your talent and effort. When you do you become a valuable employee that he will want to keep.

Your self-examination should take your attitude into consideration. If it is not good, it can create a bad impression with your employer. Although you may dislike the type of work you are doing, it is unwise to manifest your dislike for it. Recognize the fact that you need the job for the wages it brings you; so try to cultivate an interest in it. Be respectful of your employer and considerate of your fellow employees. Be willing to accept instruction and correction. If you have the attitude that you know it all and cannot be told anything or that your capabilities are far superior to the position you hold, you are not likely to hold your job, much less make advancement.

What Employers Want

In a survey of 129 personnel officers, it was found that the principal causes for persons being fired from their jobs were absenteeism and poor performance. Other causes were poor attitudes, failure to get along with fellow workers, theft, acting as a bookmaker for racing bets and reporting to work while intoxicated. Workers of this type are no asset to an employer. He has no substantial reason for keeping them on the payroll.

An employer's success in business depends to a large extent upon the productivity of his employees. When he has employees that give him full measure for the wages he pays them, he is benefited, and the success he enjoys directly affects his employees. They are assured steady work with the possibility of increases in pay. It is, therefore, to your best interests to work diligently and conscientiously at your job. You are not doing this if you are frequently absent.

Employers realize that during the course of a year an employee might get sick and must be away from work for a few days. Usually they allow for this by permitting him to have a certain number of days for sick leave. But this provision does not mean a person should claim to be sick when he is not, just so he can use up this sick leave. Such dishonesty does not build up respect from his employers. No matter how understanding an employer may be, he is certain to lose patience with the person who repeatedly is not at work. Frequently-absent employees do not help an employer to have a successful business.

It is only logical that an employer, when trimming a payroll, will favor the employee who is regular and dependable rather than one who is frequently absent. It often means more to him to have a worker that he can depend on being on the job

than one with greater skill that cannot be relied on. There was a case of a building contractor who had a worker that was not particularly skilled, but he could always count on that man's being at work and working hard while there. Whenever there was a seasonal drop in construction work and some workers had to be laid off, he would keep this man on the payroll. The man that can be depended upon to be on the job and to produce, as in the case of this man, recommends himself as a desirable employee. Usually he keeps his job.

The employee that performs poorly, having a low output, is actually a drag on the business. The cost for his labor is not being balanced out by his productivity. This does not help a business to compete with competitors. Low productivity raises production costs. The higher those costs go the less profit the business will make, especially in a highly competitive market. A person should realize that he has a better possibility of keeping his job by having a high productive output with good quality than if he fails to exert himself and has a low output.

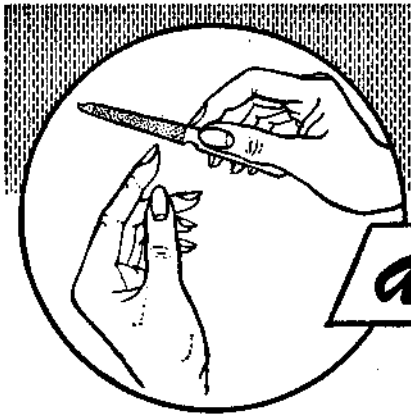
An employer wants a worker he can depend on to do what he is told, not one that is better at thinking up excuses than doing the work. He does not want to keep a man who will glibly lie or tell half-truths to explain away his failures, his mistakes or his laziness. He can never be certain that he can trust such a person or that the man will be on hand to do a job or, if there, to do it properly. It should be evident that a person who can be trusted, who is truthful and who is dependable is more valuable to an employer than a talented person who is not. These qualities strengthen job security.

Conflict of Duties

Loyalty to a company and willingness to work extra hours when necessary are appreciated by an employer. But there are limits to what an employee can give conscientiously to his job. When he is a Christian minister, he has ministerial duties to care for. In the event of a clash between these duties and secular duties, he must give first consideration to his ministerial duties, as they are his career.

Some companies expect employees in supervisory positions to spend many evenings attending business meetings, going to social affairs that further the interests of the company or working extra hours as a constantly regular thing. The higher a position that a man holds in a company the more he is expected to center his life around his job. A Christian must center his life around his service of God and his family. He will give full measure of work for his wages, being willing to do extra work occasionally when it is necessary, but he will not permit secular duties to crowd out spiritual duties.

Within reason, a person can serve the interests of his employer with diligence, ability, loyalty, honesty and dependability, giving his employer solid reasons for keeping him on the payroll. By being conscious of what he can do to keep his job and by being alert to ways he can upgrade himself with knowledge in other lines of work, he can do much to avoid the unpleasant experience of being unemployed. By applying some of these suggestions, you can get a firmer hold on your job.



Your Nails and their care

CONSIDER for a moment how marvelously the ends of your fingers and toes are designed. Is it not remarkable that each of them is fitted with attractively shaped, serviceable nails? What a brilliant idea it was to adorn these extremities with such practical and, at the same time, handsome appendages!

The fingernails make it possible to do with ease many everyday tasks often taken for granted. Without them it would be difficult to sew or to pick up small objects. But especially do the nails serve to protect from injury the sense of touch, so delicate in the fingertips.

Growth and Composition

You will observe that your nails are inserted into a fold of skin about a half inch from the tips of your fingers. The root of the nail is buried in this fold, where it is unseen to your eyes. It is here that the miraculous transformation into hard, horny cells takes place. From this production center the nail is pushed forward over the nail bed at the rate of about one-thirty-second of an inch a week, taking some four to five months to grow out from base to tip. While the nail bed does not apparently take part in the production of nail cells, it seems to contribute to their nutrition, for when the nail becomes detached from the bed due to injury or disease it becomes discolored, cloudy and distorted.

Nails are made of the same substance as hair, hoofs, feathers and turtle shells, all of which are composed of protein keratin. This complex substance is colorless and transparent when formed into healthy nails; the pink shade being caused by the blood showing through from the skin beneath.

What Your Nails Tell

Due to this characteristic pink appearance of the nails, which disappears and returns promptly when pressure is applied and released, a doctor can obtain a fairly reliable index of the hemoglobin concentration. The lack of healthy red blood corpuscles in the anemic person will cause the nails to appear almost white.

But this is not the only sickness of which the nails give indication. Over 2,000 years ago Hippocrates, called the "father of medicine," described nails of unusual size and shape as being due to lung and heart diseases, and recent medical research has revealed that there is truth to this observation. Doctors have on occasion been guided to the correct diagnosis of a certain serious heart ailment by the appearance of the nails, and it has been found that a peculiar smooth, symmetrical bulging of the nails, sometimes referred to as "banjo nails," may be symptomatic of lung troubles.

Your nails can also tell something regarding your occupation. A seamstress may find nails of sufficient length helpful in her work, whereas shorter ones may be worn by a typist or nurse. Often carpenters, gardeners and those who do physical labor can be distinguished from office workers by the condition of their nails. Some people will even notice whether your nails are in keeping with your professed occupation. If, for instance, you profess to be a minister, but your nails are dirty and unkept, they may question your claims and, perhaps, even the message you bring.

It is easy to tell a very tense, nervous person by the way his fingernails are chewed off. Certainly this is a bad habit that ruins one's appearance, but breaking the habit can be a difficult problem. Perhaps wearing gloves at times of excitement will help. It may also help if you continually remind yourself that nail-biting is an ugly, offensive habit. *Science Digest* reports that a group of college nail biters cured themselves by standing before their bathroom mirrors while going through the motions of biting their nails, all the while repeating: "This is what I am supposed not to do." Whatever method is used, self-control is required.

Care for Your Nails

Since your nails can advertise what type of person you are, it is wise that they be cared for. Dirty nails are not only unsightly, but they can transfer germs to an itchy spot by scratching, or even to food that may be handled. In order to keep them clean you may find it helpful to rub softened soap in, around and under the nails before you work in the garden or around the house. The dirt will later be removed with the soap when you wash with water.

While they are still young, children should be trained to scrub their nails with a brush, and while drying their hands to take a few extra moments to push back their cuticles with the edge of the towel. While it may take a little effort to get into this habit, the attractive nails that will result will be worth it. Such a practice will also help to avoid those troublesome little hangnails that result when a shred of dry, hard cuticle breaks away from the side of the nail.

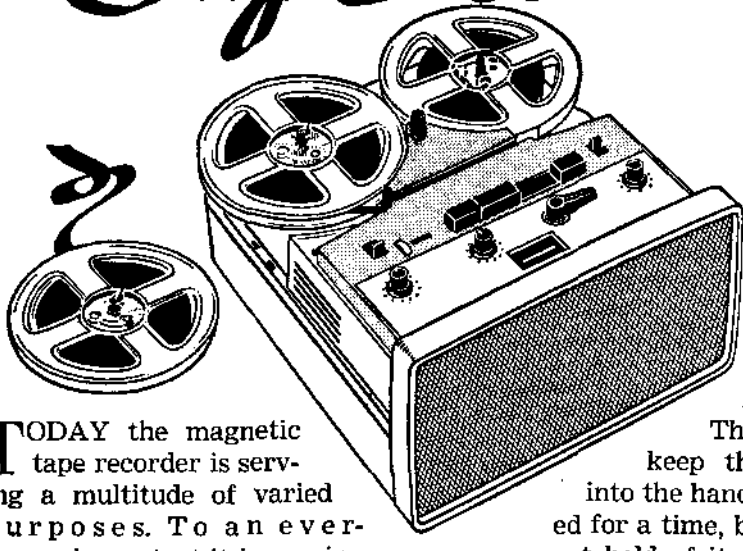
If hangnails should occur, attend to them immediately. Do not pull them off, but clip them with a small pair of scissors and then apply a disinfectant. If scissors are not immediately available, apply a band-aid or some tape to keep the area from further injury. This will also ease the pain.

Some people, especially women who continually put on and take off nail polish, have trouble with brittle nails that split and break off. Soaking the fingertips in warm oil and rubbing them with nail cream nightly has been found helpful. Also a teaspoonful or two of gelatin taken daily in water has remarkably improved brittle nails.

A natural, well-groomed nail is truly a thing of beauty. It is indeed a tribute to its Master Designer who exercised such thought in adorning even the extremities of our fingers and toes.

● Did you know that certain plants are very much affected by electrical disturbances in the atmosphere? So sensitive are they that they fold their leaflets at a storm's approach, not opening them again until the air is clear. One of such plants is the storm plant, a leguminous vine that grows in India and many tropical countries. This amazing plant not only folds and droops the leaflets, but during a thunderstorm the folded leaves are strangely agitated.

Tape Recorder's



TODAY the magnetic tape recorder is serving a multitude of varied purposes. To an ever-increasing extent it is proving invaluable in communication and transportation, in science and industry, in education and entertainment—not overlooking religion.

So much is this the case that a leading authority in the field of audio engineering writes: "It would be difficult to state what modern-day development has had the most widespread effect, but it is certain that magnetic tape recording and the machines that use it come high on the list." More than that, those who discuss the merits of these do not seem to be able to praise them too highly. Says one music critic, "The Millennium did indeed arrive for music lovers with the development of the magnetic tape."

Ever since the year 1900 attempts at magnetic recording had been made but little progress was apparent until the 1930's when wire recording appeared. Then around World War II the Germans developed tape recording, using it to broadcast Hitler's speeches at all hours of the day. Hearing these broadcasts convinced United States army engineers that the Germans had something they wanted. The Germans did their best to keep this invention from falling into the hands of the Allies, and succeeded for a time, but eventually the Allies did get hold of it, together with scientific information. They at once made use of these recorders; and with the end of the war those who had to do with them, upon returning to civilian life, pushed their development still farther.

Advantages of Magnetic Tape Recording

It is not without good reason that magnetic tape recording has become so widespread, for its advantages are indeed many. One such is fidelity of sound. That is why record companies make their initial recordings on tape. Television tape has the same fidelity. It is almost impossible to distinguish it from live television.

Another advantage is that tape does not require developing or processing; it can be replayed immediately. More than that, a tape recording does not wear out as does a phonograph record, and the same tape can be used thousands of times for recording and still be good. Even television tape, which takes quite a beating because of the

high speed with which the machine's rotating recording heads pass over it, can be used some two hundred times.

Then, again, there is the advantage of editing. A tape can be cut, pieces taken out, or added, or replaced, as when some mistake has been made. In view of all these advantages it is no wonder that producing television shows by tape has cut the cost of production some 50 percent, certainly another decided advantage.

Still another advantage is its compactness. One of the most popular and highly rated machines, with enormous power and high fidelity, measures but 12 by 11 by 7 inches and weighs only twenty pounds. As for portable transistorized tape recorders —one measures but 8½ by 6½ by 2½ inches and weighs a mere two pounds. Tape recorders used in satellites weigh as little as eight pounds, can be held in the palm of a hand, yet are able to hold as much as three million bits of information. And recently a machine was developed for long-range plane service that uses an inch-wide tape having forty tracks, making possible forty hours of music on one reel.

In flight-testing aircraft today, there are ever so many facts that, after being recorded, must be processed before they can be analyzed. Because signals on magnetic tape can be fed directly into high-speed computer machines, such as the IBM 701, for processing, flight engineers state that "magnetic tape is one of the most important tools we have" for achieving "rapid and accurate processing of flight test data."

Further, since the reflexes respond more quickly to what is heard than what is seen, recorders are used to give warning signals, as in the bombers of the United States Air Force. Likewise in certain chemical plants where the hazard is particularly great, warnings are sounded by tape recorders rather than depending merely on visual warnings.

In Science, Industry and Business

Whether man probes outer space by means of satellites or the ocean depths to ascertain the kinds of sounds fish and other animals therein make, he employs the tape recorder. Does he go to Antarctica to see if the earthquakes that occur there from one to six times a day are caused by huge icebergs breaking off the Ross Ice Shelf? Then he also takes along his magnetic tape machine to make records, to be compared with those of the seismologists.

Or does a scientist wish to study a singular language, such as that of the "Whistling Gomeros" of the Canary Islands, which language has immense carrying powers? He also uses a tape recorder. Are scientists interested in the language of birds? Then they also study them with the aid of a tape recorder, and from which study they found that bird language generally falls into two classes, either the emotional warning sound or sounds by which they convey information to one another.

Magnetic tape machines are also used to record the conversation between the pilots and the men in the control towers. In fact, even the conversations taking place among the men in the plane's cockpit are recorded. And so are the instrument readings while a plane is in flight. All this information can prove invaluable in the event of an accident.

The uses of magnetic tape in the commercial world are well-nigh numberless. The factors of speed, economy, versatility, portability and fidelity no doubt largely account for this. Computing machines use magnetic tape recorders as a memory section. These machines are ideal in employee training, in audio and visual presentations and in retail business. In British Commonwealth countries tape-recorded

music is used extensively in supermarkets and launderettes.

Business conventions are taped and then edited and sent out to those unable to attend. By editing them an even better program is made available than was heard at the business convention, since so often speakers digress to entertain or inadvertently repeat themselves. And a tape recording of the voices of the speakers carries an impact that no printed page can do.

Tape recorders are ideal for making interviews, and especially in connection with an accident, and if made right on the spot. While tape recordings generally are not admitted into court, because of the ease with which they can be edited, yet such recordings serve well to remind the witnesses of just what they did say at the time of the accident. A tape recording did get into the New York State Supreme Court in 1962, in connection with a hearing as to the noise created by a rifle range.

Even farmers have found tape recorders useful; to wake up hogs in the middle of the night with sounds of grunts so as to get them to eat more and fatten quicker. Recordings are also used to chase away birds; as in Washington, D.C., where they effectively got rid of a host of starlings that were creating a nuisance.

Tour guides fitted out with tape recorders containing excellent descriptions are becoming increasingly popular. At one large religious edifice in western United States, tourists can at all times hear its famed choir and organ by means of a tape recording.

For Entertainment

Among the many entertainment uses of tape recording are the recording of musical programs live, off radio or television or from phonograph records. In this way music lovers can arrange their own programs. Nor is drama to be overlooked. Some make a hobby of collecting various sounds, such as the bark of dogs and the song of birds. And more and more prerecorded tapes are available.

Tape-recording enthusiasts like to go in for corresponding by tape. It is quite economical, saves time as well as effort and is enjoyed far more at each end than is the written letter.

Perhaps the most significant role that magnetic tape plays in the field of entertainment is in television. Television tape looks just like other tape except that it is two inches wide. A reel holding sixty-four minutes of program costs $250. Four tracks are recorded at one time, for sound, for picture, for editing and for regulating the speed. While the speed of the tape as it moves lengthwise is only fifteen inches per second, its several rotating recording heads move crosswise over the tape at the speed of 1,700 inches per second.

Not content with commercial television, engineers in leading countries are working on a home television tape-recording machine. Although possible even now, except for the price, $12,000, it is hoped that by 1965 it can be produced for $500 to $1,000.

In Education

The uses of magnetic tape recording in education are limitless, and are being exploited by alert educators. Thus the Philadelphia Hahnemann Hospital used tape recorders in driving home to a gathering of a thousand physicians that the stethoscope is by no means an obsolete instrument. Leading universities use textbooks and tape recordings for home study of courses for which there is not a sufficient demand for full classes. History courses are made more interesting by the recorded voices of the very men that made history, such as William Jennings Bryan, Roosevelt and Eisenhower.

In particular is the tape recorder a valuable instrument for learning a language. A leading French school, the *École Normale Superieure,* has perfected a system of teaching languages by tape recorders. In such classes each student is in a soundproof booth and hears an expert speak a phrase, which he is then given the time to repeat and which is recorded. Then after filling the tape, he plays it back and so can compare how he says each phrase with the way the expert said it. He can erase his own remarks but not those of the expert. At the same time the teacher in charge of the class is in touch with each student and so can tune in on any or all students whenever he wishes. He is also able to counsel individually or collectively as he sees or, rather, hears the need for it. The machines are adjustable to the pace convenient for each student.

ARTICLES IN THE NEXT ISSUE

- The Problem of the Trinity.
- Religious Intolerance Flares Up in Mexico.
- Are You a Good Wife?
- History's Happy Accidents.
- Mahogany—The Wood for Superb Furniture.

Then, again, all manner of professional men, who are interested in the quality of their voices or who play an instrument, have found the tape recorder a valuable asset. Christian ministers have found the tape recorder an aid in improving their speaking voices and their sermons or in becoming more familiar with their talks, it being one of the easiest ways of going over a Bible lecture, listening to one's recording of it! Recorders also serve well to furnish the music for congregational singing when no other form of musical accompaniment is available.

Understanding Your Tape Recorder

The first time you hear your voice on a tape recorder you may be disappointed. Why? Because you are now hearing your voice the way others hear it. You see, you have two avenues of sound for hearing your own voice. The one is by sound waves, the way you hear everything else, including others' voices; and the other is by means of the vibrations of the bones in one's head and which favor the lower tones. Both sets of vibrations reach the inner ear at the same time, where they blend, but also cause one to hear his own voice much more pleasing than it actually is!

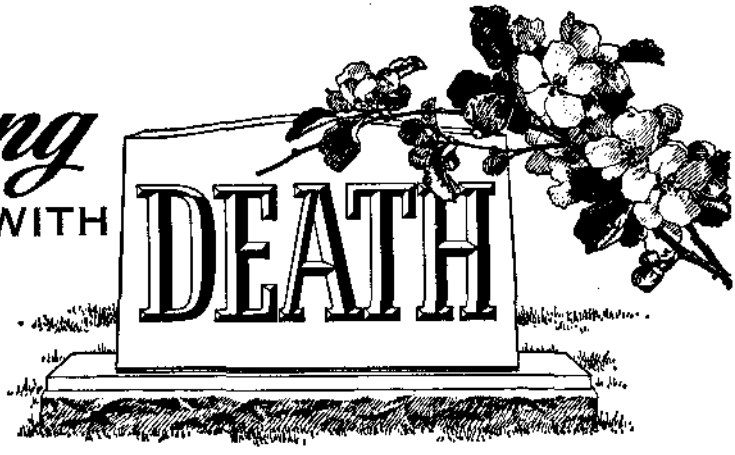
As for the tape recorder itself, it may be said to consist of four basic systems: a "transport" system, the motor that pulls the tape from reel to reel; the "heads" for recording, playing and erasing; the electronic system for the reproduction of the sound, tubes, amplifiers and speakers, and the push buttons or controls.

If you choose to have a tape recorder, what kind should you buy? That depends upon your pocketbook and your taste. If you can afford to spend the equivalent of several hundred dollars and want top quality, then make sure the machine you buy has three heads and more than one motor. But for the average person one motor and two heads are adequate. Generally you pay more for better quality, although it does not necessarily follow that you will get commensurate quality.

As for tape-recorder accessories, there are some two hundred different ones; but perhaps the only indispensable ones are the special mending tape, lubricant and cleanser fluids. It is best to start slowly and branch out only after you are convinced of the need or desirability of doing so.

The tape recorder has indeed many uses that result in both pleasure and profit. And not least among the joys of listening to a recording is the fact that you had something to do with it, in arranging, in recording and in editing the program.

Dealing WITH DEATH



DEATH has been man's relentless enemy for six thousand years. Ever since the rebellion against God, man has had to deal with death. Memorial stones and plaques in cemeteries throughout the world testify to the horrible consequence he has brought upon himself for turning against his Creator.

Until the time comes in God's new order of things when obedient men and women will no longer be plagued by the curse of death, the human race is compelled to cope with death's reality and must take steps to dispose of the bodies of dead persons.

After death the body begins to pass through a progression of chemical and bacteriological changes that would ultimately end in decomposition and putrefaction if not arrested. Thus, for hygienic as well as psychological reasons, the dead body must be removed from the presence of the living and properly disposed of. This should be done soon.—Lev. 11:32-39.

Preparation

In many countries, especially those of the Western world, some attention is usually given to preparing the body for disposal. Embalming is practiced in some lands and has even been introduced in the Orient. The purpose of the embalming process is disinfection and preservation. Disinfection destroys all microorganisms and renders sterile all body tissues. Preservation is accomplished by the chemical conversion of the proteins, carbohydrates and fats of the body into a resinlike substance.

In addition to embalming, the arts of restoration and cosmetology are often used for preparing the human remains for funeral purposes. Features are rebuilt that may have been damaged or disfigured in death. Cosmetic treatment is applied to the exposed parts of the body when displayed for viewing. Not all cultures carry preparation to this extent, however.

Customs Vary

Funeral customs vary widely in different parts of the world. In some countries persons obtain a final resting-place years before it will be needed. In one Asian country an aged person often has a coffin made and stored in a clan temple long before death. He may even supervise the construction of his own tomb. Rather than becoming depressed by such premature arrangements, aged parents there take pride in the fact that provision has been made for their suitable burial.

While earth burial and cremation are the usual methods of dealing with the dead in the Western world, in other countries disposal is sometimes achieved by bur-

ial beneath mounds of stones or bricks, in caves or on rock ledges. Some feed human remains to the birds by exposing them in trees or on platforms; scavenging animals may feast on others. Some burn their dead; others roast them. Elsewhere, bodies are sunk in water or are allowed to drift out to sea or down rivers. One custom calls for dividing the remains for burial, depositing the head in a box and burying the body. Or there is the dutiful method of removing the flesh from the bones and discarding or burying it, after which the bones and teeth are polished and kept. Perhaps the least imaginative custom is that of merely shutting up a body in a house and abandoning both body and house.

Possibly you recognize the funeral customs of your land among these. Some of the others may be quite disturbing to you. However, remember that what seems crude or "uncivilized" to some may be the accepted practice among others far away. Religious belief, custom, law, climate, condition of the soil, availability of funeral merchandise and other factors affect the manner of disposition. To the Asian who exposes his dead to scavenger birds and beasts, Western burial customs appear morbid. A saying that the eagle is the nomad's coffin reflects his preference and is a reality there.

Mortuary Service

In Western culture the common practice is to engage the services of a funeral establishment. In the United States alone there are more than 24,000 such places.

The cost of such funeral services varies. The price of a casket may be from below $100 all the way up to many hundreds of dollars. Casket selection is frequently made easier and more practical by a price card generally placed on or in the caskets displayed.

The average funeral service in the United States, according to a recent survey, costs about $600. This was the fee for the funeral firm's services and the casket. Since this figure included funerals for children, the average adult funeral in the United States was costlier, nearly $750. Of course, much higher costs can be involved, depending on the section of the country and what services and equipment are requested. As to arrangements for payment, of the hundreds of funeral firms responding to the survey taken, 52 percent allowed discounts, 40 percent charged interest on an unpaid balance, and 12 percent had a finance plan.

In addition to these charges, about $165 was spent, on the average, for such things as the burial plot, grave-opening and -closing, a burial vault (required by many cemeteries to prevent grave cave-ins), burial clothing (if provided by the funeral establishment), and other charges. An individual grave space without perpetual care service can often be bought for about $35. Less expensive plots can also be found. Burial space for paupers is sometimes provided without charge. Opening and closing the grave cost about $35. Some religiously operated cemeteries are often more expensive, and grave space may be considerably higher. In a business-managed cemetery that provides perpetual care, a single grave space may cost from $75 to $350, while opening and closing charges can be from $45 to $150. Interment in mausoleums ranges from hundreds to many thousands of dollars.

Grave markers made of bronze cost from $75 to $300, while stone monuments start lower, at about $60. Like caskets and crypts, the cost of either can run into thousands of dollars, according to the size, material, design and craftsmanship of the marker.

A cremation costs anywhere from $35 to $100, though the fee for infants and very young children may be much less. Another $25 to $100 buys an urn to hold the ashes. Buildings to house these urns, called columbaria, provide shelflike niches in which one or more urns may be placed, for a price of $25 to $750 or more, depending on the size, location and quality of the niche.

One should be careful to ascertain what the overall expenses will be. These expenses would include staff service and operational costs of the funeral establishment and also the cemetery fees. All of these costs should be clearly determined beforehand so that unexpected costs do not arise at the last moment that might create difficulties.

This shower of expenses may be disconcerting to the average person. However, extravagances can be avoided so that the funeral expense does not constitute an excessive burden on relatives. To spend money lavishly on the dead, while the living are deprived of necessities, would be contrary to Biblical principles of showing love to those alive. The grief of death is sufficient in itself without adding to it the pain of unnecessary expenditures of money that work a hardship on the living.

Services

In many lands, the next of kin have the right to determine what kind of religious service will be conducted and what religious articles will be displayed. These matters can be arranged with the one directing the funeral arrangements. Any objectionable feature not required by law or by the will of the deceased can be omitted.

Since there is a great hurt that comes with death, the Christian includes in his funeral service a discourse by a Christian minister that brings comfort to all in attendance, especially to the family suffering the loss. In this discussion the minister shows from God's Word, the Bible, why man dies, what God's remedy for death is, and what conditions will prevail when God does away with the curse of death. The hope of the resurrection for dead ones brings great comfort to the mourners. —John 5:27, 28.

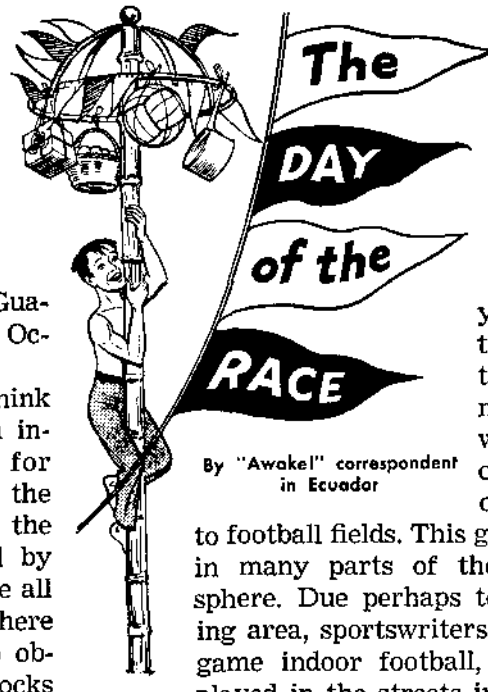
However, when such religious service paints an image of inherent immortality of the deceased in the mind of the bereaved, thus leading the living to believe that the dead are not really dead, then it does great harm. Such false doctrine highlights the great lie cultivated by the one who caused death, Satan the Devil, namely, that the humans are not dead but are alive in a spirit world.

It is not necessary to believe a lie in order to allay suffering. Accurate knowledge of God's new system of things, where that 'last enemy, death, is to be brought to nothing,' offers true consolation. Faith in this sure hope of everlasting life on a paradise earth can ease the pain of dealing with death. What a marvelous day it will be when this great enemy of man is eliminated! The God-given promise is: "And he will wipe out every tear from their eyes, and death will be no more."—1 Cor. 15:26; Rev. 21:4.

A Snail's Life

A snail holds tenaciously to life. Many are the accounts of land snails that went for years without food. In the 1850's a desert snail, found in Egypt and thought to be dead, was displayed on a card in a British museum. After being on display for four years, the rare specimen crawled out of its shell. It dined on cabbage leaves after resuming a more active life.

The DAY of the RACE



By "Awake!" correspondent in Ecuador

WHAT could it mean? Preparations for a civil war? Strikes or street riots? An insurrection, which is so frequent in Latin-American countries? These could well be questions that would flash to your mind if you walked through the streets of the large seaport city of Guayaquil, Ecuador, after 6 p.m., October 11.

At first sight one might think that most of the half-million inhabitants were getting set for some armed conflict. Most of the streets in the city, including the principal thoroughfares used by the public transit vehicles, are all being blocked off. Everywhere barricades are thrown up to obstruct the flow of traffic. Blocks from demolished buildings, boards, poles, packing crates, anything and everything is used to raise barriers that force automobile drivers to abandon their vehicles and go on foot.

Ah, what a relief to discover that it is only the preparation for a festival the following day! October 12 is the Day of the Race, anniversary of the discovery of America by Christopher Columbus. Although it is a relatively quiet holiday in other South American countries, it is a time of boisterous merriment in Ecuador, and especially in Guayaquil.

"But what race is being commemorated?" you might ask. Few persons, if any, will give you a clear and absolute answer. Some will say it is the Latin race, others that the race is of Spanish origin, and still others have different opinions. But, then, nobody really cares which race it is or what the significance of the celebration is. The people simply want to enjoy themselves with the festivities in the street, which they often do with disregard to the law.

Preparations

The evening before and on the early morning of October 12 youngsters all over the city barricade the streets and then mark them with white lines of lime or chalk, thereby converting them into football fields. This game is called soccer in many parts of the Northern Hemisphere. Due perhaps to the limited playing area, sportswriters sometimes call the game indoor football, even though it is played in the streets in the open air.

While the streets are being converted to playing areas, they are, at the same time, being adorned with garlands of streamers. These multicolored paper streamers are stretched on wires across the streets from one building to another in such a way that the streets take on the appearance of a bedecked ship. Loudspeaker systems are installed, and the strong blasts of popular music issuing from them mixes with the excited cries of those making preparations for the festival, producing a deafening din.

Everyone is looking forward to the morrow. The morning will feature the football games. In the afternoon the young men will have the opportunity to compete for prizes in the *cucaña,* or the "greased pole." And at night there will be dances in the streets and in other places.

The Day

When the day arrives, enthusiastic spectators cheer on their favorite football

teams and players. The noise is deafening, and is often tainted with the abusive shouting of participants and spectators alike. As a rule the players do not wear uniforms, but play in their undershirts or bare-chested.

Following the football games comes the contest of the *cucaña,* or the "greased pole." This sport was brought to South America by the Spanish conquerors, who acquired it from old European customs. The Latin-American *Encyclopedia Dictionary Uteha* gives the following definition for *cucaña:* "Long pole, smeared with soap or grease, which is to be climbed, if it is driven vertically in the ground."

Throughout Guayaquil such long poles of about thirteen feet in height are raised in the middle of the streets. Although they are made of the hollow trunks of the bamboo cane, they are very strong. The poles are smeared with animal fat or with soap, and at the top on two cross poles or boards are attached the prizes that may consist of any number of things: shirts, handkerchiefs, shoes, household goods and even money.

In the afternoon the time comes to decide who will win the prizes. Due to the heavy coating of grease or soap the first few bare-footed and bare-chested climbers do not make much headway up the pole. The friction of their bodies in their frantic endeavors to reach the top does, however, take away much of the pole's slipperiness. Since the older and more experienced competitors realize the difficulty of scaling a superslick pole, they wait until others have cleaned the pole sufficiently to make a climb to the top possible.

While there are no written rules that govern the contest, it is the general custom that if one tires or, because of the greasiness of the pole, slides back down, the next in line then has a turn to climb for the the prizes. It is not unusual, however, to have someone climb up the pole and grab hold of the heels of one that is about to reach the prizes and pull him back down. This results in quarreling, which, on occasions, degenerates into bloody street fights.

In the evening, after the *cucaña* contests are over, dances are organized in the streets and elsewhere. Here alcoholic beverages are consumed in abundance and often the occasion gravitates to a promiscuous orgy.

Examining Its Fruits

The public press is divided on the propriety of the Day of the Race festivities in Guayaquil. Not a few citizens will point to the violence and juvenile crime that they sponsor. Even the press, a few years ago, lamented the shocking killing of a bus driver who made an effort to remove the barriers to get his bus through one of the play streets.

While a Christian finds nothing wrong with festivities that include games and dancing, it would hardly be fitting for him to take part in any celebration that glorifies a man or a race of men and that has a reputation for immorality and lawlessness.

◆ Did you know that France has the world's fastest train schedules? On the main line between Paris and Lille at least five high-speed express trains cover 155.9 miles in two hours and ten minutes. Another train zips from Arras to Longueau, a distance of 41 miles, in 29 minutes—84.8 miles per hour. This is now the fastest, regular point-to-point schedule in the world.

A Jungle Nut IN MODERN CITIES

By "Awake!" correspondent in Brazil

THE hard-shelled Brazil nut lying on a dish of assorted nuts in a home in a modern city finds itself in surroundings that are very foreign to it. Unlike the other nuts on the dish, it did not come from an orderly grove of cultivated nut trees. It was not grown within the boundaries of civilized society but in the steaming, tropical jungles of the Amazon region in South America.

Hanging high above the ground on trees that reach heights of 100 to 160 feet, the nut grows in a giant pod that holds from twelve to twenty-two nuts that are arranged inside the pod like the sections of an orange. With the hard-walled pod weighing on an average of three pounds, a person takes his life into his hands to walk under one of these trees during the season when the pods are falling. A hard pod of three pounds or more dropping from a height of 160 feet can be a deadly missile.

Even after the falling season has ended, there is a danger for a harvester, known as a *castanheiro*, because of late-falling nuts. He and his fellow harvesters must work with caution, constantly being alert for falling nuts and for venomous jungle snakes. The pods are gathered from the ground, and in a safe spot are cracked open by means of a large knife. The nuts are then removed and deposited in tall straw baskets. These are transported to the nearest river by donkey and then shipped by boat to a processing mill.

At the processing mill the nuts are sorted on racks of heavy wire mesh so that dirt and spoiled nuts can be removed. The rotten nuts are sent to a factory where they are used for making a poor grade of soap. Good nuts are shipped from the mill fresh with the shell on, dried with the shell on and dried without the shell. The greater number are dried with the shell on.

The drying process is carried on in steam-heated ovens in which the maximum temperature is 50° Centigrade or 122° Fahrenheit. Anywhere from twenty-four to sixty hours are required to dry the nuts and to reduce their weight by 20 percent. They are then packed for shipment to many parts of the world.

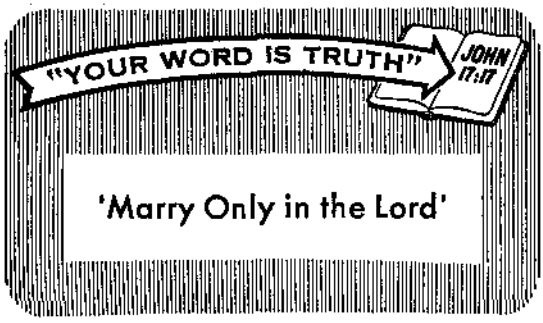
Skill is required to crack the nuts and to extract the meat in one piece. To make this easier for the women workers who do the work, the nuts to be shelled are soaked in water for at least six hours and then put into steam pressure cookers for about a minute. With the shells softened, the nuts are cracked open by the women with the help of small handpresses. Each girl learns how to operate one of these presses with skill so just enough pressure is applied to break the shell without damaging the meat inside. Her incentive for developing this skill lies in the fact that she is paid only for the unbroken meats.

There is a surprising amount of food value in these jungle nuts. Two of them are the equivalent of one egg for nourishment, while a double handful has the nutritional value of twenty eggs.

Souvenirs are made from Brazil nut pods. An unbroken pod is polished after sections have been cut out of it to expose the nuts inside. Shells from pods that have been broken open make beautiful jewelry boxes, powder bowls and other curios that delight tourists.

As yet the Brazil nut trees have not been brought within the confines of cultivated farms. Their growth is too slow for commercial cultivation. Another drawback is their undependability in producing nuts. Sometimes the nuts come late and other times they are not plentiful. For the present, it seems best to depend upon the wild trees for the 8,000 tons of nuts a year that are gathered in Brazil.

Although this jungle nut may be in foreign surroundings when it lies on a dish in a modern home thousands of miles from the Amazon, it is distinctive from all the other nuts on the dish. Only it has hung high above the floor of a South American jungle.



'Marry Only in the Lord'

ONE of the well-established principles of the Bible concerning marriage is that a dedicated Christian should marry only someone who is dedicated to Jehovah. (1 Cor. 7:39) Yet not infrequently some feel justified in making an exception to this principle. One argues, "it is better to marry than to be inflamed with passion"; another quotes: "I desire the younger widows to marry." (1 Cor. 7:9; 1 Tim. 5: 14) A widow with children and economically hard pressed may feel the need of getting married to solve this problem. These persons, being unable to find a mate among dedicated Christians, think that the only solution is to marry an unbeliever. They may explain, "But this person is really of goodwill; I am sure he (or she) will come into the truth." And one may even point to cases where the unbelieving mate has come into the truth, and where both are serving Jehovah, perhaps in the full-time preaching work.

But are these valid reasons for making an exception to the rule 'marry only in the Lord'? Consider carefully what the Bible has to say and why.

The principle was stated clearly by the apostle Paul when he mentioned that a woman whose husband had died was free to be married "to whom she wants, but *only in the Lord.*" (1 Cor. 7:39) Further, Jesus likens persons who are married as being "yoked together"; and the apostle Paul at 2 Corinthians 6:14, 15 states definitely: "Do not become unevenly yoked with *unbelievers* . . . what portion does a faithful person have with an unbeliever?" Finally, Jehovah, who instituted marriage and knows what promotes successful worship and marriage, stated in his law to the Israelites: "And you must form *no* marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son." Why? "For he will turn your son from following me, and they will certainly serve other gods; and Jehovah's anger will indeed blaze against you."—Matt. 19:6; Deut. 7:3, 4.

Notice, Jehovah did not say, 'Perhaps one will fall away.' But "he *will* turn your son from following me" and "they will *certainly* serve other gods." Why should this be so? Why is it that those who marry unbelievers usually drift away from true worship, while it is so seldom that the unbeliever is drawn toward it? Should not true worship prevail over the false? To follow right worship requires a fight against human weaknesses. (Rom. 7:21-25) Without such a hard fight, the tendency is to drift toward the path of least resistance and freedom from responsibility, and this is what happens in most cases where a believer marries an unbeliever.

Why, getting married to the unbeliever is in itself a step in the wrong direction, a weakening in the resolve to hold to true worship. In such a marriage the unbeliever did not compromise his beliefs by marrying the dedicated Christian; the believer did. Such compromise in itself could even hinder the unbeliever in accepting the truth.

Those few cases in such marriages where the unbeliever came into the truth are no evidence of God's approval of such action, nor do they justify making an exception.

These persons cannot rightly say, 'In our case it was all right.' No, it was not right. By an off-chance the heart of the unbeliever proved receptive and a good result followed, for which we all rejoice. But God's Word says to believers thinking of marriage, 'Do not take that chance. Marry only in the Lord.'

Nor does this mean a dedicated Christian could become interested in an unbeliever, and then set down as a condition for marriage that the unbeliever become one of Jehovah's witnesses. This is the wrong motive for one to start serving Jehovah. It could give the unbeliever a bad start, and could hinder such one in getting the right view of serving Jehovah. Dedication to Jehovah should never be a mere 'amendment' or 'rider' attached to a marriage agreement. Dedication must be motivated by love for Jehovah alone, not by desire for another person.

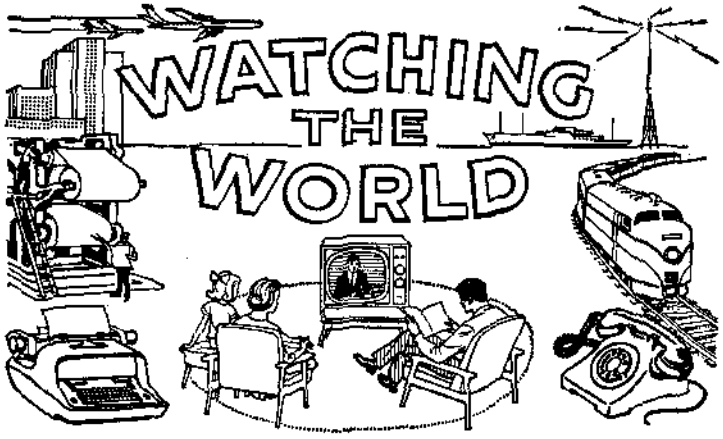
And never forget the possibility of an unbeliever only feigning interest in God's truth for the purpose of getting the marriage mate. What a shock to a happy young bride who, upon coming to her home after the wedding, had her husband turn sharply to her and say, "Now we are married. I am the head of the house. Do not ever speak to me of that religion again!" He had feigned interest. How much better if she had considered as a possible marriage mate only one who was dedicated to Jehovah, and shown evidence of bearing the fruits of the spirit.

But what about those who cannot find a marriage mate from among believers? The widow with children, who is hard pressed economically, sees a chance to marry a man who may belong to one of Christendom's false religions, or who may not believe in any religion. She feels he is a good, kind, honest man. And that may be true. But the point is, does he concern himself with the worship of Jehovah? Surely it cannot be the only solution to the problem for a dedicated Christian woman to subject herself and her children to a man who is not subject to Jehovah. By exercising faith in Jehovah and applying the good principles of the Bible, the believer will find a solution to the economic problem without violating divine commandments. Marriage to a nonbeliever will very likely create other problems with far more serious and dangerous consequences. Paul's counsel to widows to marry does not invalidate the counsel to 'marry only in the Lord.'

The one who quotes 1 Corinthians 7:9, "it is better to marry than to be inflamed with passion," and who argues that since he has been unable to find a dedicated mate, the only solution is marriage to an unbeliever, is thinking unsoundly. He may say it is the only alternative to being tempted with fornication and subsequent disfellowshiping. But those are not the only alternatives. There are many persons who may feel the need of getting married, but who are prevented from doing so now because of being in concentration camps or prisons; these must cope with the situation by drawing strength from Jehovah. They remember the words of the apostle Paul: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.

How often have faithful Christians who desired to get married experienced that, by waiting awhile because of following God's counsel to marry only in the Lord, they have strengthened their Christian integrity, drawn closer to Jehovah and, in time, found a dedicated mate!

So the Bible rule is very clear. One should 'marry only in the Lord.' There exists no circumstance that suspends or revokes this principle. If your problem is marriage, seek to solve it in accord with God's Word, and that will have his blessing.



Landslide—Thousands Die

◈ A landslide of earth and rock poured down from Mount Toc, Italy, on October 9, landing in the artificial lake created by the Vaiont Dam. The effect was like dropping a large stone into a cup filled with water. A huge wall of water roared over the 875-foot-high dam. The water and mud spread destruction and death in the valleys below. The death toll passed 2,000.

A New German Era

◈ On October 15 the 87-year-old chancellor of West Germany, Konrad Adenauer, handed over the reins that he had held for fourteen years to the 66-year-old economist Ludwig Erhard. During the time Adenauer held office he guided the nation from the rubble of war to prosperity. Last year, political pressure forced him to agree to step down. Erhard was not Adenauer's choice as a successor, but he won in a showdown vote within the party. Erhard describes himself as "an American invention," since he was hired by the United States occupation forces as economic adviser. He is often called the architect of West Germany's incredible prosperity.

Governments Topple

◈ In eight days two governments were toppled by Latin-American military men. On September 25 Dominican President Juan Bosch was deposed and on October 3 President Ramón Villeda Morales was overthrown. Both presidents were strongly backed by the United States. The military coups were said to halt the "obvious Communist infiltration" of governments. United States officials, of course, questioned these claims. U.S. economic aid was stopped from going into Honduras and diplomatic relations were suspended.

Shoddy Workmanship

◈ On October 3 the National Aeronautics and Space Administration said that upon re-examining the U.S. space capsule after its return from space, it found 720 things wrong with it. Of the flaws found, 526 were caused by poor workmanship. The agency stated that only the backup equipment and the resourcefulness of the astronauts prevented fatalities.

Too Much Science

◈ Du Pont chief Crawford H. Greenewalt, in a speech, cautioned America against pressing too hard for scientific manpower. Greenewalt, himself a scientist, said that if a nation presses too hard for scientists, "scientific quality will suffer, or we will rob some other area of its creative people." He further stated that a nation needs men in government, able men in business and in the professions. He concluded by saying: "The society which creates scientists by diminishing the ranks of its philosophers may in the end have little need for either."

Pact with Spain

◈ In ten years Spain has received over $200,000,000 in loans and economic development from the United States in exchange for air and naval bases. Due to a recent agreement on a five-year extension of its leases, Spain will get a new loan of $100,000,000, and that in spite of the fact that Spain still does not uphold religious freedom for all its people.

Modern-Language Rites Voted

◈ On October 15 the Vatican Ecumenical Council voted 2,103 to 19 to authorize the use of modern languages instead of Latin in Roman Catholic weddings, funerals, baptisms and other sacraments. It also voted to change the name of the sacrament of Extreme Unction called the "last rites" to "The Sacrament of the Anointing of the Sick." This was done to make clear that the sacrament is not intended merely for those who are dying. The action, of course, is only tentative. Further steps are required before these changes can take effect.

Nobel Peace Prize Winner

◈ For the second time Dr. Linus Carl Pauling of the California Institute of Technology won a Nobel Prize. Back in 1954 he won the Nobel Prize for chemistry. And on October 10 he was awarded the Nobel Peace Prize for 1962, which had been withheld last year. The 1963 prize was awarded to the International Red Cross and the League of Red Cross Societies. Informed sources say

the prize was awarded the scientist for his work toward establishing a nuclear test ban. *Dr. Pauling stated:* "For many years it has not been respectable to work for peace. Perhaps the Norwegian Nobel Prize committee's action will help to make it respectable." He felt the prize would encourage workers for peace all over the world.

1963 Disaster Toll

◈ The *New York Times* for October 13 stated that over 30,000 persons had lost their lives in natural disasters so far in 1963. The disaster toll was caused by landslides, earthquakes, hurricanes, cyclones and a volcanic eruption. Hurricane Flora was one of the worst experienced in the Atlantic area. *Haiti* and *Cuba* suffered great losses in property and lives. The director of the Haitian Red Cross said: "You just don't see any people" where once there were towns. The estimate of lives lost there due to the storm was over 4,000. An additional 1,000 were said to have perished in Cuba *as a result of the* hurricane.

Wheat Sales

◈ Canada, on September 16, made the biggest one-year sale of wheat in history to the Soviet Union. By July 31, 1964, Canada will ship to Russia 227,500,000 bushels of wheat. The wheat will cost Russia $500,000,000, of which 25 per cent *will be paid in cash and* the balance within 18 months. Cuba will get $33,000,000 worth of the wheat. In the United States reaction to the transaction was mixed. Senator Kenneth B. Keating of New York called the sale "a shocking breach" of efforts to isolate the Castro regime in Cuba. Senator William Proxmire said the transaction was "not good for the free world or the United Sates." Less than a month later, on October 9, U.S. President Kennedy approved the sale of $250,000,000 worth of U.S. wheat to Russia. Czechoslovakia, Bulgaria and Hungary, Soviet-bloc countries, have also asked for wheat. Their request covers about $60,000,000, which would make the total sale $310,000,000. Kennedy defended his decision to permit the sales, adding that if the United States did not sell wheat to the Soviet Union, cold war activity might be renewed. Most businessmen approved of the arrangement. *However, former Vice-Presi*dent Richard M. Nixon called the decision a major foreign policy mistake, "even more serious than fouling up the Bay of Pigs."

World Population Soars

◈ The Population Reference Bureau, a nonprofit educational *organization in Washington,* D.C., said in its 1962 annual report that world population increased 60,000,000 in 12 months. It stated further that by the end of the 1960's world population will really be soaring and that the fate of the world will hang between production and reproduction. Records show that for every one person who dies two are being born.

A Return to Poverty?

◈ 'Drop your glowing titles and lay down your gold and silver pectoral crosses in exchange for crosses of bronze or wood,' was the proposal made by the Roman Catholic *Archbishop Helder Pessoa* Camara of Rio de Janeiro, Brazil, on the eve of the second session of the Vatican Council. The New York *Times*, September 23, said that in a long paper the archbishop emphasized that to facilitate union with "our separated brethren," a return to poverty is "more *important than the examina*tion of points of doctrine." He suggested the suppressing of titles such as "excellency" and "eminence" and that the Catholic bishops give up their expensive crosses, rings and high-powered limousines. It is not expected that the recommendation will be warmly received.

Birth Defects

◈ A group of doctors in the United States stated that if women take B vitamin supplements during pregnancies fewer birth defects, such as a cleft lip or palate, will result. Reporting the results of a test, *Medical World News* said: *"Of the 576 women in the* study, 158 took a B vitamin supplement during the first trimester. In this group 3.8% gave birth to children with deformities, including 2.5% with cleft lip or palate. But in the 418 untreated women, the incidence of congenital defects was 7.9%, of which 4.7% had cleft lip or palate." Vitamin B deficiencies among pregnant women, say doctors, result from an unbalanced diet, over-cooking, cooking in vinegar or baking soda, among other things.

Teen-Age Spending

◈ There are more than 11,000,000 teen-agers today in the United States and, according to the New York *Post*, September 26, "they spend $6,000,000,000 a year." The paper goes on to say: "Teenage boys and girls have allowances and earnings of almost $11,000,000,000, spend these to the hilt. By 1965 there will be 23,000,000 boys and girls 13 to 19, a growth of 30 per cent since 1960 against an 8 per cent growth in our total population and an actual 1 per cent drop in the 25-39 group. Within two years population projections indicate half the people in our country will be under 25 years of age. By 1970 the *teenage population will be 27,*000,000 and they'll be spending at least $18,000,000,000 a year."

"The Greatest Guilt"

◈ Outside the City Theater in Basel, Switzerland, some

3,000 demonstrators paraded in silent protest against the play called "The Representative" by West Germany's Rolf Hochhuth. It is a dramatic indictment of Pope Pius XII for his failure to intercede during Nazi persecution of Jews and Christians. A riot broke out between 1,000 demonstrators and the police. In London persons under 16 were prohibited from attending. In advance of the London opening, Nobel Peace Prize-winner Albert Schweitzer is quoted by the New York *Post*, September 25, as saying: "We are all guilty today for the reason that we were all guilty then. . . . The Catholic Church bears the greatest guilt, because as a great international organization she could have taken some action."

Cars on U.S. Roads

◈ The Bureau of Public Roads announced on September 21 that the number of motor vehicles registered in the United States totaled 82,058,000. The passenger-car total is 68,452,000; trucks and buses, 13,606,000. California leads in registrations, with more than 9,000,000.

Epilepsy and Narcolepsy

◈ Attacks of epilepsy and narcolepsy may be headed off by the use of will power, said Dr. Arthur W. Epstein of Tulane University. *Medical World News*, August 16, 1963, carried this report: "A 19-year-old male patient with temporal lobe seizures experienced the beginning of an epileptic attack while driving his car at high speed. He was able to ward off the attack, he told Dr. Epstein, by 'thinking I would make it. I prayed to God to keep going. I said, "I won't stop. I won't pass out."' He kept conscious until he arrived home, where the epileptic attack occurred. Another patient, a 38-year-old narcoleptic can fight off cataleptic and epileptic episodes by telling himself he is 'coming through.' . . . One middle-aged epileptic wards off seizures by 'clenching my fists and gritting my teeth.' And a female patient . . . can stop the seizure by visualizing a formed object, such as the image of a dog or fish." Further studies of the attention process may prove valuable, the report stated.

Against Smoking

◈ On September 7, according to a published Reuters report, the director general of the Netherlands Public Health Service, Dr. Piet Muntendam, said that the number of deaths from cancer in the Netherlands increased from 18,388 in 1961 to 20,333 in 1963. The Dutch government has budgeted about $56,000 or 200,000 guilders to wage a publicity campaign against smoking.

FLEE NOW

Why is the fall of ancient Babylon in 539 B.C. of definite interest to you? What connection does it have with modern world governments and organizations? What must you do to survive the world-shocking crash yet to come?

Read the new book

"Babylon the Great Has Fallen!" God's Kingdom Rules!

704 pages, hardbound, illustrated and thoroughly documented.
Send 5/6 (for Australia, 6/6; for South Africa, 55c)

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

I am enclosing 5/6 (for Australia, 6/6; for South Africa, 55c). Please send me the new book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*

Name ..... Street and Number or Route and Box .....

Post Town ..... Postal District No. ..... County .....

Is Your Faith Growing?

Why does the faith of Jehovah's witnesses move them to cover the earth with their preaching? What prompts new thousands of persons to join in their preaching each year? Here is a report that is more than just a collection of facts and figures. It is full of true-life experiences. Read with interest and benefit how obstacles to Christian activity have been eliminated. Thrill to the many varied reports of faith and integrity from around the world. These accounts will inspire you with lasting hope and build up your faith. Send for your copy. It is only 3/6 (for Australia, 4/-; for South Africa, 35c). Send also for the 1964 pictorial calendar. It is 1/8 (for Australia, 2/-; for South Africa, 17c).

Read this fascinating report of zealous activity in 194 lands

1964 Yearbook of Jehovah's Witnesses

WATCH TOWER **THE RIDGEWAY** **LONDON N.W. 7**

I am enclosing ..... Please send me ☐ 1964 *Yearbook of Jehovah's Witnesses* (3/6 [for Australia, 4/-; for South Africa, 35c.]); ☐ 1964 calendar (1/8 [for Australia, 2/-; for South Africa, 17c]).

Name .....
Post Town .....
Street and Number or Route and Box .....
Postal District No. ..... County .....

In: **AUSTRALIA:** 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SOUTH AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn, N.Y. 11201.

Awake!

The Problem of the Trinity

PAGE 5

Religious Intolerance Flares Up in Mexico

PAGE 10

Are You a Good Wife?

PAGE 13

History's Happy Accidents

PAGE 17

DECEMBER 8, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 **Five cents a copy**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

On Whom Are You Working? 3
The Problem of the Trinity 5
Religious Intolerance Flares Up in Mexico 10
Are You a Good Wife? 13
Popular Conversation Topics 16
History's Happy Accidents 17
Mahogany—the Wood for Superb Furniture 20
Fascinating Hobby of Rock Collecting 21
Anything for a Home 24
Gold Drew Them to New Guinea 25
Putting Past-dated Magazines to Use 26
Ocean Garden 26
"Your Word Is Truth" 27
Samson—A Faithful Servant or an Immoral Bully? 27
Watching the World 29

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | Brooklyn, N. Y., December 8, 1963 | Number 23

On Whom ARE YOU WORKING?

ON WHOM are you working? Whom are you trying to improve? Yourself or the other fellow? It is one of the quirks of human nature to note the mistakes and shortcomings of another but to be blind to one's own.

There are some persons who seem to have telescopic and microscopic vision when it comes to the faults of others but who seem to be abysmally blind to their own shortcomings. Do you have such a tendency? Or, more grievously still, have you, perhaps unconsciously, assigned to yourself the task of correcting the faults of another? For example, there is the wife who in the presence of others keeps after her husband because of slight slips of speech, dress or eating habits, yet is wholly blind to her more glaring faults of lack of tact and criticism of her husband in public. How foolish she is!

Suppose another's frailties do annoy you. Is that a valid reason for you to try to make that one over or force him to get rid of such traits? Perhaps you have weaknesses that annoy him even more. To 'meddle with what does not concern' one is condemned in the Scriptures as "walking disorderly." Concerning such a course we are admonished, "Let none of you suffer as . . . a busybody in other people's matters."—2 Thess. 3:11; 1 Pet. 4:15.

This does not mean that one must condone religious falsehood or immoral practices or that parents are not to discipline their children. Not at all. But it does mean that something is wrong with the thinking of one who constantly harps on the minor failings of his fellowman.

Jesus Christ, by means of a hyperbole, strongly condemned those who are prone to work on the faults of others while ignoring their own: "Stop judging that you may not be judged; for with what judgment you are judging, you will be judged; and with the measure that you are measuring out, they will measure out to you. Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? Or how can you say to your brother, 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."—Matt. 7:1-5.

To work on the other's faults while ignoring your own flies in the face of the righteous rule to do to others as you

would have them do to you. More than that, it does not make sense. Why set yourself up as judge as to the degree of willfulness or carelessness represented by another's shortcomings? Most fitting in this regard is the reproof of the apostle Paul: "Who are you to judge the house servant of another? To his own master he stands or falls. Indeed, he will be made to stand" —in spite of the weaknesses that may annoy you—"for Jehovah can make him stand."—Rom. 14:4.

Then, again, for you to take another's failings so seriously as to keep dwelling on them in your mind, or so as to harp on them, trying to pressure that one so as to get rid of them, is most unloving. Instead of dwelling on, harping on, or advertising the faults of others, love does just the opposite: "Love covers a multitude of sins." Yes, "love covers over even all transgressions."—1 Pet. 4:8; Prov. 10:12.

The one to work on is yourself. That is the one you are in position to know the best, the one on whom you have the most opportunity to work; in fact, the one on whom you are obligated by God to work! His Word, the Bible, is filled with counsel for you to do just that. To mention some: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." "Keep testing whether you are in the faith, keep proving what you yourselves are."—Rom. 12:2; 2 Cor. 13:5.

And Bible writers such as the apostle Paul practiced what they preached. As busy as he was preaching to others he did not neglect or overlook the need of working on himself: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:27.

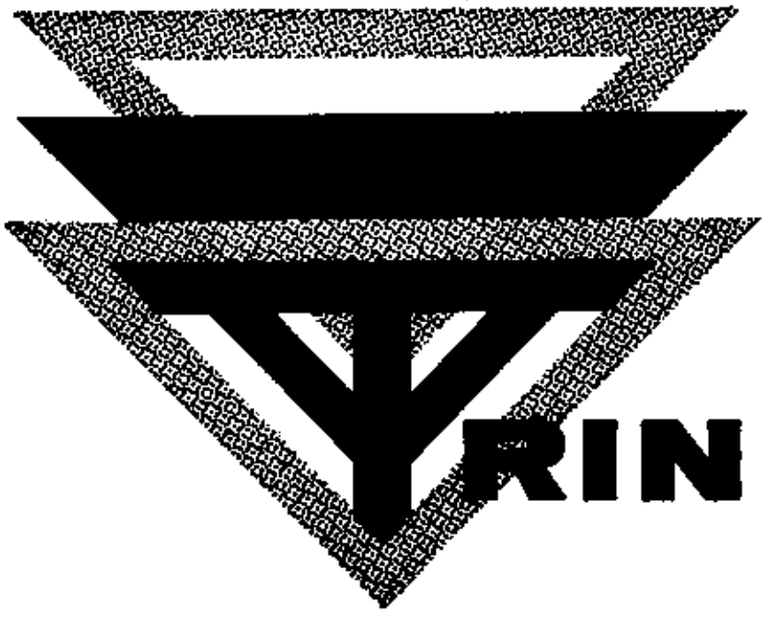
All such "training yourself with godly devotion as your aim . . . is beneficial for all things, as it holds promise of the life now and that which is to come." Those are among the more important reasons for you to be working on yourself.—1 Tim. 4:7, 8.

But there are also worthwhile though lesser benefits that come from working on yourself instead of on the other fellow. For one thing, it is much easier on your disposition, for, as a rule, you will be less irritated, annoyed, exasperated and frustrated at failing to get results if the one you are working on is yourself.

More than that, to the extent that you make progress in overcoming your weaknesses to that extent you will find yourself easier to get along with. You will also find others easier to get along with, and others will find it easier and more pleasurable to get along with you. Further, it will tend to make you more charitable about the failings of others if you keep on working hard at overcoming your own. It will make you humble, and humility is a fine though rare quality to possess. Remember, "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." —Jas. 4:6.

So, instead of noting the annoying weaknesses or mistakes of another and attempting to work on him, why not make it a point to note his good qualities and the fine things he has done? When you call to mind the faithful servants of God mentioned in his Word, you remember them for their fine qualities and the good things they have done, and you love them for these, do you not? So do likewise with those with whom you associate in your home, your place of employment or in your Christian congregation. Be wise! Note their good qualities, their fine deeds; and as for shortcomings and mistakes, keep working on your own!

The Problem



TRINITY

WHEN you say the word "Trinity" most persons know what you mean —the religious doctrine that the Father, the Son and the Holy Spirit are entirely equal and compose just one God.

This is the doctrine that prompts people to say: "When *God* came to earth," or to call Mary "the Mother of God."

Thousands of pages and perhaps tons of ink have been used to explain how the Father, the Son and the holy spirit could be "equal in all things, because each one is God, and they are but one and the same God."[1] Yet a religious authority adds: "No more than the child, the theologian does not understand this mystery."[2]

Is this "mystery" worthy of discussion?

Indeed it is, for if we worship a trinity and that doctrine is false, our worship is vain, since it is not directed toward the true God. If God is *One,* and if in the face of the evidence we hold to a doctrine that says he is made up of *three,* we could not expect our worship to be accepted by him, since he said: "To no one else shall I give my own glory."—Isa. 42:8.

Is there any question about whether this doctrine is true?

Indeed there is, for rather than saying that the three are "one, perfectly one, perfectly simple,"[3] as do people who teach the Trinity doctrine, Jesus himself said he was *not* identical with his Father. Jesus himself was very specific in showing that he and his Father were separate when he said: " 'The witness of two men is true.' I am one that bears witness about myself, and the Father who sent me bears witness about me."—John 8:17, 18.

Not Used in Holy Scripture

Those words may sound quite strange to you, but the fact is that Jesus did not teach the doctrine of the Trinity, and his disciples did not imagine that he was equal with his Father. Thus *The Catholic Encyclopedia* admits that "in Scripture there is yet no single term by which the Three Divine Persons are denoted together."[4] Louis Réau, professor of medieval art at the Sorbonne, France's leading university, says: "The dogma of the trinity is of relatively recent date. There is no reference to it in the Old Testament." He adds: "One can even say that it is a conception foreign to primitive Christianity."[5]

The Catholic Encyclopedia further says that the Greek word for "trinity" is first found, not in the days of Jesus' Greek-speaking apostles and disciples, who had heard from Jesus about God, but "in Theophilus of Antioch about A.D. 180."[6]

It continues: "Shortly afterwards it appears in its Latin form of *trinitas* in Tertullian. . . . In the next century the word is in general use." Do you find it amazing that not until the *third century* did this word come into general use? This was long

after Christ's death, and in an epoch in which many false doctrines were finding their way into a "Christianity" that was becoming more and more paganized.

Theologians recognize this astounding lack of any reference to the Trinity doctrine in the Holy Scriptures.

How do they justify this lack of reference to the dogma they consider the "central doctrine of the Christian religion"? The French Catholic *Encyclopédie Théologique* (Theological Encyclopedia), volume 52, book 2, column 1402, says this is because, when Jesus "speaks of the mystery of the most holy Trinity, he constantly assumes that this mystery was long known by the Jews and that it was a part of the sacred tradition."

But it is impossible to believe that the Trinity was one of the "traditions of the [Jewish] synagogue," as that encyclopedia asserts. Jews asked Jesus if he were the Messiah, or if he were Elijah the prophet, but never if he were a part of a triune God. The Jews' strong opposition to this doctrine is widely known, and to this day they refuse to accept the Trinity doctrine and rightly cite the Bible's true statement at Deuteronomy 6:4 that God "is ONE." So, the much more logical conclusion is that the reason Jesus never mentioned the Trinity is not that the Jews already understood it, but that it simply was not a part of his doctrine! The false idea of a "Christian" trinity had not yet been invented, and Jesus did not teach it.

"Church Fathers" Also Silent

Not only did Jesus and his apostles and disciples say nothing about this doctrine, but neither do the earliest of the "Church fathers." How is this shocking lack explained? The Catholic book *La Trinité Chez les Pères Apostoliques* (The Trinity in the Apostolic Fathers), by L. Choppin, admits, page 12, that in an effort to find early support for this doctrine one is "reduced to looking for and grouping the passages in which the authors unite or bring together the names of the three divine persons, and those in which they speak of their attributes." But the mere mention of the Father, the Son and the holy spirit in the same sentence no more proves that they are coequal and compose one God than does the use of the names Kennedy, Khrushchev and De Gaulle in the same sentence of a modern news report mean they compose only one ruler, or that they are entirely equal and of the same age!

This book justifies the lack of reference to the Trinity in the Holy Scriptures and during the early days of Christianity by saying that it "was not until later that the bizarre conceptions of the Gnostics and of Valentinus prompted the apologists' replies."

However, the belief that the Father and the Son are neither coequal nor coeternal is not so bizarre, since Jesus himself said: "The Father is greater than I am." (John 14:28) Thus, the idea that they were not coequal came, not from heretics, but from Jesus' own mouth—and if by any chance that idea were wrong, it should have been answered starting in the first century.

How Introduced into Christendom

Then, how did this doctrine become accepted into the "Christian religion"—into a "Christianity" that was falling away from the purity of the true worship Jesus had established, as the apostle Paul had predicted would happen?—Acts 20:29, 30.

This question is difficult to answer. Réau suggests it may have been a concession to the polytheism of the pagans. "How," he asks, "was this dogma which should have seemed to many believers a renouncing of Hebrew monotheism [worship of just ONE God] and a return to pagan polytheism able to triumph?"

He thinks "the number three was considered sacred," and says: "From that many peoples, beginning with the Egyptians and the Babylonians, adored triple groups of gods."[7] As examples he cites the Capitoline trinity of Jupiter, Juno and Minerva, and the Hindu trinity of Brahma, Siva and Vishnu.

The *Encyclopédie Théologique* also refers to Hindu, Chinese, Greek, Druidic and Scandinavian trinities, though naturally theologians who support the Trinity doctrine contend that the "Christian" Trinity is different from these. Obviously it is not the "same" trinity as the Babylonian or Greek ones, but the question is: Was it copied from them? The answer very probably is *yes*.

As late as the beginning of the fourth century, numerous bishops refused to accept this doctrine. *Histoire du Catholicisme* (History of Catholicism) says regarding this doctrine: "All the Eastern churches were divided and Constantine was asked to intervene."[8]

The doctrine was firmly established by the council of Nice, which the Roman emperor Constantine called in the year 325. This council was presided over, not by a pope, but by the as yet unbaptized, and therefore still pagan, Emperor Constantine. In view of the fact that the "Greco-Roman paganism" was "basically polytheist," it is understandable why this emperor could see no objection to that doctrine.

New Problems

However, Constantine himself did not stick to it, and when he was finally baptized it was at the hands of an Arian who believed, as the Bible says, that the Father is greater than the Son!

The priest Ulfilas (311-381), who translated the Bible into Gothic and was the great converter of the Goths,[9] also refused to accept the Trinity.

The impossibility of understanding this doctrine prompted new "heresies." Then, as late as the seventeenth century, the triangle came into use to try to explain how three could be one and one could be three. But even this common illustration is wrong. The Catholic authority De Regnon says: "The nature [of the Trinity], in its turn, does not result from the three persons, as a triangle is composed of three lines; because, once again, each person is the whole God. The Trinity, considered as substance, is no more than the Father or than the Son or than the Holy Spirit."[10]

But if it were true that "each person is the whole God," and the Trinity, "considered as substance, is no more than . . . the Son," the conclusion would have to be that when Satan succeeded in having Jesus killed he killed the entire "Godhead." And that is so ridiculous as to be unworthy of discussion!

Three-headed Images

If this doctrine is hard to explain in words, it is much more difficult to explain visually—where its contradictions become more evident.

Dr. Heimann, writing in the magazine *L'Art Chrétien* (Christian Art) discussed what he called this "difficult and delicate" problem. He says that by "faith" it is "possible to grasp" this doctrine, but that the painter or sculptor must choose between representing either the *individuality* or the *unity* of the three persons. He adds that the "conciliation of these two points of view . . . is unrealizable for the artist."[11] This problem, he says, résumés "all the so varied history" of representations of the Trinity in religious art—a history that is indeed amazing, as we shall see.

In 1594 the book *De Picturis et Imaginibus Sacris* (Concerning Holy Pictures

and Images) spoke of the entire Trinity "painted in the womb of the Virgin, or else represented by a person having three heads or three faces."[12] Does it shock you to think of the Father's being, not in heaven, as the Scriptures say, but with Jesus in Mary's womb, or of his being represented with three heads like a pagan god? Such false ideas were much more common than you would imagine today.

Pettazzoni wrote in the *Journal of the Warburg and Courtauld Institutes* that "a God with three faces, or three heads, held an important position in the religion of the Celts of Gaul." First- to third-century images of it have been found throughout Belgium and France. Similar images were used "in the ancient Balkan world," and "in the pagan religion of the Baltic Slavs." He points out that the existence of such images "from one end to the other of barbarian Europe is of importance also in relation to the genesis of the three-headed image of the Christian Trinity."[13]

Pillar from Rheims representing three-headed god

Réau adds that the first three-headed images of the Trinity seem to have appeared in France, and may have come from "local pre-Christian traditions," since the worship of three-faced or three-headed "Celtic gods was very widespread in Gaul and a three-faced Mercury is often represented on Gallo-Roman altars."[14]

That these reports of the excesses to which the trinity doctrine has led are not exaggerated is evident from the Catholic *Encyclopédie Théologique* (volume 15, columns 1139, 1140), which says: "The Father Interian of Ajala, in his *Pictor Christianus Eruditus,* mentions the painters who, claiming that they were following the most orthodox traditions, represented the Trinity with a single face composed of three noses, three chins, three foreheads and five eyes. Balarmin cites other artists who dared to imagine and draw the Trinity as one man with three faces, or with two heads having a dove between them: which, he adds, had served Hungarian ministers as a pretext to declame against the Trinity, which sprang, according to them, from the three-faced Cerberus, Geryon, Janus and other idols of antiquity."

Such images were quite common before the Reformation, when Protestant criticism led the Council of Trent to forbid them, on December 3, 4, 1563. Then in 1628 Pope Urban VIII formally forbade this theme, qualified as heretic, and had such images burned. This explains their rarity today.

Trinity in Mary's Womb

As to the far more shocking paintings of the Trinity in the womb of the virgin Mary, Yrjö Hirn, professor of Aesthetic and Modern Literature at the University of Finland, explained that sometimes "the whole Trinity has been represented in the Virgin's womb, in illustration of the hymns in which Mary is invoked as '*totius trinitatis . . . nobile triclinium*' [of the whole trinity . . . noble three-sided table-couch]."[15]

This modern writer speaks of "that period of the Virgin's life when God had his abode in her body"—which the inspired Scriptures never say. They say Jesus was the *Son* of God. Hirn adds: "The child that was conceived in Mary's womb was the

very God of whom it was said (I Kings viii 27) that 'the heaven and the heaven of heavens cannot contain thee.' "[16] That, too, is not what the Scriptures say. They say, very differently, that the child conceived in Mary's womb was the *Son* of the very God whom "the heaven of heavens cannot contain."

The Simple Biblical Doctrine

How much better it is to accept the words of that GOD who, according to the Roman Catholic Douay Version of the Bible, said at the time of Jesus' baptism: "This is my beloved *Son,* in whom I am well pleased."—Matt. 3:17.

ARTICLES IN THE NEXT ISSUE

- When the Wicked Prosper, Does God Care?
- The Use and Abuse of Television.
- Winged Creatures with a Role to Play.
- Anthem Case Decided in Favor of Freedom.

How much confusion, how many "heresies," how many images based on pagan examples would have been eliminated had men who claimed to be Christians held to the truth Christ himself taught when he said: "The Father is greater than I am." —John 14:28.

The Sacred Scriptures are clear when they say, not that Jesus was a 'coeternal' or ever-existing part of God, but that he is "the first-born of all creation," the first one God created.—Col. 1:15.

They are impossible to misunderstand when they say, not that Christ is "equal in all things" with his Father, but that "the head of the Christ is God."—1 Cor. 11:3.

They are equally specific when they say, not that Jesus and his Father compose "one and the same God," but that Jesus is in the second position, at "the right hand of God."—Acts 2:33.

They are unequivocal when they say, not that Jesus was 'the supreme God made man,' but that he was the *servant* whom *GOD* glorified: "The God of our forefathers, has glorified *his Servant,* Jesus." —Acts 3:13.

Thus, according to the inspired Scriptures, Jesus is not a part of the Supreme God, but is God's "only-begotten Son," the first of God's creation, and the highest in the universe next only to Him.—John 3:16.

With these Scriptural facts a liturgical prayer Dupin cites as having been "in force at the epoch of Saint Clement" agrees, namely: "That all the peoples should know that *you are the only God,* that *Jesus Christ is your servant,* and that we are your people and the sheep of your pasture."[17]

The Bible itself is plain on this matter. It does not teach a trinity. So, the person who wants his worship to be directed toward the true God, and accepted by Him, must reject the idea that the Father, the Son and the holy spirit are coequal, coeternal and compose one and the same God. He must come to know Jehovah, the only true God, and the one whom he sent forth, his Son Jesus Christ.—John 17:3; Ps. 83:18.

REFERENCES

Études de Théologie Positive sur la Sainte Trinité, by Th. de Regnon, S. J., Paris, 1892. First series, page 53.
2 Same.
3 Same.
4 *The Catholic Encyclopedia,* volume 15, page 47.
5 *Iconographie de l'Art Chrétien,* by Louis Réau, volume 2, book 1, page 14.
6 *The Catholic Encyclopedia,* volume 15, page 47.
7 *Iconographie,* volume 2, book 1, page 15.
8 *Histoire du Catholicisme,* by J. E. Duroselle, Paris, 1949, page 18.
9 Same, pages 19, 20.
10 *Études,* first series, page 54.
11 *L'Art Chrétien,* Paris, October, 1934, pages 37, 38.
12 *De Picturis et Imaginibus Sacris,* by Jean Ver Meulen, edition of 1594, page 245.
13 *Journal of the Warburg and Courtauld Institutes,* London, 1946, pages 135, 136.
14 *Iconographie,* volume 2, book 1, page 21.
15 *The Sacred Shrine,* by Yrjö Hirn, London, 1912, page 321.
16 Same, page 450.
17 *Revue d'Histoire et de Littérature Religieuses,* Paris, May-June, 1906, page 223.

RELIGIOUS INTOLERANCE FLARES UP in MEXICO

By "Awake!" correspondent in Mexico

IN THIS day and age when Pope John XXIII is widely known for advocating tolerance and brotherhood toward those outside the Roman Catholic religion, and Pope Paul VI himself is espousing a similar theme, priest-led mobs and riots that took place in Los Reyes de la Paz, Mexico, on the 4th and 5th of August, 1963, are certainly an indictment against the Roman Catholic Church as to its sincerity and its intentions of tolerance and brotherhood. Surely the Mexican government is not in sympathy with such deplorable mob action.

Since the Revolution of 1910 the Mexican government has gone all out to overcome religious intolerance within its borders. It has realized the need of granting freedom of worship and freedom of assembly to all its citizens, because for centuries these very freedoms were denied the people by governments controlled by the Roman Catholic hierarchy, with such action resulting in untold suffering and deprivation of its citizenry. But since the Mexican Constitution of 1917 and its bold application, there has been a sharp division between Church and State, bringing forth a refreshing change in the land of Mexico.

The effort of the Mexican government to educate all its people is not only noteworthy and highly commendable, but also admired by freedom-loving people the world over. The *Novedades* newspaper, August 6, 1963, said editorially: "Our representative said [in Bogotá, Colombia] that Mexico wants an education for freedom; but that this freedom has also an end —justice, and that this, in turn, has as its purpose—peace. . . . But if peace is what one wishes, there has to be education toward that end, toward peaceful aspiration; and if you want to educate for peace, one has to take into consideration that peace has no sense whatsoever without carrying out justice, and that justice, to be human and social, has to be built on freedom."

These words are well spoken and the goal is a worthy one indeed. But vigilance is the price of freedom, not simply professions and declarations. A nation and particularly its rulers must stand guard against any element that might raise itself against its lofty principles.

Many are wondering if the nation's age-old enemy has not reappeared on the scene and is once again asserting its oppressive hand. Cause for concern is growing, and for good reason.

In the large cities of Mexico, as in other democratic nations and cities of the world where Protestantism is predominant, the Roman Catholic attitude appears to be one of tolerance and brotherhood. In fact, in

some places Catholics have been told to treat Jehovah's witnesses kindly. "We have to try to save these lost souls," a young Catholic girl was told. But in isolated places, away from the spotlight of the world and where Catholicism is the predominant religion, the picture is considerably different. Roman Catholic priests stir up mobs against the very Witnesses they are told elsewhere to save. Just a few months ago an incident of this nature took place in Mexico.

Mob Violence Erupts

On August 4 and 5, 1963, there was a vicious show of intolerance in La Paz, Mexico. The instigator and leader of this lawlessness, according to published press reports, was none other than a Roman Catholic priest. The reason given for such diabolical behavior was that the priest objected to an assembly of Jehovah's witnesses. The gathering happened to be the Witnesses' semiannual circuit assembly. The attendance of 1,714 was unusually high for a town with a little more than 4,000 in population. Perhaps this was what had upset the priest. But, whatever the cause, his reaction was not one of love, tolerance or brotherhood; it was not becoming a Christian, but was a course of lawlessness and violence.

Loudspeakers were attached to the walls of the Catholic church and pointed directly at the theater across the way where the assembly of Jehovah's witnesses was being held. The purpose of these loudspeakers was to drown out the assembly program. With deafening volume musical sounds were blasted in every direction. This was followed by emotional speeches. Insults were hurled against the Witnesses. The people within the church were being whipped into an emotional frenzy. Hundreds of Catholic people, who normally are kind, calm and friendly, were now terribly excited. The speeches fulfilled their purpose. The people rushed out of the church grabbing sticks, stones and clubs. The uncontrollable mob rushed at the assembled Witnesses. It was a shameful, bloody sight to witness. Over thirty of Jehovah's witnesses were wounded. Two of their houses were stoned. Walls were torn down. And this was done in the name of Christianity.

An appeal was made to the local police and the mayor to help quell the mob. With the aid of the Federal highway police, order was restored. Legal action was suggested, that the mob ringleaders might be brought to justice. The instigators made bold endeavors to obstruct justice. The main newspapers in Mexico City, however, commendably declared themselves against such barbarism as instigated by the Roman Catholic priest.

Press Reports

The *Excelsior,* August 6, 1963, stated:

> "The parish priest of Los Reyes, Jesús Meza, pointed out by the judicial authorities as the promoter of the riots, fled out of town in a car and escorted by hundreds of his parishioners, armed with stones, clubs and machetes. Eyewitnesses assert that when leaving the church, the priest Jesús Meza carried the tricolor flag with the Virgin of Guadalupe image. His followers shouted cheers for Mexico and Christ, the King, they added."

What hypocrisy! What delusion! A people cheering for Mexico and Christ while actively engaged in violating constitutional rights, law and order, and flagrantly breaking every basic principle of Christianity!

The newspaper *El Universal,* August 6, 1963, also openly and boldly identified the instigator of this diabolical mob action. It said:

> "Several hundreds of excited Catholics egged on by the priest of this town [Los Reyes, Mexico], Jesús Meza, were on the verge

of lynching the members of some forty families who belong to the civil association called 'Jehovah's Witnesses.'"

Both the United Press International and the Associated Press circulated reports of this shameful deed far and wide. They told of soldiers patrolling Los Reyes, of Catholics stoning people engaged in peaceable assembly, of the local priest heading groups armed with stones and machetes. The Houston *Post,* August 8, 1963, in the United States, stated that 'about 1,500 Catholics were summoned by the tolling of their church's bell,' that "the Catholics stormed the village jail and freed a youth who had been arrested earlier for throwing a stone at one of the Jehovah's Witnesses." The *Novedades,* August 6, 1963, reported:

"The father Jesús Meza predisposed his believers, and on Sunday, after midday, openly harangued them telling them that Protestants are God's enemies, and induced them to perpetrate violent acts."

Now, do any of these acts sound Christian to you? Is this the conduct of a man of God? Is this what the Vatican, through Pope John XXIII and now through Pope Paul VI, calls tolerance and brotherhood? Certainly this represents a shameful exposé of the intentions of the Roman Catholic Church. If this bloody mob action is not the wish of the Vatican, then let the Catholic Church discipline her priestly representative and print an apology for his shameful conduct.

Witnesses Take Note

Jehovah's witnesses are not going to seek revenge. They are well known earthwide for their good conduct and Christian integrity. However, such undisciplined actions of mobsters bring to their remembrance the words of Jesus, who said: "I have spoken these things to you that you may not be stumbled. Men will expel you from the synagogue. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. But they will do these things because they have not come to know either the Father or me. Nevertheless, I have spoken these things to you that, when the hour for them arrives, you may remember I told them to you."—John 16:1-4.

Even though Christians are forewarned about the very things experienced in Los Reyes, still what can be said about these Catholic mobsters? Are they Christian? Note again what Jesus said: "They will do these things because they have not come to know either the Father or me." This is their tragedy. The priest and the people who engaged in this violence have not come to know the true God or his Son Jesus Christ. For had they come to know the true God and his Son they would have known that he is a God of love, and that they are under command to imitate him by loving not only their neighbors but those they may view as their enemies as well. (Matt. 5:43-48) Despite their claims, their conduct shows them to be unchristian.—Matt. 7:15-20.

Whatever precipitated the priest-inspired violence, the Roman Catholic Church stands condemned by it, because it was her priestly representative that initiated it. The Catholic Church also stands exposed before the Mexican citizenry and the world as being lawless and a promoter of mob violence. This, of course, is not something new. Her history in Mexico and elsewhere well establishes this fact. And it is this record of lawlessness and disregard for the teachings of the Word of God that causes many to forsake her, that they might share in worship that is acceptable to God.

HOW blessed is the man that has a good wife! "In her the heart of her owner has put trust, and there is no gain lacking. She has rewarded him with good, and not bad, all the days of her life." Such a wife looks out for the interests of her husband and family, and finds delight in doing so. She is therefore a chief contributor to their contentment and happiness.—Prov. 31:11, 12.

Are you a GOOD WIFE?

Today, however, happiness in the family circle has become a rarity. Often husbands and wives will not speak with each other, and when they do it is only to argue. What is the trouble? How can a wife cause her husband to be delighted with her, so that he speeds home to be with her in the evening?

This can be accomplished only if the wife recognizes her proper place in the marital arrangement, and then holds to it. But there are so many opinions relative to woman's place and what constitutes a good wife. Which views are correct? In some countries not many years ago women began a movement to obtain equal footing with men. The adage 'Marriage is a fifty-fifty proposition' was expounded, and still is. The competition that has developed between the sexes was aptly illustrated in the stage play "Annie Get Your Gun," in which Annie said to Frank: "Anything you can do, I can do better, I can do anything better than you."

But will a good wife endeavor to prove she can do things as well as her husband? Will she try to shade him by shining herself? When it comes to family decisions, who should have the final say? Is marriage a fifty-fifty proposition where each one has equal voice? For a wife really to be happy and to make her husband happy she must identify the place that woman was originally meant to have in the marital arrangement, and stick to it.

God's Arrangement

Women did not evolve from the lower animals, finally to reach the point where they could mate with men, who, evolutionists say, happened to reach the human state at about the same time. No, but God created both sexes, male and female, as Jesus Christ himself testified: "He who created them from the beginning made them male and female." Marriage is therefore an arrangement provided for by God, and so a good wife will be happy to conform to the place that God assigned to her. —Matt. 19:4.

One of Jesus' apostles took particular note of the order in which God created humans—man first, woman second. (1 Tim. 2:13) But why? After creating man, what was the purpose for creating woman? "It is not good for the man to continue by himself," God explained. Therefore, he said, "I am going to make a helper for him, as a complement of him." Ah, woman was made as man's helper or assistant. In recognition of this truth the Christian apostle Paul said: "Man was not created for the sake of the woman, but woman for the sake of the man."—Gen. 2:18; 1 Cor. 11:9.

God gave the first man a big assignment, settling him "in the garden of Eden to cultivate it and to take care of it." (Gen. 2:15) So, to assist him in carrying out this assignment, God lovingly provided man with "a helper." As man's helper, his wife was not to be his boss or commander. Rather, she was to get instructions from and work with the one for whom God had created her as a helpmate, being subject to him. "Let wives be in subjection to their husbands," the Bible says, for "the head of a woman is the man."—Eph. 5:22; 1 Cor. 11:3.

But, on the other hand, she was not made to be man's slave or hired hand; no, she was made "as a complement of him." A complement is something that matches one, something that looks or goes suitably and properly with one, making a nice completeness. God made woman as a satisfying match for man to assist him in carrying out the God-given instructions to populate and care for the earth. Therefore His Word counsels husbands "to be loving their wives as their own bodies . . . for no man ever hated his own flesh; but he feeds and cherishes it."—Eph. 5:28, 29.

Happiness by Subjection

Since man is to take care of and provide for his wife, he was created with a paternal, protective instinct. He was made with a more active, aggressive spirit; while woman's is passive. The two sexes were thus designed by God to provide two necessary factors for reproduction. This in no way means that one is inferior in nature to the other, but simply that each has a different role to play, which they are inherently equipped by God to fulfill.

So when women, in their movement for equal rights, began to compete with men to prove they could do things as well as men could, they were not playing their proper role of subjection. Many American women still try to usurp man's position, as a feature article on women, in the February 18, 1961, *Saturday Evening Post,* noted: "The American woman tends to regard being a woman as something to be overcome, something to be compensated for. She strives to stand on an equal footing with the men, to discharge her responsibilities in as competent a manner as a man would."

Instead of this leading to her happiness, it has resulted in what Dr. Marynia Farnham, a foremost woman psychiatrist, called a "wave of neurosis that has turned our age into the unhappiest in history." By failing to play their role of subjection, women fail to find happiness even in the intimate aspects of married life. This was observed by the best seller *Modern Woman, the Lost Sex,* coauthored by Dr. Farnham: "Challenging men on every hand, refusing any longer to play even a relatively submissive role, multitudes of women found their capacity for sexual gratification dwindling as their feelings of love gave way to hostility."

Unhappiness is certain to be in store for wives who do not submit to God's arrangement. "You wives, be in subjection to your husbands," his Word says. It is obvious that one of the parties to the marriage

union needs to be vested with the authority for making decisions and directing family affairs. And if a woman is honest with herself she will admit that she is not designed for this role, but that her husband is. To recognize this fact is the first step toward being a good wife. It will lead not only to her own happiness, but that of her husband as well.—Col. 3:18.

Subjection in Practice

This principle of subjection applies in many relationships in life, and how pleasant things are when it is adhered to! For example, a ship has a captain, and a ball team has a manager. Now, a sailor does not dictate to the captain how to run the ship, nor does a ball player tell the manager how to run the ball club. It is true that a good captain and manager welcome and, in fact, encourage suggestions from those under their charge, but if they allow subordinates to order them around and dictate what should be done, their authority is soon undermined, and confusion and disorder result. In the same way, a marriage quickly breaks down when the wife dictates to her husband. A good wife will therefore never *tell* her husband what to do!

This does not mean that she can never express her opinion or let him know what she would like him to do. But instead of ordering, 'You do the dishes tonight, while I get ready,' or, 'Run down to the store and get some ice cream for supper,' she will by her speech show recognition of her subordinate role. True, she may order her children to do such things, but her husband is not a child. He is her head.

So, instead of telling him what to do, she might let him know that doing the dishes may make her late, or, that it would be nice to have some ice cream for supper. In this way her husband can decide; he knows his wife's wish and undoubtedly will be happy to comply with it, especially because of the way she made it known. But even if he does not, will not the meal be much more pleasant without the ice cream, than eating it with a husband that is resentful for having been told by his wife what to do?

It is important that a wife remember that her role is that of "helper" to her husband, not the other way around. A wife that continually has things for her husband to do when he comes home is not a pleasant wife to return to in the evening. But how often it is that way today! "Less and less is modern woman passive, the creator of quiet," noted psychiatrist Florida Scott-Maxwell, "and it is often he who helps her, instead of the old way when she helped and rested him."

So, rather than be so wrapped up in her own plans, wants and desires, a good wife will keep tuned to her husband's direction in matters, seeking to please him. This will cause her husband to feel like a man, and he will act like one. Such submissive conduct of a wife will do away with the problem Dr. Rebecca Liswood, executive director of the Marriage Counseling Service of Greater New York, described: "Many of my clients complain of the weakness and irresolution of their husbands," she said. "They fail to realize that their own aggressive tactics, their determination to get what they want at any cost, may win the temporary skirmish but lose the final victory."

A good wife will therefore put her husband's pleasure and wishes before her own. She will observe his likes. Does he prefer that she wear certain clothes, or fix her hair in a particular way? Then she will comply with his wish. Wives in northern Africa, Afghanistan and other Moslem territories show their submissiveness by still wearing a burka if it pleases their husbands, even though the custom of wearing

these confining garments that cover them from head to foot is rapidly dying out.

Perhaps there are certain things that her husband especially dislikes. Maybe her consistent tardiness is irksome, or he feels that she talks too much when both are in company with others. A good wife will then make conscientious effort to please her husband by endeavoring to correct these things that are offensive.

But just because a wife is in subjection to her husband does not mean she cannot show initiative and originality. Just as a keen consultant is indispensable to a business executive, so a good wife can be to her husband. However, instead of bragging about her wonderful ideas and trying to push them through, she tactfully brings them to the attention of her husband for his decision. What a help she can thereby be to him! Such "a capable wife is a crown to her owner," the Bible proverb says. A wise husband will do well to encourage and cultivate her initiative and originality. —Prov. 12:4.

When her encouragement or suggestions help her husband and enlarge his image in the estimation of others, a good wife is not jealous because she may not receive recognition. Rather, she rejoices in his accomplishments, as psychiatrist Helene Deutsch explained: "If she is gifted in any direction, she retains the capacity for being original and productive without entering into competitive struggles. Such highly feminine women rejoice in the achievements of their male companions, which they have often inspired. . . . Envy is alien to them."

Practice It

Some wives, however, object that their husbands make no effort to take the lead, and that someone has to go ahead and make the decisions and direct the household. But could it be that their lack of initiative is due to resentfulness? When the wife runs ahead of her husband, telling him what to do and making decisions without obtaining his approval, the reaction of many husbands is, 'If she wants to run the show, then let her go ahead and do it.' As a result of failing to follow God's arrangement, neither party is happy.

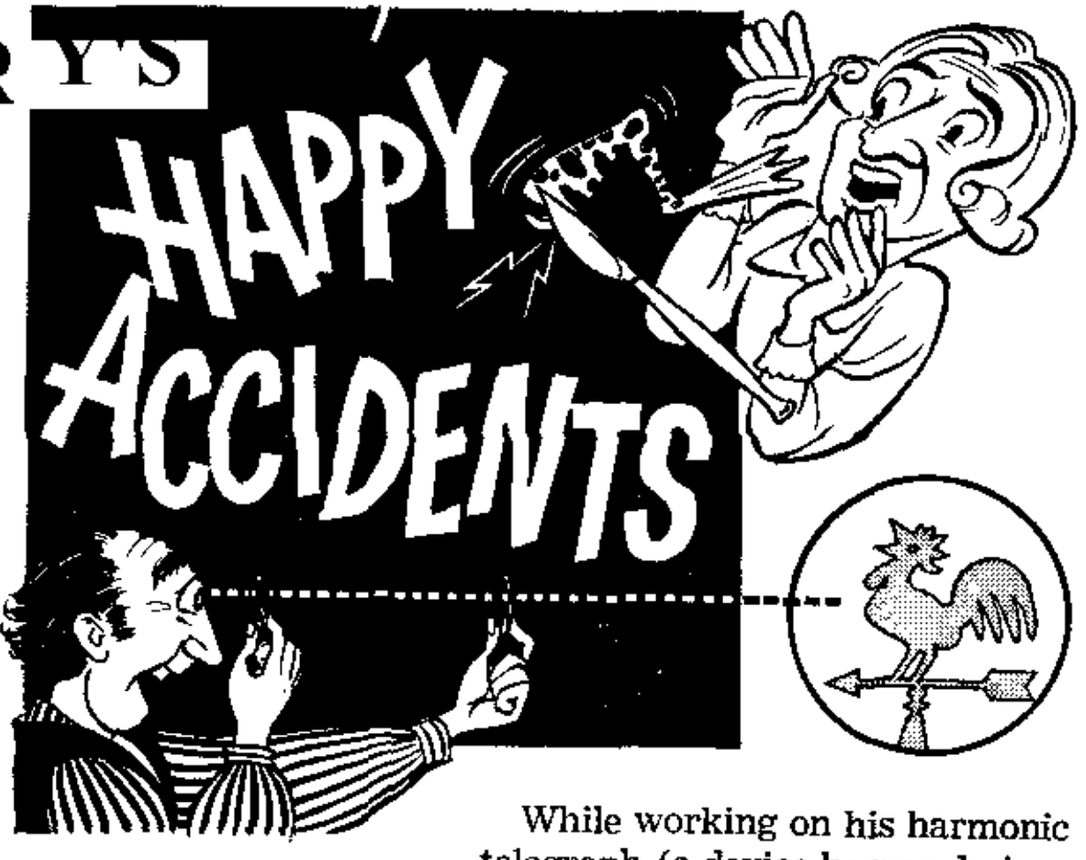
It is true that some husbands are not alive to their responsibilities as husbands. They may be slower mentally than their wives, and not used to making decisions and shouldering responsibility. What will a good wife do in that case? Take over his husbandly role? By no means! More than ever she will keep in mind her role of subjection, helping her husband by tactfully suggesting and recommending, but always letting him make the final decisions. She will especially be careful not to be *telling* him what to do.

What happiness has resulted when wives have followed this Scriptural arrangement! Do not say that it will not work in your home. Put it into practice. See if improved relations are not forthcoming. The conduct of a good wife is bound to be pleasing to her husband; but of even greater importance, it will win the smile of approval from Almighty God, Jehovah.

Popular Conversation Topics

◆ Studies have discovered that the most common topics of conversation with women include *men, clothes* or *decoration;* the most popular topics for talk among men include *business, sports* or *money.*

HISTORY'S HAPPY ACCIDENTS



DID you know that some of the great discoveries of science were happy accidents? Italian physiologist Luigi Galvani, for example, accidentally discovered that a frog's leg twitched when touched with an electrically charged scalpel. In this curiously indirect fashion was discovered the electric current.

Though Galvani had the scientific imagination not to disregard what he had seen, it was the physicist Alessandro Volta who followed up the observation, leading to his invention in 1800 of the voltaic battery.

Another accidental discovery relates to the invention of vulcanized rubber. Charles Goodyear, an American, worked for seven years endeavoring to overcome the summer stickiness of rubber and the winter's tendency to make it hard and brittle. Year after year the answer eluded him, but with great tenacity he continued his experiments. Finally, one day in 1839, he happened to drop a piece of rubber mixed with sulphur on a hot stove; it charred like leather rather than melting like pure rubber. Vulcanization was born—the adding of heat and sulphur to raw rubber, making it one of the most useful materials to man.

Telephone and Phonograph

The life of Alexander Graham Bell has often been dramatized, highlighting the moment in which he accidentally discovered the basis for the telephone.

While working on his harmonic telegraph (a device he was designing for the purpose of sending many different messages over one telegraph wire), Bell and his assistant, Thomas A. Watson, inadvertently stumbled upon the principle of the telephone. Bell was in one room with the receiver, and Watson was operating the sender in another room, when a contact on one of the senders got stuck. Endeavoring to loosen it, Watson plucked the vibrator with his finger. Bell came running in, shouting excitedly that he had heard a musical note on the receiver. Watson later explained it this way:

"Suddenly I heard a shout from Bell in the next room, and then out he came with a rush, demanding, 'What did you do? Don't change anything. Let me see!' I showed him. It was very simple. The make-and-break points of the transmitter spring I was trying to start had become welded together, so that when I snapped the spring the circuit remained unbroken while that spring of magnetized steel, by its vibration over the pole of its magnet, was generating . . . a current of electricity

that varied in density within hearing distance of that spring."

A musical sound had gone over a wire, and after forty weeks of hard work, Bell had a working model of the telephone ready, thanks to an accidental happening and Bell's ability to appreciate its significance.

The automatic or dial telephone also had its beginning somewhat by chance. Almon B. Strowger, an American who was an undertaker in Kansas City, had no engineering experience, but he suspected a telephone operator of being in collusion with an undertaker competitor. He suspected she was reporting his line "busy" when it was not and then turning his prospective customers over to his competitor. Incensed, Strowger spent his free time devising a "girl-less" switchboard, using a collar box, pins and a lead pencil. The intricate automatic switching system of today developed from such an unusual beginning.

Then there is Thomas Edison, who used electricity to light up the world. One day he was experimenting with a telegraph repeater. Edison observed that it gave forth curious speechlike sounds when its disks revolved rapidly. From this his mind conceived the idea for the phonograph. After experiments, a sketch was made and work began on the device. When it was completed, at a cost of $18, Edison turned the handle and shouted at the device: "Mary had a little lamb; its fleece was white as snow!" Putting the device back in the starting position, he turned the crank and the phonograph's first words were: "Mary had a little lamb; its fleece was white as snow."

Discoveries in Europe

In the Dutch city of Middleburg, in 1608, there dwelt a spectacle maker named Hans Lippershey. One day, after he had finished grinding two lenses, he began his usual investigation for flaws in his work by holding one lens up to the light that was streaming in from the far window of his shop. From this vantage point he could see the distant church and its tall spire. But when he picked up the second lens to inspect it, the church spire seemed to jump toward him, and he could see the weathercock perched upon it quite clearly. He stared in disbelief and amazement. What had happened?

Lippershey found that the first lens happened to be in the line of vision between the spire and the lens he was holding in his hands. He realized that by chance he had stumbled upon a great discovery. Noticing that one lens was concave and the other convex, he made a rough tube and inserted at each end a lens of a different type. This could have been the first telescope, although others claimed they had independently discovered the instrument, so that Lippershey was denied a patent. News of Lippershey's discovery spread rapidly and reached the Italian scientist Galileo, who devised a telescope that made objects seem thirty times nearer and a thousand times larger.

About a hundred and twenty years after Galileo's time, James Hargreaves, an unemployed weaver in England, was about to revolutionize the spinning industry. Hargreaves was sitting in his home watching his wife spinning some yarn. Momentarily she stopped and her daughter, Jenny, upset the spinning wheel. Hargreaves noticed that the wheel continued to revolve and the spindle continued to wind the spun thread; he conceived the idea of building a frame with eight or more spindles. This allowed for one person to turn the wheel and spin eight or more threads at a time. He called it "the spinning jenny," after his daughter. Later improvements by oth-

ers made it possible to spin 120 threads as easily as one.

X Rays and Radioactivity

In 1895 Dr. Wilhelm Roentgen, the German physicist, was working in his laboratory at the Royal University of Würzburg. As he had done countless times before, Roentgen flipped his key onto the top of his desk and hurried to work on an experiment he was conducting on a primitive vacuum tube called the Crookes tube. At the time, Roentgen was experimenting with the conductivity of rare gases in a tube almost exhausted of air through which ran a powerful electric current.

As darkness fell, he noticed a weird, bluish glow emanating from the glass wall of the tube. He was puzzled and decided to take a picture of it. Going to his desk (upon which his key was lying), he reached into the drawer and removed a photographic plate and took the picture with it. The next day when Roentgen developed the film he found the image of his key on it. The weird, new light had passed through the wooden top of his desk and imprinted the key upon the photographic plate inside the drawer. Roentgen called his discovery the "X ray" because, while acting somewhat like light, it displayed characteristics that could not be explained.

After Roentgen's remarkable discovery, a French contemporary of his, Antoine Henri Becquerel, began to work with various metals to see if they, too, might show Roentgen radiations when made fluorescent. One of the compounds with which he was working was uranium. Quite by accident, he left a portion of it resting for a few weeks in a darkroom next to a photographic plate that was covered. Upon resuming his experiments, Becquerel developed the plate and found upon it a smear of light. It made him curious and he looked for a possible source of light in the darkroom. He finally came to the conclusion that the origin of the light had to be the uranium.

To check his judgment, Becquerel placed a coin between the uranium and another photographic plate and developed it. Sure enough, there in the picture was the dark outline of the coin and the light smear. He found out that the rays differed from X rays in being deflected by electric or magnetic fields. Becquerel had, by chance, discovered radioactivity. But it was Marie Curie, a pupil of his, who, along with her husband Pierre, first separated from uranium the new element to be called "radium."

Some years before that discovery, Professor Hans Christian Oersted, a Danish physicist and chemist, was lecturing to students in his class at Copenhagen University. Inadvertently he placed an electric wire near a compass needle. To his astonishment, the needle began to swing about. He had discovered the relationship between magnetism and electricity, thus paving the way for the dynamo, the motor, the telegraph and the telephone.

When we contemplate the many wonders of science coming out of history's happy accidents, we should be thankful to the Creator, Jehovah God, who gave man the intelligence with which to understand some of the principles upon which the vast universe operates. Then we will not forget to praise the Master Scientist, of whom the psalmist wrote: "His understanding is beyond recounting."—Ps. 147:5.

Mahogany
—the Wood for Superb Furniture

By "Awake!" correspondent in British Honduras

FAMED for its beauty, mahogany is highly prized for making fine furniture. But not everything called "mahogany" and that is dark red in color is actually made from this excellent wood. There are many imitations, some of which are difficult to detect because of the practice of staining mahogany a dark-red color. It is not a red wood, but might be described as being of a sherry or amber color. To avoid imitations, rely upon the texture of the wood, not its color.

Any piece of furniture that is being sold as mahogany but which is finished so dark that the grain of the wood is not readily discernible more likely than not is an imitation. Mahogany has a distinctive texture that you can spot if you look closely. Its pores show clearly as fine pen lines, dashes or dots. Imitations such as birch, gum or willow have pores that are indistinct or undiscernible. Tropical woods that often are used to substitute for mahogany are less easily detected. They usually are from the Dipterocarpaceae family, which has larger pores than those in mahogany, and the grains of which are much longer and coarser. Also, the dark glistening deposits found in all mahogany are absent from them.

Mahogany is not a rare wood, but it is difficult to lumber because the trees are scattered among other trees in thick woodland. An average of about two trees to an acre is considered good. The better trees appear to grow where surrounding trees are the thickest and competition for sunlight is keenest.

Lumbering operations for mahogany trees are similar to those used for other timber in the tropics. A trail is cut through the jungle to each tree. When the tree is cut down, the log is pulled along the trail by tractors to the bank of a dry creek or river. There the logs accumulate until the creek or river becomes flooded. The logs are then shoved into the water and floated away while the water remains high.

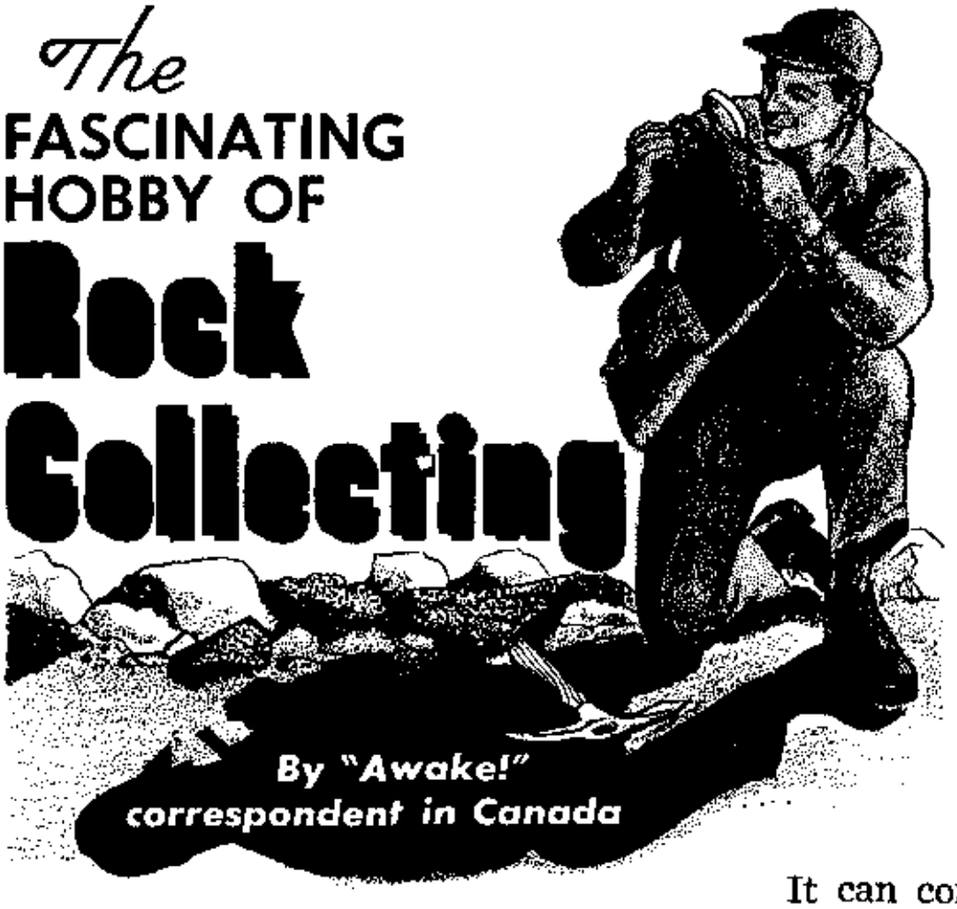
There are three types of mahogany that are unanimously recognized by authorities on woods. All three belong to what is known as the Meliaceae family. They are the West Indian mahogany that grows in Cuba, Santo Domingo and Haiti; the American mahogany that grows in Mexico, Central America and South America, and the West African mahogany that flourishes on the west coast of Africa. The first type is regarded as the leading type for certain parts of the finest furniture because of its close grain, silky texture and extraordinarily beautiful color. It stains easily and takes a marvelous polish.

Mahogany veneers have increased greatly in popularity over the past hundred years. These are thin sheets of mahogany that are used to overlay less beautiful woods. They cover a wide range of attractive patterns and are available in large quantities. Expert cabinetmakers regard properly finished veneers as works of art. In the hands of such experts, mahogany veneers can represent high achievement in the art of woodworking. These veneers make possible a richer and more interesting effect than is possible with the solid wood. The remarkable beauty of mahogany crotch, for example, is possible only in veneers.

In times past mahogany suffered much from improper finishing, notwithstanding the fact that it responds to fine finishing better than almost any other wood. The general practice was to stain it so dark that every kind of mahogany had a uniform appearance. Dark finishes only obliterate the beauty of genuine mahogany. In the last few years there has been a great improvement in the method of finishing this attractive wood. Lighter stains are being used so as not to hide its beauty.

The surpassing excellence of this warm, strong, beautiful wood makes it what some people call a "living wood." In the hands of a good craftsman, it produces superb, lasting furniture that is a rich contribution to a well-appointed home.

The FASCINATING HOBBY OF Rock Collecting



By "Awake!" correspondent in Canada

HAVE you ever said, "All rocks look the same to me"? Look again! Revealed in these fascinating ingredients of earth's crust are surprising vistas of beauty with exquisite coloring and design.

Man apparently took some interest in rocks and minerals before the human race was very old. An early historical record tells of 'good gold' found in the land of Havilah and that the beauteous "onyx stone" had not escaped man's notice. (Gen. 2:11, 12) Many centuries later, King Solomon had gold and precious stones brought to adorn the magnificent temple of Jehovah in Jerusalem. Previous to this, precious gems of many varieties were collected and used in connection with the garments of the high priest of Israel. Polished and set in gold, they must have been a delight to those who observed them. Their imperishable and unfading beauty honored the Creator.—Ex. 28:9, 17-20.

Who Can Share?

In recent years rock collecting has been termed "the newest and fastest growing hobby." The many and varied features of the hobby can captivate the interest of young and old, male and female, besides being a healthful outdoor activity. Whole families can share in it on a summer vacation trip. Even shut-ins enjoy rock collecting by corresponding with other collectors and trading specimens. Best of all, one need never run out of collector's items, because the very ground we walk on is made up of rocks and minerals.

The size of one's pocketbook need not exclude enthusiasts of this hobby, because equipment does not have to be expensive. It can consist of a prospector's hammer, having a chisel or pick opposite the hammer. A cold chisel is useful, and sometimes a small sledgehammer. For a closer look at what you are collecting, a ten-power magnifying glass is a must. Your haversack should be a small one because, remember, a load of rocks can be heavy! A handbook for identifying rocks and minerals and a notebook for recording locality data are important items. Elaborate equipment is not needed if the objective is only a small collection for the purpose of deepening one's knowledge and appreciation of the foundation materials of our earth-home, while leaving time for more important things.

How Rocks Are Formed

"There are no natural objects out of which more can be learned than out of stones. They seem to have been created especially to reward a patient observer. For a stone, when it is examined, will be found a mountain in miniature. The sur-

face of a stone is more interesting than the surface of an ordinary hill, more fantastic in form, and incomparably richer in color." So wrote the well-known author, John Ruskin. Consequently, through your magnifying glass take a look at a chip of granite, one of the commonest fire-formed rocks. An intricate pattern of quartz, feldspar and mica crystals will come to life—the material that forms the backbone of continents, the strong core of mighty mountain ranges. A hard, black glassy stone was used by early inhabitants of North America for arrowheads and other cutting instruments. Have you found such a stone? Then your find is obsidian, the product of nature's glass factories—volcanoes. Ancient and modern lava flows in many parts of the earth have also fashioned a heavy, dark and fine-grained rock called basalt.

Sedimentary rocks speak a different language. They tell of the unrelenting action of sun and rain, wind and frost and flowing waters that have produced sandstones, shales and conglomerate (or pudding stone). Sandstone and shale have always been the happy hunting ground of fossil collectors. Yes, you might even find a dinosaur! Plant and animal life contributed to the formation of certain limestone beds and these also render up many fine fossil specimens.

Heat and pressure change shale to slate. How could we ever forget the appearance of this metamorphic rock? Did we not spend many schooldays practicing the "three R's" on the slate blackboards? Marble, a metamorphosed limestone or dolomite has long been used by builders and sculptors. Just walk down a modern city street and you will see this beautiful stone on the polished facades of many buildings. However, these are not the places from which to obtain specimens!

Where to Look

Do you like pretty pebbles? Then you need go no farther than a nearby pebble beach on seashore, inland lake or riverbank. If you are observant, your own backyard or the local gravel pit might even yield some fine samples. Mountainous areas or hilly country with rock outcroppings can often be very productive of interesting mineral and crystal specimens. Not to be overlooked are excavations for buildings, and railway and highway cuts through rock formations. A close search of a waste-rock dump at either an operating mine or an abandoned one can be very fruitful. Of course, permission from the owners should be obtained; and especially if one is going to explore an abandoned mine tunnel. A word of caution here: An abandoned mine can be a deathtrap to the inexperienced! If your hunt takes you into a quarry (and often fine samples are found here), use similar caution and wariness. Then, too, many books are available to direct the collector to specific geographical areas where specimens may abound. Yes, the field for collecting is as wide as the earth, and the variety is without limit, but available time is usually limited, so, better to make

A One-Mineral Collection

Even though rock manuals list over 4,000 minerals, some of these have an amazing variety in themselves. Take quartz for instance. Oh! but why collect something so common, when there are exotic amethysts, jaspers, agates and onyx? Surprise! These are only a few of the more than two hundred members of the quartz family! Astonishingly, more gem-quality stones are included in the varieties of this mineral than any other. Most specimens collected by rock enthusiasts are some form of quartz. You will

marvel at its combinations and variations in colors rivaling the spectrum.

The fairest member of the family would surely be rock crystal. So clear and colorless are crystals of this lustrous quartz that it is used in optical apparatus. Lyndhurst, Ontario, and Herkimer County in New York State are especially noted for their fine-quality rock crystals, the latter area producing the unique double-ended crystals commonly known as "Herkimer diamonds." Examining its close kin, milky quartz, you will learn that its opaque appearance is on account of liquid inclusions. Flecks of gold or other precious minerals might even be embraced in its texture. This exciting clue might lead more serious prospectors to an ore-bearing vein. (Notice here the need for careful cataloging and locality data in your notebook.)

Shy members of the quartz family need to be held at the proper angle to be appreciated. Iris agate is demure and colorless until proper lighting brings out its brilliant rainbow hues. The opal, too, born from the womb of hot springs, may have a variety of background colors with a play of light rays deep within the stone. Notice the delicate beauty of rose quartz from a large deposit in South Dakota, but also seen in small quantities in Canada's northland. More boldly dressed are blood-red carnelian and the deeply colored jaspers, all adding interest, as do living personalities in a family photograph.

Even now, the diversity within this one family may prove too broad a field. Would one variety make a satisfying collection? A tour of Canada's most westerly province might suggest an assemblage of agate. Only agate? Yes, but even this type would not be lacking in interest and versatility. Eventually you could accumulate blue agate, brown agate, black agate, jasper agate, shadow agate and moss agate, with always the possibility in the Empire Valley area of finding varicolored agate inside a rock collector's 'surprise package'—

The Thunder Egg

What on earth is that? Perhaps you are more familiar with the term "potato-stone." Geologists term it a "geode" due to its usually rough earthy-looking exterior. When cut open, it may prove to be a veritable chest of beautiful crystals, or filled with colorful chalcedony or agate material. "Thunder eggs" from Brazil and Uruguay are famous for their lining of delicately colored and perfectly formed amethyst crystals. However, don't be surprised if your Uruguayan geode makes a splashing sound when you shake it! You have found a "water-geode." Around Keokuk, Iowa, some collectors have even struck oil in their petroleum-filled thunder eggs! So never pass by one of these rough, lowly looking boulders. You never know what might be inside. The filler material might even be delightfully arranged to simulate landscape scenes of hills, lakes and forests!

Have you heard why one type of agate is termed "moss" agate? Here, again, beautiful scenes are produced in translucent stone settings. For years it was thought the dendritic (flattened crystal) patterns in moss agate were from fossilized moss. But not so! Against an almost colorless background, oxides of manganese or iron make attractive designs in shades of brown, green or black. So, besides having a collection of interesting stones, you can have an art gallery as well! Yet agate and plant life do combine, and when this occurs, the result is petrified wood. Other minerals, too, may be involved in such an interchange, but where regular bands can be seen, the wood is agatized. So minutely may replacement of mineral for vegetable structure have been made that even the cellular formation is preserved and this

often applies to fossilized dinosaur bones. Hot, silica-bearing waters have wrought the transformation. Hence, round out your quartz collection by fine specimens of agatized or opalized wood.

Novelties

For the uninitiated, a visit to a natural history museum or to a "rock shop" will be most instructive. Here you can learn of the endless variety, and also that the mineral family, like the human family, enjoys playing tricks. An example might be "tiger's-eye" quartz. Though originally asbestos, quartz now completely replaces its fibrous structure. Again, one mineral may totally cover another mineral. Thus you may think you have found a pure copper nugget, but deeper investigation shows you have only a lowly pebble hiding under a copper coat! A rock crystal occasionally shows a shadowy form within itself. No exorcist is needed, however, for the "phantom" form is found to be the original crystal outlined by a thin coating of another material, before growing to its present size.

Do you like guessing games? Any clear or translucent mineral that has an inclusion can provide the game. From San Diego County, California, come clear quartz crystals encasing beautiful pink tourmaline. Now, then, which came first? You guess. By the way, tourmaline is considered a prize item for a collection due to its showy display of color. Choose any color you wish and tourmaline will very likely have it, even sometimes with a candy-cane effect.

Can you imagine miniature wheat sheaves in rock? Then do not neglect to get a sample of stilbite from Two Islands, Nova Scotia. But caution, never put this odd-looking mineral near heat. If you do, the wheatlike ends will start to swell and writhe like worms!

Minerals and rocks can deteriorate. Therefore, to derive lasting pleasure from a collection it must have good care and arrangement. Properly mount samples in a sectioned tray with a glass top, the sections arranged to hold 1" x 1" specimens; this is fine for the average collector. Neatly typed labels, naming the mineral or rock along with other pertinent facts, add interest for the owner and the viewer. Knowing characteristics of your specimens will help you to determine if you should keep them in a dry place or if they should be coated so they will retain natural moisture. Some rocks are more beautiful if properly polished. New and better samples may come to hand from time to time; then you can give previous ones to someone else who might enjoy them.

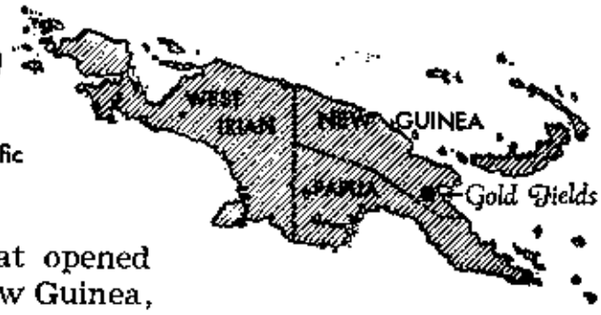
Though you may not have time to take up such a fascinating hobby now, when time is at a premium and the Kingdom good news must be preached, remember, Jehovah God, the Creator of all these natural beauties, has provided a never-ending abundance. So there will always be delightful stones to fascinate you.

Anything for a Home

● Barnacles, those incredible creatures that attach themselves to anything handy, multiply at an incredible rate. A cabin cruiser with 500 square feet of underwater surface, if unprotected by antibarnacle paint, can acquire up to a quarter of a ton of them in a month. But barnacles are not particular; if a boat is not handy, they will use pilings and rocks for their homes. They also set up housekeeping on turtles, lobsters and whales.

GOLD Drew Them to New Guinea

By "Awake!" correspondent in the South Pacific



IT WAS the discovery of gold that opened the door to the development of New Guinea, the largest island in the South Pacific Ocean, lying off the north coast of Australia. As one might expect in a land where gold is found, the island is mountainous, indeed, one of the most mountainous lands on earth.

The gold rush to New Guinea came late. Although the existence of gold in New Guinea had been known for centuries, it was the discovery of gold at Edie Creek in 1926 that set off the race for its wealth.

A little earlier, between the years 1921 and 1923, rich deposits of gold had been discovered in Koranga Creek, but only about a score of miners had been able to overcome the almost insuperable difficulties of penetrating the area. The difficulties were hostile natives, fever swamps, jungles and precipitous mountains, rising to heights of over 15,000 feet.

In 1926 new arrivals came from all over the world by every means of sea transport available. A number of them made fortunes. Fabulous amounts of gold were mined at Edie Creek before World War II, the entire operation being conducted by aircraft. The town of Lae came into importance as the taking off point for the goldfields.

More than gold was found. In 1933 an Irishman named Michael Leahy, searching unexplored land for gold, climbed a 7,000-foot-high mountain, peered through a gap and discovered a sixty-mile-long valley with half a million people in the area. "They looked out through this gap and saw," says Colin Simpson an Australian expert on New Guinea, "not another range walling the horizon to the west, but what was like a corridor in the mountains. One side, the north, was a steep limestone escarpment and the other a great slanted wall of grassed ridges." Thirty miles wide, the Waghi Valley, as it is now called, is supposed by many to be the most beautiful valley in New Guinea, with misty blue mountains surrounding rolling green plains and the Waghi River twisting through the verdant fields.

In searching for gold in other valleys the explorers had many narrow escapes from hostile natives. But the biggest blow to gold searchers was World War II. The pleasant little town of Lae at the mouth of the Markham River was reduced to ruins. Though it has been rebuilt, the gold industry has never regained its previous importance, although impressive quantities of gold still leave New Guinea, since many of its native inhabitants have now taken up gold mining.

Gold is not the only wealth of New Guinea. Of greater and more lasting value are a soil and a climate capable of producing extensive pine forests, cocoa, coffee and coconuts. The island is also rich in wildlife, especially since it harbors a paradise of birds. It is, in fact, the principal home of the magnificently colored birds of paradise. Pythons are also found and in great variety here.

Though many of New Guinea's more than 1,250,000 native inhabitants have turned to gold mining, the majority subsist by hunting, fishing and primitive methods of cultivating sago, corn and tropical foods. Some of them are searching for something far more valuable than gold, for in the north-coast area of New Guinea, Jehovah's witnesses are unable to care for all the many people interested in learning about the Bible and God's kingdom. In fact, not infrequently a delegation comes from some distant village saying they have heard of Jehovah's witnesses and have built a Kingdom Hall in their village, and asking, 'Will the Witnesses please come and teach us the Bible?' Since there are not enough Witnesses to go with them, some must wait; but it is heart-cheering that in a land that drew outsiders by its gold, many of its own native inhabitants are searching for what is more desirable than gold: "The judicial decisions of Jehovah are true; they have proved altogether righteous. They are more to be desired than gold, yes, than much refined gold." —Ps. 19:9, 10.

Putting Past-dated Magazines to Use

● In the State of Indiana in the United States a woman who is one of Jehovah's witnesses tells this experience: "Four of us went into the rurals, taking along a supply of back issues of *The Watchtower* and *Awake!* We stopped at a county home and got permission to go through it and speak with the people individually. This was a thrill, as we met one man who had attended some of the meetings in Vincennes years ago. We went to another room and this man warned us that the man in the next room was a fanatic. We went to see him anyway, and he was a twinkly-eyed elderly gentleman of some eighty years. When we entered his room and asked him if he was able to do much Bible reading, he said he knew the Bible very well and could answer any of our questions. I asked him what the Kingdom was that Jesus taught us to pray for. With his eyes twinkling even more, he stood up and began to tell us about the 144,000 who will rule in the heavens over the earth. He told us many things he had learned years ago. He told us about Armageddon. He obviously had been trying to witness to many of the people in the home and they had concluded that he was a fanatic, but he was just hungry to talk to someone who would understand him. He apparently had never had a study with Jehovah's witnesses nor attended any meetings, but he had some knowledge of the truth from previous reading before he was put in this home. He was very happy when we finally got him to understand that we were Jehovah's witnesses and had brought him some Bible literature to read. In that one home we left about twenty-five back issues of the magazines."

IN JAILS AND PRISON CAMPS

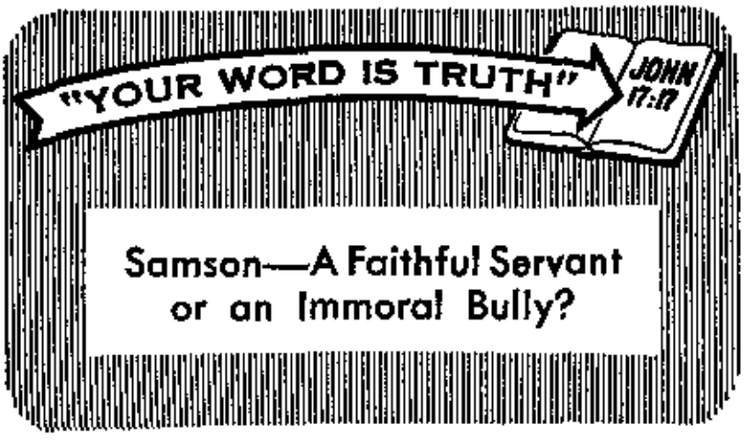
● A Witness in Griffin, Georgia, relates how "the servants in our congregation were discussing ways the publishers could increase their ministerial activity. One suggestion was that we should call on some people we did not have opportunity as a rule to call on, such as those in hospitals and jails. We thought we would take advantage of Christmas Day to do this and that we would take along older copies of *The Watchtower* and *Awake!* that had accumulated in several Witnesses' homes. Despite a cold rain on December 25, three of us filled up our briefcases with older magazines and put an extra supply in the car. We visited two prison camps and one jail. In each of them the warden was very cooperative, and we were able to give a good witness to the prisoners. In one of the camps there were two large cells, which could accommodate about fifty prisoners in each. The warden called them all to the front so we could talk to them, and while one of us talked to a group the other talked to the second group. It was surprising as to the interest manifested here. Quite a number of them thanked us for calling and offering the magazines. The results? In one afternoon, 149 magazines."

TOO VALUABLE TO DISCARD

● A Witness in Texas who is extensively paralyzed is able to be active in the ministry by engaging in writing letters and using the telephone. One month he was told by the servants in the congregation that they had a large number of back issues of *The Watchtower* and *Awake!*, magazines too valuable to discard since they contain articles that are always timely. "To get the magazines placed," he relates, "it was suggested that I telephone the convalescent homes in the city. I then looked in the phone directory and got the numbers of thirty-one convalescent homes. I called each one and asked if they would permit us to bring the magazines for the patients in the homes to read. To my joy, after calling on these homes, we were able to place 467 magazines. I made back-calls at these homes and received many wonderful comments about the magazines. Arrangements were made for talks to be given at one of the convalescent homes."

OCEAN GARDEN

A vast population of fish, birds, seal and whales abound in the cold seas of Antarctica. Here there is no shortage of food for those creatures that dine on plant life, for such plant life is so thick that visibility is only one-third that of the warm central Pacific Ocean.



Samson—A Faithful Servant or an Immoral Bully?

"WHAT more shall I say? For the time will fail me if I go on to relate about Gideon, Barak, Samson, . . . who through faith . . . escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners." The apostle Paul here holds up Samson as a faithful servant of God for Christians to imitate. —Heb. 11:32-34; 12:1.

However, despite God's approval of Samson, some persons are quick to condemn him for marrying a heathen woman, committing murder and fornication, being a liar, and falling easy prey to a scheming woman. They even question his "impossible" feats of strength. But was Samson really guilty of these things, and were his deeds impossible?

To obtain the right answers a careful consideration of the Bible record of Samson's life and the circumstances existing in his day is necessary. This information is found in Judges chapters thirteen through sixteen. It reveals that the Israelites were suffering under the harsh rule of the Philistines. They needed a deliverer, and so Jehovah provided one in the person of Samson. From the day of his birth Samson was dedicated to Jehovah and, as a Nazirite, he was set apart for Jehovah's service and was endowed with special strength.—Judg. 13:1-5, 24; Num. 6:2, 5.

When Samson grew up he saw a Philistine woman in a nearby town and, against his parents' wishes, wanted to marry her. Certainly this does not sound like exemplary conduct! Ah! but Samson's direction in this regard, the Bible makes clear, "was from Jehovah," for "he was looking for an opportunity against the Philistines." What better way was there to get on the inside of the organization of the idolatrous Philistines and be in position to do real damage than to marry a Philistine woman?—Judg. 14:1-4.

However, Samson never really did marry this woman. It is true that the Bible speaks of her as his wife, but in those days a betrothed woman was spoken of as a wife. When the actual marriage eventually occurred the bride was moved from her father's house to the house of the bridegroom or his father. This Philistine woman, however, remained in her father's house, indicating that the marriage did not take place.

While engaged to her, Samson arranged a big seven-day banquet to which many Philistines came. There he propounded a riddle, and it was agreed that if the Philistines could figure it out by the end of the feast, he would give them thirty undergarments and thirty outfits of clothing. Being unable to solve the riddle, the Philistines conspired with the woman Samson was to marry in order to find the answer. Samson seized this behind-the-back conniving as an opportunity to wreak destruction on Jehovah's enemies. Moved by Jehovah's spirit, he killed thirty Philistines and stripped them of their clothing to settle the debt.—Judg. 14:10-19.

Later, when the Philistine father gave his daughter to another man in marriage, Samson seized upon this injustice as another opportunity to ruin the Philistines, who had for forty years oppressed Jehovah's people. He set afire their crops. When the Philistines retaliated by killing the girl that had been promised to him in mar-

riage, Samson was provided with yet another opportunity. "There is nothing but for me to avenge myself upon you," Samson said.—Judg. 15:1-8.

When the enraged Philistines pursued Samson into the territory of Judah, Samson fearlessly met them. But what chance did one man have against so many? However, "Jehovah's spirit became operative upon him," the Bible account says, and he "found a moist jawbone of a male ass and thrust his hand out and took it and went striking down a thousand men with it." —Judg. 15:9-20.

How evident it is that Jehovah was using Samson to execute judgment upon the wicked Philistines! His strength was superhuman. It unquestionably was from God. So no one can properly accuse Samson of being a murderer, for Jehovah was using him as his executioner, even as He will use Christ to execute judgment upon the wicked at Armageddon.—Rev. 19: 11-16.

But what about the fact that Samson visited a prostitute? someone may ask. True, the Bible says that "Samson went to Gaza and saw a prostitute woman there and came in to her." But the account does not say that it was for immoral purposes. To the contrary, this was a Philistine city and probably the only place that would accept Samson was this establishment or inn, which was evidently run by a prostitute; even as Israelite spies in Joshua's day had lodged in the house of the prostitute Rahab. (Josh. 2:1) Showing that Jehovah's blessing was with Samson, that very night He empowered him to tear out Gaza's huge city gate.—Judg. 16:1-3.

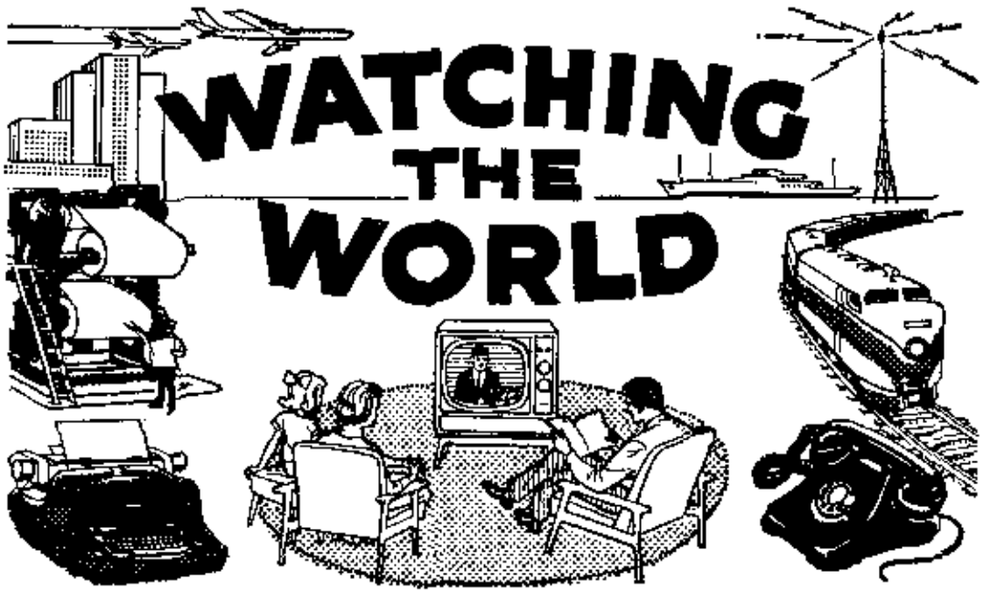
Despite these grand exploits that served to vindicate Jehovah's name, some will speak slightingly of Samson because of his weakness in connection with Delilah. Although it is apparent that he was unwise to become infatuated with such a selfish woman, the Bible does not say Samson had immoral relations with her, or that Delilah was an accursed Philistine.

When the Philistines found out that she was Samson's vulnerable spot they approached her with an offer for finding the secret of his strength. Notice that they did not use the argument that it was her patriotic duty to betray Samson, as they might have if she was a Philistine woman. Rather, she was approached with an offer of money. Greed caused her to betray Samson, just as it later caused Judas Iscariot to betray Christ.—Judg. 16:4, 5.

It is true that Samson did not give accurate information the first three times Delilah asked him as to the source of his strength. But, then, she had no right to this information. So, instead of telling her outright that it was none of her business, he misdirected her. Finally, however, due to Delilah's persistent nagging, Samson revealed the vital information; that is when Delilah cut his hair and his strength left. However, this does not mean that his strength rested in his long hair. His strength was from Jehovah by reason of what his long hair stood for, his dedication to Jehovah's service.—Judg. 16:6-20.

It is important for us to realize that Bible characters such as Samson, as well as other men like King David and the apostle Peter, were imperfect and subject to errors, even as we are. But the vital thing, insofar as God is concerned, is that these men loved what is right and when they did wrong they were sorry and wanted to make amends.

The Bible shows that Samson was this type of man. He was not an immoral bully, but, rather, he was a fearless, dedicated servant of God, who even gave his life in vindication of Jehovah's name. For this reason he is listed with other men of outstanding faith in the Bible at Hebrews 11: 32, and has the promise of a resurrection to life in God's new order.



Church Goes Knocking

◈ Since the time of Jesus Christ and his apostles, Christians have been knocking on doors. The doorstep was their pulpit and it was primarily there that they delivered their sermons. On September 4, a British newspaper, the *Thames Valley Times*, stated that H. J. Woodward, vicar of St. Philip and All Saints' church, North Sheen, instituted "a new scheme" for visiting parishioners. Church members were to meet early for a brief training session, then go out in pairs to make calls on residents, returning to church at 9:15 p.m. Woodward reportedly told his parishioners: "Much as we disagree with the doctrines of Jehovah's Witnesses, we cannot fail to admire their evangelistic zeal, their willingness to visit from house to house, often in the face of real hostility." He added that the task of his visitors would be much easier because the majority of parishioners will welcome a visit from the parish church, "or indeed, expect such a visit." The scheme was to last just a week.

A Newspaper Died

◈ Once New York City had 16 daily newspapers of general circulation. Today it has only six. On October 16 *The Mirror*, a newspaper with the second-largest circulation in the United States, abruptly terminated 39 years of publication, leaving some 1,600 employees suddenly without jobs. What killed the paper? *The Mirror's* publisher blamed rising costs and the 114-day newspaper strike that ended last April 1.

War Clouds over Algeria

◈ It is not a big war yet, but there is concern that the squabble between Algeria and Morocco in the Sahara Desert could develop into something much larger. Rich resources are at stake. Geologists say major deposits of oil, gas, and iron ore are hid beneath the desert surface. Nobody is sure what the boundaries between the two countries are. They have never been defined. The two nations have met in an effort to reach some peaceful agreement.

Dust Rings the Earth

◈ If you have been enjoying spectacular sunsets and sunrises, these natural wonders may be due to dust layers that have encircled the earth. These rings appear to have been caused by the volcanic eruptions on the island of Bali in February this year. The lower layer of dust is at 73,000 feet and the upper layer begins at about 150,000 feet. Dr. Aden B. Meinel of the Stuart Observatory at the University of Arizona in Tucson, according to the New York *Times*, October 24, said that the dust "might be responsible for the drought that has beset the United States and other northern lands in recent weeks." Dr. Meinel noted that the deserts of Chile, where rain is almost unknown, and other South American coastal lands have been deluged in recent months with some twenty inches of rain.

Korean Ferry Disasters

◈ South Korea has been plagued with a series of ferry disasters. In December of 1961 a ferry capsized, claiming a toll of 34 lives. Not far from that very spot on January 18, 1963, ninety-nine persons lost their lives when another ferry turned over. On October 23, a ferry loaded with children capsized when the children swarmed to one side to get off. Thirty-seven children and twelve adults drowned. In September of 1962, 24 persons lost their lives almost in that very spot.

Corn to Hungary

◈ The United States Department of Commerce on October 23 issued an export license for shipment of 1,200,000 bushels of corn worth $1,929,384 to Communist Hungary. This was the first of what is expected to be a series of sales.

U.N. Votes China Out

◈ The General Assembly of the United Nations voted on October 21 to keep Communist China out of the United Nations. The Albanian proposal to seat Communist China in place of Nationalist China was rejected by a larger margin than last year. The vote was 57 opposed and 41 in favor. Twelve countries abstained. One was absent. U.S. representative Adlai Stevenson said he was "very pleased" with the vote. "Our side" won, he said. But that is not the whole story. The whole story embraces the fact that among

nations voting for Red China's admission were such loyal U.S. friends as the United Kingdom, Denmark, Finland, Norway and Sweden. These nations believe that it would be better to have Red China in the United Nations, subject to its influence and decisions, than for her to be out. Some feel that this will inevitably come about.

Tito Speaks to U.N.

◈ President Tito of Yugoslavia called on the United Nations to codify the rules for peaceful coexistence. In a half-hour speech to the General Assembly, he said that the majority of nations in the world seek not only a world without war but also "an end to relations based on the right of the stronger, whether it be in the political, the economic or in any other sphere of human life." On October 22 Tito emphasized the need for economic equality among the nations as being essential for peaceful coexistence. U.S. representative to the U.N. Adlai E. Stevenson called the speech "reasonable and peaceful in tone and constructive." Others stated that Tito did not propose any new ideas that were not already embraced within the U.N. Charter.

Canada's Bumper Crop

◈ The Dominion Bureau of Statistics forecast on October 4 one of the largest wheat harvests on record for Canada, a gigantic 719,100,000 bushels. This is not only a large crop, but a good one. The crop's protein content is estimated at 14.4 percent—third highest in history and the best since 1941. The 1963 crop exceeds by 17,000,000 bushels the previous record wheat harvest of 702,000,000 bushels produced in 1952.

Why to the Moon?

◈ United States Senator J. W. Fulbright of Arkansas said the reason why America was sending a man to the moon was primarily for "prestige." On October 17 he told the U.S. Congress that by using instruments instead of men the country could get 90 percent of the information it wants for a fraction of the cost. As it now stands the moon effort will add up to $2,000,000,000 for science and $18,000,000,000 for prestige, he said. He urged the nation's lawmakers to direct some funds away from the space program to education and employment programs. Later in October Khrushchev announced that Russia would not race the United States to the moon.

1964 U.N. Costs

◈ The United Nations will cost almost $3,000,000 more to operate in 1964 than it did in 1963. On October 16 Secretary-General Thant informed the 111 member states of the United Nations that it will cost them $83,100,000 to run the organization during 1964. Thant also warned the member nations that the organization's financial situation is "serious."

Britain's New Prime Minister

◈ The Earl of Home is the first peer to become Prime Minister of Great Britain since 1902. He accepted the appointment by Queen Elizabeth II on October 19. Harold Macmillan, the former Prime Minister, resigned because of ill health. On the occasion of his appointment Home said: "First, . . . my task is to serve the whole nation. Secondly, no one need expect any stunts from me—merely plain, straight talking." He stated further that he wants to share the government's thinking with the people, for he wanted them to understand what the government was doing and why.

Nobel Prize for Medicine

◈ The 1963 Nobel Prize for Medicine was awarded jointly on October 17 to two British researchers and one Australian for their discoveries concerning the operation of nerve cells, an important contribution to the study of nervous diseases. Alan L. Hodgkin, 49, a research professor of the Royal Society, Andrew F. Huxley, 45, a professor of physiology, and Sir John C. Eccles, 60, a professor of physiology at the Australian National University, shared the record-high prize of $51,158. An Associated Press dispatch stated that the three were cited "for their discoveries concerning the ionic mechanisms involved in excitation and inhibition in the peripheral and central portions of the nerve cell membrane." Professors Hodgkin and Huxley experimented with squid, whose nerve fibers are many times larger than those of man.

U.N. Day at St. Patrick's

◈ Some 222 representatives to the United Nations attended a solemn mass for the United Nations on October 20 in St. Patrick's Cathedral, New York City. Among those present were Dr. Carlos Sosa-Rodriguez of Venezuela, president of the U.N. General Assembly, Sashichiro Matsui of Japan and many other dignitaries. Msgr. Joseph N. Moody, who delivered the sermon, paid tribute to Pope John XXIII and his encyclical "Peace on Earth." Monsignor Moody said the "encyclical was a milestone in man's search for peace." The kingdom of God, for which Jesus taught men to pray as an instrument of peace, was not mentioned.

U.S. Cuts Aid

◈ South Vietnam was notified on October 22 that the United States would no longer pay for that nation's "special forces." The special forces were used in the raids on Buddhist pagodas. However, the United States would continue to support South Vietnam's regular

army. The controversial Madame Nhu called the withdrawal of aid "a betrayal of the official policy."

Spain's Economic Reform

◈ A four-year national development plan went into effect in Spain on October 20 that, it is hoped, will influence virtually all the nation. The plan, as published in the New York *Times*, October 21, calls for "public and private investments equivalent to $5.5 billion from 1964 through 1967. The aim is to increase production, attain full employment, reform the country's economic and social structures and integrate Spain economically with the rest of the world."

Operation Big Lift

◈ Without a mishap the United States moved an entire armored division plus equipment and supporting troops from Texas to West Germany in 63 hours. The air operation consisted of a fleet of 240 transport planes and 116 combat aircraft. This swift movement of 16,000 men 5,600 miles was intended to demonstrate that the United States could rapidly reinforce its armed forces in Germany or anyplace else in the world.

"Flirting with Religious Morals"

◈ A published Reuters report stated that Soviet writer Konstantin Simonov had a few good words to say about some aspects of religious morals. Simonov, 48, a declared atheist and Communist, was chided by the Russian newspaper *Izvestia* on October 24 for his views. *Izvestia* termed his favorable remarks "flirting with religious morals." A Moscow philosophy professor, commenting on Simonov's views, declared that saying there was something good in religious morals was "incompatible with genuine atheism, which sees its task as the complete overcoming of religion and cannot allow any peaceful coexistence." Let Christendom and heathendom take warning.

Detection Satellites

◈ A single Atlas rocket carried aloft two detection satellites and whirled them into orbit. Their range is from 230 miles to 57,000 miles from the earth in "a perfectly circular orbit." Their work is to detect any nuclear explosions in space.

White-Collar Suicide

◈ The London *Daily Express* for August 31, 1963, stated that the suicide rate among American doctors, lawyers and dentists is three times above that for any other white-collar workers.

Change in Legislature

◈ The 39-year-old barrister Leonard Braithwaite made history on September 25 by becoming the first Negro ever elected to any Legislature or Parliament in Canada. Braithwaite defeated his opponent by 466 votes.

Do you appreciate a good neighbor?

In many parts of the world neighborliness is almost a forgotten quality. Yet Jesus said: "You must love your neighbor as yourself." He demonstrated such love by the most intensive preaching campaign ever conducted—even at the cost of his life! Today, hundreds of thousands of your neighbors are following that example. Read the comprehensive report of this year's activity.

1964 Yearbook of Jehovah's Witnesses

Hardbound, over 400 pages. Send only 50c

Also available: 1964 calendar. Send 25c

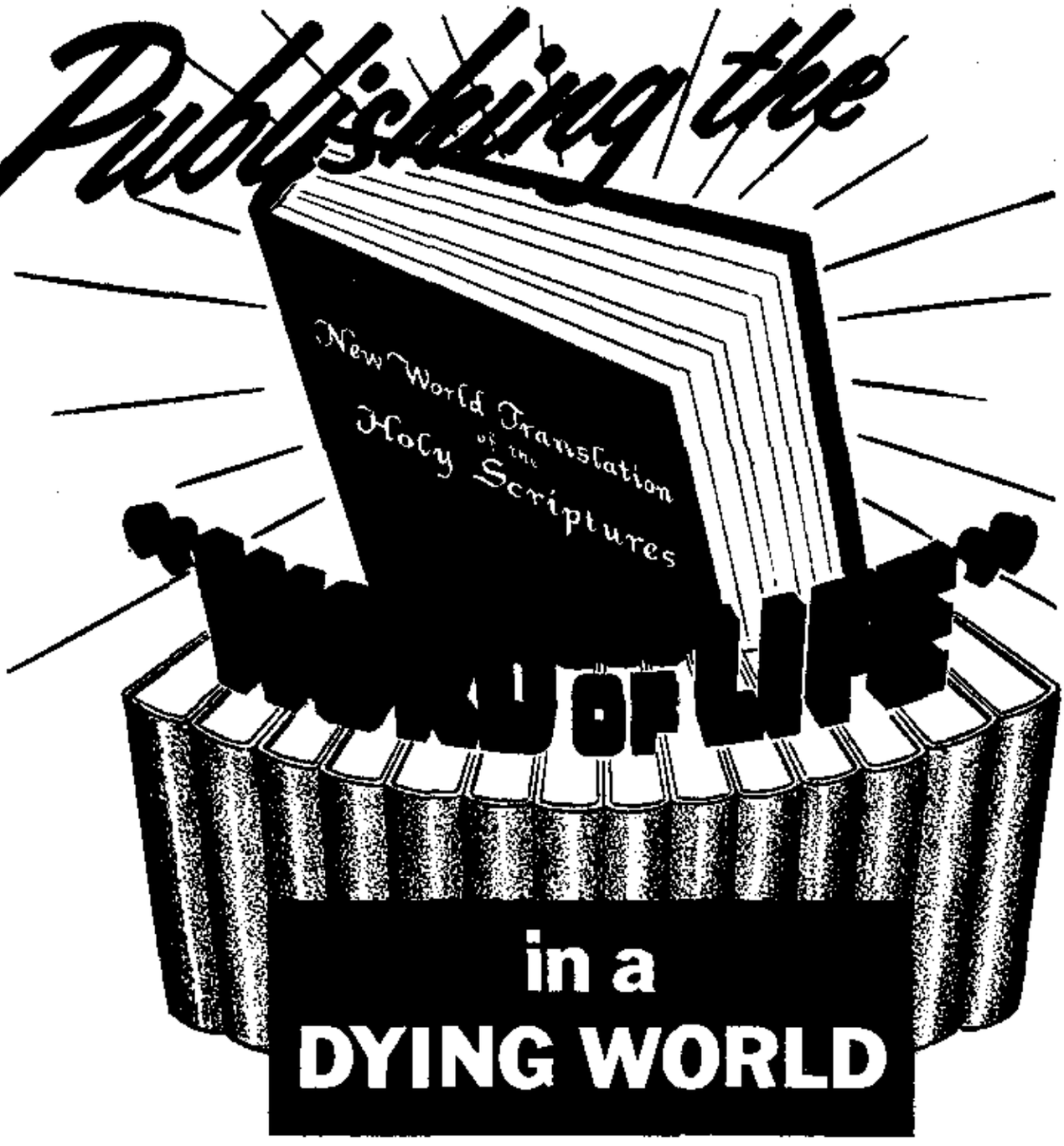
WATCHTOWER 117 ADAMS ST. BROOKLYN, N.Y. 11201

Please send me [ ] 1964 *Yearbook of Jehovah's Witnesses* (50c); [ ] 1964 calendar (25c). I am enclosing .....

Name ..... Street and Number or Route and Box .....

City ..... State ..... Zone or Code .....

Publishing the



WORD OF LIFE
in a
DYING WORLD

Today the survival of the human race is in question. But, no matter how disquieting that fact may be, there is an authoritative message of survival now being published. It is contained in the Holy Bible. Your first step toward survival is to read the Bible regularly. Do you? Obtain a copy of this complete Bible in our modern English. Send only $1.

New World Translation of the Holy Scriptures

WATCHTOWER 117 ADAMS ST. BROOKLYN, N.Y. 11201

Please send me the *New World Translation of the Holy Scriptures.* I am enclosing $1. For mailing the coupon I am to receive free the booklet *God's Kingdom Rules—Is the World's End Near?*

Name ..... Street and Number or Route and Box .....

City ..... State ..... Zone or Code .....

In: **AUSTRALIA** address 11 Beresford Rd., Strathfield, N.S.W. **ENGLAND:** The Ridgeway, London N.W. 7. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SO. AFRICA:** Private Bag 2, P. O. Elandsfontein, Transvaal.

Awake!

When the Wicked Prosper, Does God Care?
PAGE 5

The Use and Abuse of Television
PAGE 9

Winged Creatures with a Role to Play
PAGE 13

Anthem Case Decided in Favor of Freedom
PAGE 16

DECEMBER 22, 1963

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 3,800,000 — **Five cents a copy**

"Awake!" is published in the following 25 languages:
Semimonthly—Afrikaans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Cebu-Visayan, Chinese, Ilocano, Malayalam, Polish, Tamil, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay Version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

CONTENTS

Who Is to Blame? 3
When the Wicked Prosper, Does God Care? 5
The Use and Abuse of Television 9
Winged Creatures with a Role to Play 13
Anthem Case Decided in Favor of Freedom 16
Anglican Congress—Did It Meet the Challenge? 20
Angkor—Lost City of the Jungle 23
Three-Way Disaster Strikes Brazil's "Breadbasket" 24
Unscriptural Recipe 26
"Your Word Is Truth" Reason Along with the Bible Writer 27
Watching the World 29

Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume XLIV | Brooklyn, N. Y., December 22, 1963 | Number 24

WHO IS TO BLAME?

IT WAS cool and overcast on the morning of September 15 in Birmingham, Alabama. Sunday-school classes were just concluding in the basement of the large yellow-brick 16th Street Baptist Church. Suddenly the calm was shattered by a terrific explosion that ripped a hole in the wall, blew out stained-glass windows and sent glass and splintered debris everywhere. As the air cleared, scores of terrified children began pouring out of the entrances, some were screaming and others were moaning and bleeding. Four little girls, however, did not utter a sound. They were buried beneath the debris—dead.

The shock waves from the bomb blast in this Birmingham Negro church quickly reverberated from one end of the country to the other, with powerful echoes being heard around the world. Why? Who is responsible for the senseless murder of these innocent Negro children? Is this the fruitage of a Christian society? Such are the questions that are still in the minds of millions of persons. In its weekend review of the news, the New York *Times* observed: "Americans everywhere turned toward Birmingham and asked why, what was it that made it seemingly impossible for whites and Negroes to live together here in peace?"

There are, of course, many conflicting opinions as to who is to blame for the race troubles that culminated in the church bombing. The United States president, J. F. Kennedy, pointed to the "public disparagement of law and order" as being responsible for the "violence which has fallen on the innocent." He evidently was making reference to the failure of public officials and citizens to comply with the Supreme Court's decision outlawing segregation. However, the former police commissioner of Birmingham, Eugene Connor, told a large gathering in Mobile, Alabama, that "if you're going to blame anyone for getting those children killed in Birmingham, it's your Supreme Court."

Editorials in various Alabama newspapers recognized that the people, and not the law, were at fault. Many share the blame, the Talladega *Daily Home* said, including "all the rioters and all the demonstrators, black and white, who have so scoffed at the law in weeks and months gone by." And the Huntsville *Times* agreed: "Many people in Alabama are partly to blame for the Sunday bombing. In the final sense, the attitudes of the many who have felt that the end justifies almost any means are in large measure responsible."

Perhaps the most pointed remarks of all were those of a white Birmingham lawyer named Charles Morgan, Jr. According to *Life* magazine, what he said before a segregated meeting of the Young Men's Business Club was this:

"Who did it? It's really rather simple. The 'who' is every little individual who talks about the 'niggers' and spreads the seeds of his hate to his neighbor and his son. The 'who' is every governor who ever shouted for lawlessness and became a law violator. It is every senator and every representative who in the halls of Congress stands and with mock humility tells the world that things back home aren't really like they are. It is courts that move ever so slowly and newspapers that timorously defend the law. It is all the Christians and all their ministers who spoke too late in anguished cries against violence. It is the coward in each of us who clucks admonitions. We are 10 years of lawless preachments, 10 years of criticism of law, of courts, of our fellow man; a decade of telling schoolchildren the opposite of what the civics books say. We are a mass of intolerance and bigotry and stand indicted before our young. We are cursed by the failure of each of us to accept responsibility, by our defense of an already dead institution.

"Who is really guilty? Each of us. Each citizen who has not consciously attempted to bring about peaceful compliance with the decisions of the Supreme Court; each citizen who has ever said, 'They ought to kill that "nigger."' Every person in this community who has in any way contributed to the popularity of hatred is at least as guilty, or more so, as the demented fool who threw that bomb."

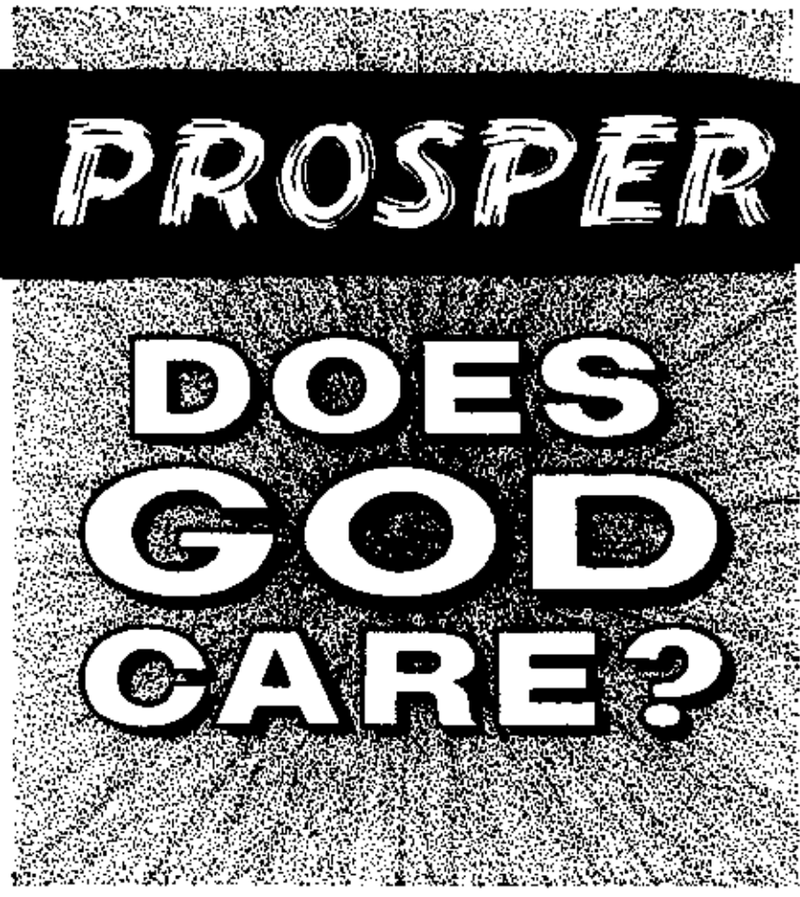
What is it in humans that breeds such deep feelings against another race, to the extent that they violate the integration laws of the country? Is it their love for God and His Word the Bible? By no means! For God does not favor one race over another because of skin color. His Word plainly says that "God is not partial," and that he "does not go by a man's outward appearance." "God . . . made out of one man every nation of men, to dwell upon the entire surface of the earth." —Acts 10:34; Gal. 2:6; Acts 17:24-26.

Disregard for God's law 'to love your neighbor as yourself,' regardless of race or color, springs from deeply engrained teachings and beliefs. Such false teachings lead to hatred, strife, and in the past have culminated in bloody wars. But instead of pointing to the failings of others, would it not be much wiser to examine our own feelings and attitudes? Are our hearts clean from prejudice? Do we have genuine love for all races and nationalities of people?—Matt. 22:39.

How about other laws of God and man? God's Word commands wives to be in subjection to their husbands. (Col. 3:18) Are you, if you are a wife? Do you comply with your husband's decisions and work whole-souled to ensure their success? Governments make many laws that are not in conflict with God's laws, but which may not be to the liking of individuals. There are tax laws, safety laws, building requirements, and so forth. Do you comply with all such duly constituted legislation, or do you rebel against it? Minor infractions of the law open the way to more serious violations.

In Birmingham failure to comply with the laws that govern the country has led to strife and bloodshed. This situation, Alabama's Anniston *Star* editorialized, "should serve as a grim warning to all that lawlessness, disregard for duly constituted law and its enforcement breed disorder and wanton recklessness that makes no person or no place safe and secure."

When the WICKED PROSPER



If he cares, why does he allow the wicked to prosper? Will he always?

IF AN upright citizen in your community were foully murdered, would you be alarmed? If the murderer continued to grow prosperous, would you be outraged? Undoubtedly you observe that racketeers grow rich, unscrupulous persons in business and politics prosper, and evil men gain dictatorial power over great masses of people. In the world today corruption, violence and wickedness continue to be practiced. It is evident that the wicked are prospering.

Seeing this, some righteously disposed persons ask, Does God care? How can an all-wise, loving and righteous God tolerate wickedness so long? Like Job and Jeremiah of ancient times, some ask: "Why is it that the wicked themselves keep living, have grown old, also have become superior in wealth?" "Why is it that the way of wicked ones is what has succeeded, that all those who are committing treachery are the unworried ones?" Appropriate questions these!—Job 21:7; Jer. 12:1.

Some answer that God allows the wicked to prosper to teach men the bad effects thereof. But would a sane parent allow someone to murder some of his children so as to teach the others not to kill? Would a man offer rewards to coarse lechers to violate his daughters and thereby teach them virtue? Preposterous! God does not allow wickedness to teach people goodness! There has to be some other explanation of why God allows the wicked to prosper, for, as the Hebrew prophet Habakkuk said to Jehovah: "You are too pure in eyes to see what is bad; and to look [approvingly] on trouble you are not able." —Hab. 1:13.

Habakkuk Questions God

Although he was convinced of Jehovah's righteousness, Habakkuk was nevertheless puzzled and distressed because of the suffering of the lowly ones at the hand of oppressors. Evidently, at the time Habakkuk wrote, faithful King Josiah had died, and, due to poor administration of affairs by his wicked son Jehoiakim, conditions in Judah had become very bad. "Therefore law grows numb, and justice never goes forth. Because the wicked one is surrounding the righteous one, for that reason justice goes forth crooked." Such injustice troubled Habakkuk.—Hab. 1:1-4.

At the same time the rapacious Chaldeans, or Babylonians, had started on the rampage, terrorizing peoples all around. They despoiled other nations, and prospered at their expense. That wicked ones should appear to have the best of every-

thing perplexed Habakkuk; so he inquired of God: "Why is it that you look on those dealing treacherously, that you keep silent when someone wicked swallows up someone more righteous than he is?"—Hab. 1: 5-13.

Yes, Habakkuk wanted an answer from God himself. When the wicked prosper, do you care, Jehovah? Habakkuk kept himself stationed at his guard post watching to see what God would speak. To get reasonable and satisfying answers we must likewise be watchfully attentive to God's Word.—Hab. 2:1.

Before considering God's answer to Habakkuk it is important that we understand that God is not responsible for the wickedness in the world. The Bible explains that "God made mankind upright," in His image and likeness, "but they themselves have sought out many plans." "They have acted ruinously on their own part; they are not his children, the defect is their own. A generation crooked and twisted!"—Eccl. 7:29; Deut. 32:5.

True, mankind has had to suffer a great deal through the centuries because of the wickedness of wayward men who have rejected God's Word. But, remember, Jehovah is not responsible for their badness. The selfish spirit creature Satan the Devil is the one that has been stirring up violence and trouble in the earth. And while Jehovah does not snatch his faithful servants away from these wicked conditions, he does give them guidance and comfort, even as he did Habakkuk. So it will be to our benefit to consider what Jehovah told Habakkuk in answer to his inquiry.

God's Answer to Habakkuk

Habakkuk was sorely troubled over the injustice in his day, so God gave him a vision in which he assured Habakkuk that the prosperity of the wicked was only temporary. "For the vision is yet for the appointed time, and it keeps panting on to the end, and it will not tell a lie. Even if it should delay, keep in expectation of it; for it will without fail come true. It will not be late."—Hab. 2:3.

There is an appointed time for meting out punishment to the wicked and, even though that time should appear to delay, it will without fail come on schedule, Jehovah promised. He went on to assure Habakkuk that even though the unrighteous one's "soul has been swelled up" and he becomes self-assuming, "he will not reach his goal, he who has made his soul spacious just like Sheol, and who is like death and cannot be satisfied. And he keeps gathering to himself all the nations and collecting together to himself all the peoples."—Hab. 2:4, 5.

In Habakkuk's day the oppressive military power of Babylon was like an able-bodied man that kept "gathering to himself the nations and collecting together to himself all the peoples." Yet, those nations and greedy men that conquer and oppress others to appease their selfish appetite for power and riches are like Sheol and death, in that they are never satisfied, but are always looking for more.—Prov. 27:20.

On the other hand, Jehovah showed that, "as for the righteous one, by his faithfulness he will keep living." (Hab. 2:4) By inserting this statement, God emphasized the importance of faithfulness in the face of the flourishing of wickedness and the apparent prosperity of evildoers. Yes, in the end it is the righteous one who remains faithful that will receive the reward of life. The Christian apostle Paul repeatedly quoted this text in his letters to emphasize to Christians their need of faith.—Rom. 1:17; Gal. 3:11; Heb. 10:38.

Jehovah's vision to Habakkuk next records the proverbial saying that one took

up against those who prosper at the expense of others. "Woe to him who is multiplying what is not his own—O how long! —and who is making debt heavy against himself! Will not those claiming interest of you rise up suddenly, and those wake up who are violently shaking you, and you certainly become to them something to pillage? Because you yourself despoiled many nations, all the remaining ones of the peoples will despoil you, because of the shedding of blood of mankind."—Hab. 2:6-8.

How true Jehovah's vision proved to be! Peoples often rise up and throw down oppressive rulers that despoil and fill the earth with bloodshed. Evildoers reap what they sow. In a very short time Babylon herself was despoiled, even as she had despoiled others. And in our day Hitler, Mussolini and Trujillo are among persons that pillaged others, only to be pillaged themselves. And if the revolutionary elements among the people themselves do not do it, Jehovah will see to it that the wicked are punished for their wickedness.

Jehovah revealed this to Habakkuk in the vision he gave him. After pronouncing "woe to the one that is making evil gain for his house," and "to the one that is building a city by bloodshed, and that has solidly established a town by unrighteousness!" the inspired account goes on to show what Jehovah will do to such ones: "Look! Is it not from Jehovah of armies that [those wicked] peoples will toil on only for the fire, and that national groups [who oppress the lowly] will tire themselves out merely for nothing?"—Hab. 2:9-13.

Here Jehovah assures Habakkuk that he would see to it that oppressors, like the Babylonians, would receive an accounting. In keeping with this vision, through the contemporary prophet Jeremiah he explained what would happen to the rapacious Babylonians: "This is what Jehovah of armies has said: 'The wall of Babylon, although broad, will without fail be demolished; and her gates, although high, will be set aflame with fire. And the peoples will have to toil for simply nothing, and national groups simply for the fire; and they will just tire themselves out.' " Jehovah brought execution upon the self-confident Babylonians by the hand of the Medes and Persians in 539 B.C.E. just as he foretold.—Jer. 51:11, 12, 58.

Repeatedly in his answer to Habakkuk Jehovah emphasized that evildoers will not get away with their evildoing. Even though the meting out of justice appears to delay, it will come on schedule. This should serve as a warning to any that may think they can get away with wrongdoing. The vision to Habakkuk particularly takes note of evil persons that make their companions drunk "for the purpose of looking upon their parts of shame." One that tries to weaken another's resistance so as to make immoral advances toward that one will have to answer to Jehovah. And "the cup of the right hand of Jehovah will come around to" them, and they will be disgraced.—Hab. 2:15, 16.

In the day of judgment upon such evildoers their religiousness will not benefit them at all. The Babylonians were a very devout people who looked to their religious idols for protection and blessings. Yet Jehovah said: "Of what benefit has a carved image been, when the former of it has carved it, . . . when the former of its form has trusted in it, to the extent of making valueless gods that are speechless? Woe to the one saying to the piece of wood: 'O do awake!' to a dumb stone: 'O wake up! It itself will give instruction'! Look! It is sheathed in gold and silver, and there is

no breath at all in the midst of it."—Hab. 2:18, 19.

Just as their religious idols did not save the Babylonians when the time came for God's execution upon them, so neither can anyone today do evil deeds, and still think he can escape God's judgment by attending religious services or by performing some acts of worship. "Jehovah is in his holy temple" watching, and if one would escape destruction he must practice the clean, pure worship of Jehovah, "rendering him sacred service day and night in his temple."—Hab. 2:20; Rev. 7:15.

What an assuring and comforting answer Habakkuk received from Jehovah! God does care when the wicked prosper, and in no uncertain terms He revealed that in his appointed time they would be dealt with.

The Appointed Time Is at Hand!

Jehovah's answer to Habakkuk is actually a prophecy that has its grand, climactic fulfillment when Satan and his entire wicked organization will be despoiled and given to the fire. Down through the centuries this organization of wickedness has ruled the earth and oppressed the peoples. It has accumulated heavy debt against itself. Jehovah has observed and patiently waited, allowing sufficient time for Satan to try to carry out his boast that he could turn all mankind into the ways of wickedness.

In the meantime Jehovah counsels his people: "Do not avenge yourselves, beloved, . . . 'Vengeance is mine; I will repay.' " And so, in his prophecy to Habakkuk, Jehovah said to keep in expectation of the appointed time for this execution of vengeance, "for it will without fail come true." But when?—Rom. 12:19; Hab. 2:3.

The many Bible prophecies combine to prove beyond question that since the first world war, in 1914, we have entered "the time of the end." (Dan. 12:4) Jesus Christ foretold that "the conclusion of the system of things" would be marked by world war, food shortages, earthquakes, pestilences, persecution of Christians, lawlessness, the preaching of the Kingdom good news and many other evidences that unite to mark this as "the time of the end." So, as Jehovah said, "even if [the vision's fulfillment] should delay, keep in expectation of it; for it will without fail come true. It will not be late." Yes, Jehovah's destruction of all wickedness is scheduled for this generation!—Matt. 24:3-42; Luke 21:7-36; 2 Tim. 3:1-5; Hab. 2:3.

This means that the wicked among men will prosper for only a short time longer. At the fast-approaching "war of the great day of God the Almighty," called in the Bible Armageddon, they will be "annihilated forever." So follow the Scriptural advice: "Do not be envious of bad men, and do not show yourself craving to get in with them. For there will prove to be no future for anyone bad; the very lamp of wicked people will be extinguished." Yes, "hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it." Of this preservation you can be assured, because you have God's word to Habakkuk: "As for the righteous one, by his faithfulness he will keep living."—Rev. 16:14-16; Ps. 92:7; Prov. 24:1, 20; Ps. 37:34; Hab. 2:4.

THE USE AND ABUSE OF TELEVISION

WHEN television bowed to the public in the 1930's as a home entertainer, little thought was given to the serious effect it could have on people when not properly used. This had to be learned from experience. Now that we have lived with TV for more than two decades, it has become very evident what effects TV can cause. Some are good but others are very detrimental. More often than not the bad effects are due to improper control of it.

The occasions when TV has been involved with the breaking up of marriages, the fault has been not TV itself but the lack of self-control on the part of those watching it. Instead of quarreling over what to watch, a man and wife should be mature enough to compromise when tastes differ. Getting separate television sets is not solving the basic problem, which is learning how to be considerate and unselfish. For adults to quarrel over something so unimportant as TV programs is to reveal their immaturity. They are acting like selfish, spoiled children who must always have their way. Such persons do not know how to use TV.

Some marital differences over television have been caused by persons who permitted the fascination of it to interfere with the attention due their mate. The wife of a prominent movie actor sued for divorce because she claimed that her husband preferred to watch television than talk with her. In another divorce suit, a wife accused her husband of taking the television set to work with him every morning. The husband did this to be certain that dinner would be ready for him when he returned home at night. The wife would otherwise permit the powerful grip of TV to cause her to neglect her wifely obligations. Sometimes the marital battle over TV even delays the settlement of a divorce until a judicial decision can be made as to which party of the divorce will get the television set.

To the childish thinking of such immature adults, watching their favorite television show appears to be the most important thing in their lives, even more important than their marriage. This foolishness is not the fault of TV. Until these people learn how to exercise self-control, to recognize what is really important in life and to show loving consideration for their partner in marriage, they will have trouble over anything about which their interests conflict.

As an entertainer, television can provide hours of pleasant diversion. Without any physical or mental exertion a person can be whisked away to the land of fantasy by means of realistic dramas, taken to sporting events, transported to different countries, put on the actual spot of current world happenings or moved into the quiet

confines of a lecture hall where a teacher is giving a lecture on an educational subject.

Television is such a fascinating entertainer that the average American home has the TV set on about six hours daily. Adults look at it about half of this time, and children the other half. But can it be said that what they see is quality entertainment?

Program Content

A rising tide of criticism about television programs has focused public attention on their generally low level of quality. Television critic Harriet Van Horne said: "It's utterly appalling that people waste so much time on the trash and trivia the networks throw at them." The New York *Times Magazine* observed: "The predictability, repetition and over-all mediocrity of many regularly scheduled shows can be numbing and these items are ground out with a relentless determination to avoid any intrusion of style, substance or imagination."

In England the National Association of Schoolmasters deplored the low level of TV programing and advertising. Reporting what was said at a conference of this association, the *Daily Express* stated: "Stricter censorship of TV programmes was called for in a resolution moved by Mr. Wilfred Ridealgh, of Hull. . . . 'Those bringing up children by Christian standards must often shudder at the portrayal of death, destruction, and lack of emotion on the screen,' went on Mr. Ridealgh, father of two boys. 'Some programmes have caused unpleasant and unwanted reactions.' . . . Mr. Arthur Peasnell, executive member of Birmingham, said he felt like throwing a brick at his TV set while watching the advertisements. 'They have such a low opinion of our intelligence,' he added. He described Sunday night plays as 'depressingly sexy, violent and of low morality.' "

Even Newton N. Minow, chairman of the Federal Communications Commission in America, has expressed disgust at the low level of TV programs. In a speech to the National Association of Broadcasters, he pointed out that if they would spend an entire day watching TV, they would see "a vast wasteland." "You will see," he said, "a procession of game shows, violence, audience participation shows, formula comedies about totally unbelievable families, blood and thunder, mayhem, violence, sadism, murder, Western badmen, Western good men, private eyes, gangsters, more violence. . . . I believe in the people's good sense and good taste, and I am not convinced that the people's taste is as low as some of you assume."

Making a wasteland with TV programs is a disservice to the general public. It is an abuse of television by the television broadcasters. It is not what was envisioned for television by its pioneers. One of these is Dr. Vladimir Zworykin, who played a major role in the development of television cameras in the United States. He said recently: "Television today is chiefly used for entertainment, and unfortunately this has obscured the most useful application, which is an extension of human sight. It was in this way that all the early research workers thought about it. Some of the programs going out today are objectionable. There is too much crime and violence. I discourage my own grandchildren from watching. It does not represent life, and it is all very disappointing." Of course, the broadcasters have their reasons for putting on the type of programs they show.

Television companies in some countries are supported financially by advertisers who, quite naturally, want as large an audience as possible for their products. Programs that do not draw a large audience,

which to the television industry must be in the millions, do not usually interest advertisers. So the companies stick to shallow, stereotyped programs that rely heavily upon sex and violence, because these attract audiences.

During the daytime hours when the viewing audience is small, the companies do not broadcast quality programs because, they argue, it does not pay. The small audiences do not warrant a big investment. So aside from frequent re-runs of quality shows, what is generally shown is largely rubbish. Evening hours get the more expensive and better programs, but even those hours have some very poor shows.

Moral Effect

The continual showing of programs filled with immorality, violence, crime and sadism week after week is certain to have an unwholesome effect upon the bent of thinking of those who view them. This is especially so with regard to children whose impressionable and imaginative minds do not easily draw a clear distinction between the world of fantasy and the world of reality. As continuously dripping water can wear away a stone, so the continuous parade of crime, corruption and violence that passes children's eyes on the TV screen can affect their thinking and actions in real life.

The power of suggestion in TV cannot be discounted as of little consequence. In an experiment made by psychologist Albert Bandura, it was found, as reported by the Redwood City *Tribune,* that "children are more aggressive after watching aggression on film and that they are apt to model their actions after the aggressive person they watch." Dr. Bandura found that after a film showing a woman pounding, kicking and beating with a mallet a five-foot doll was seen by little children, they invariably would reenact the woman's actions when let into a room with a similar doll. Out of a group of twenty-four children between the ages of three and five, 80 percent, the report says, "ignored the other toys and went straight for the Bobo doll. . . . They were not considered aggressive unless they imitated the actions of the woman in the film. The 80 percent did imitate the actions."

For impressionable children, television is very real, and when they play they tend to reenact what they see, sometimes trying to transfer fantasy into awful reality, as in the case of the son of a policeman who wanted real bullets to use on his sister, because, as he told his father, "she doesn't die for real when I shoot her like they do when Hopalong Cassidy kills them." There is the case of a boy of thirteen who, after watching a TV show that depicted a man turning on gas jets in a kitchen and then sitting down in a chair to commit suicide, did the very same thing. But unlike the fantasy world of television, he was not rescued at the last moment but was found dead by his horrified mother.

Television Westerns made such an impression on a twelve-year-old Canadian boy that he used to argue with his brother about the reality of the hangings in the shows. One day his mother found him dangling from his bed dead, strangled by a belt around his neck. Even adults are deeply impressed by TV and try to mimic what they see. This is evident from the number of adults who shoot themselves in the leg while practicing the quick draw.

In Britain a ten-year-old boy was inspired by television to stab to death a nine-year-old girl. He told the police: "I have seen stabbing on television and the next week you see them in another part. I watch all the murders." Like so many imaginative youngsters, he lived what he saw on TV. Is it not worth the effort for

parents to censor what their children see in order to prevent such tragedies?

Television can be a good educator in worthwhile things, but it also can educate children in crime. Two American high school boys got the idea from TV to extort $500 from a business firm by means of a bomb threat. They were arrested by agents of the Federal Bureau of Investigation. Like these two boys, other children, especially those who already are a social problem, have learned from TV how to execute crimes. The book *Television in the Lives of Our Children* states: "In general these older boys' use of television violence has been fairly realistic. They have found on television an effective way to do something, and they have adopted it. . . . Ralph Banay, a psychiatrist, said that 'if the proverb is true that prison is a college for crime, I believe that for young disturbed adolescents, TV is a preparatory school for delinquency.' "

The influence from the continuous torrent of depraved, violent and criminal dramas that deluge the public through television is certain to exert a detrimental influence upon young minds as well as those of adults. It seems unlikely, however, that the television industry will do much in the way of upgrading their programs as long as they believe that their best profits come from appealing to the public's morbid fascination for what is sordid, violent, brutal and sadistic, which in ancient times filled the gruesome arenas of Rome with attentive audiences. It is up to each family to use television wisely by imposing its own censorship on TV programs.

Selective Viewing

The channel selection dial and the off switch are handy means by which a TV viewer can select quality programs when they are showing and eliminate trashy ones. If nothing of quality is being broadcast, it is a foolish waste of time to sit and watch whatever happens to come on. Wise use of TV requires discreet program selection. This is especially important with regard to children.

Parents should supervise what programs their children watch, not permitting them to be brainwashed by TV's flood of sadism, brutality, viciousness and every other devilish thing brought up from the miry depths of this corrupt world. They should exercise the same loving oversight about what their children feed their minds as they do about what the children feed their bodies. Parental supervision and regulation of the TV set can make it an innocuous entertainer and educator of their children.

There are many things in the realities of life that are far more deserving of one's time and attention than the fantasies of television. It would be wise, therefore, to view it only during the time that a person allots for entertainment or special programs. It should by no means be permitted to infringe upon the time that is intended or should be given to more important things. Such control of TV requires a certain amount of self-control. Due to its absorbing nature, a person should not turn it on when he should be doing something else. For some people it is too difficult to turn the set off. When it is used longer than the time that should be allotted to TV entertainment, television can become a great time waster.

Television should be regarded as a slave to serve the entertainment and educational desires of its owner. It is misused when its owner becomes a slave to it. By controlling its use and by being selective in the programs viewed, a person can make television a wholesome teacher and a delightful entertainer in his home.

Winged Creatures WITH A Role to Play

WINGED creatures, such as birds and insects, play a vital part in the grand design of life on our planet, the earth.

Since birds are generally acknowledged as interesting and pleasant, there is usually no objection to their being classified as vital. But not so with the winged creatures of the insect world! Many quickly conclude that it would be a far better world without those pesky creatures around to bother us.

However, before hastily jumping to such a conclusion, reflect on this thought: The total absence of insects would mean the eventual death of many forms of life on earth. Even man's existence would be seriously endangered!

Role Insects Play

What role do insects play that is so vital? To understand this we must appreciate a fundamental truth regarding our earth. It is this: All living things, insects included, are dependent upon one another in one way or another. No living thing, whether plant or animal, can exist totally independent of other living things.

Insects are essential to this integrated community of living things because of their relationship to plant life. Their existence is a necessity for many forms of plant life. Without insects, these plants would cease to exist. This, in turn, would jeopardize animal life dependent on such plants. Here we are confronted by another fundamental truth concerning life on earth: Without plant life, *all* animal life would disappear from earth—and so would man! Plant life is absolutely necessary as food for all other forms of life. This is so because plants alone can transform inorganic materials into food. They accomplish this by the remarkable process of photosynthesis, combining the energy of the sun with the elements of the air, water and soil to produce food. Animals cannot perform this indispensable function. Hence, green plants are the basic source of all food.

Here is where insects play their role. They perform two functions for plants. Together with soil bacteria, worms, and roots of plants, they build fertility in the soil, "plowing" and aerating it, turning it into an absorbent sponge that holds water for plants. Dead plant and animal forms attract a host of these small creatures that help to break down this dead matter into new chemical combinations that can be used again as food by succeeding plant generations. Myriads of insects spend parts of their lives in the soil: ants, beetles, wasps, and others. The activity of these insects and other creatures combines to carry on the work of turning, airing, and fertilizing the soil as they aid in the decomposition of dead plants and animals, adding their own remains as well.

Each of these small insects adds its tiny bit to the building of the living earth. Why, even that pesky housefly does its share! The larvae of flies feed on dead matter. Not only does this aid in disposing of such dead matter, but the feeding larvae help decompose it, making it available for plant food. Also, insects such as burying beetles carry the remains of dead matter underground to enrich the soil, laying the foundation for a new cycle of life on a cleansed surface.

Another amazing function of insects is their pollination of many forms of plant life. Without insects to perform this fertilizing, many plants and trees would perish. Insects make their rounds of flowers for the nectar or pollen that in many instances constitutes their sole food supply. In return, the insects, in their journey from flower to flower, carry pollen from the male flower to the female flower, fertilizing the plant and making possible its reproduction. So close is this relationship that a whole host of plants and insects are totally dependent upon one another for their survival.

Yucca Moth

An example of this intricate and specially designed partnership is the yucca moth and the yucca plant. The yucca plant cannot be pollinated except by the aid of this moth. If these moths are kept away, the plant cannot develop seeds for reproduction and would soon die out. The yucca moth lays her eggs in no other plant. However, before laying her eggs she gathers pollen from other yucca plants. Then she flies to the flower, where she lays her eggs. Immediately thereafter she takes some of the pollen she has previously gathered and stuffs this into the stigma of the plant, thus fertilizing it, an act the plant could not possibly do for itself. Interestingly, the young moth larvae only consume about a third of the seeds in the plant as their food, leaving the remainder for the plant to perpetuate itself.

Is man affected by all this? Yes, because nearly all the fruits and vegetables used by man are directly dependent on this partnership with insects! Without these insects, man's food supply would be disastrously curtailed.

Birds Play Their Role

This partnership of insect and plant requires the most exacting regulation in order to continue. Insects must have the ability to multiply faster than their normal death rate to insure survival. But this power carries tremendous danger with it, for if insects were allowed to multiply unchecked they would soon destroy the plants they use as food. This is observed clearly during locust plagues.

So while in balance, insects perform their vital role for plant life. Out of balance they threaten the very source of their sustenance. Also, all other forms of life are denied their basic food source when plants are devastated.

To control these otherwise beneficial insects and prevent their doing harm where good was purposed, the Creator has wisely provided a highly organized police force of insect eaters, the birds. Each type of bird is a specialist designed for a particular role. For example, the larvae of many insects live in the upper soil. For controlling these, there are ground-nesting birds. These hunt for insects on the ground, turning up leaves and other obstacles to get at their prey.

Woodpecker

Where insects inhabit plants and trees, other specially designed birds play their role. Birds such as brown thrashers hunt on the ground, but extend their search to the bushes where they make their nests. They are joined by other varieties of birds that continue this search to the very tops of trees.

As trees grow, lower branches die and the wood softens, inviting insects into the tree. If unchecked, they would multiply

at a rapid rate and begin infesting the healthy parts of the tree, soon destroying it altogether. But in the softer wood of the lower branches we find the favorite nesting sites for birds such as woodpeckers. The feet of several varieties of birds are specially designed to hunt on the bark of trees, but the woodpeckers go one step farther. They drill holes through the bark to catch the insects hidden within. In this way, about 95 percent of these insects are cleared from the vegetation, keeping enough alive to perform their role, allowing the plants to live, and providing food for the bird population.

Some of the insects survive to emerge and fly over the trees. Here, too, control is exercised by birds such as swifts and swallows by day, and by nighthawks at dusk. Later these are joined by bats equipped to hunt insects in the dark, using their unique sonar system.

Every part of every tree, bush and plant in communities that man has not tampered with has its regular protection from its own special guardian. Each of these different birds is equipped to find its own special food in its own special way. Several species of birds may live in the same tree and not interfere with one another, because each would probably starve if it had to depend on using the food that supports the others. Only where there is competition for food is there an effort made to keep others away. But when the balance of nature has not been upset, these find food elsewhere in the area.

Without the help of birds, whose young often eat their own weight in insects every day, plants could not survive the onslaught of insects. Insects are a necessary part of a plant community, but so are the birds that exercise control over them.

When the Balance Is Upset

It is only when the balance between insects and their controls is upset that they become a menace. Where natural disasters, or man, upsets this balance, then the entire community suffers.

For instance, when too many birds are killed off or die from disasters, insects such as the tree beetle multiply explosively. At first they attack dead and dying trees. But then, unchecked, they soon infest healthy ones and by the sheer weight of their numbers overwhelm them. Dead trees dry out and become tinder, making fire more likely. After a fire the land is dead and, with the protective vegetation gone, rain carries away its life-sustaining topsoil. The misuse of the natural creation, especially by man, has created barren areas that cannot sustain plant life. As a result, animal life cannot live there in abundance.

Created with a Role to Play

This entire community of plant and animal life is very highly organized and beautifully controlled, with its own automatic system of farming, sanitation and policing.

Plants build food for plant eaters such as insects. In turn, these insects aid in cultivating the soil and pollinating the plants. However, these need the controlling force of other forms of life, such as birds. In the end, all go back to the earth, where the bacteria and insects once again begin their work of preparing them as food for plants.

Yes, winged creatures were created with a role to play. This role is absolutely vital for much of the food man himself needs. When man appreciates the role that this integrated community of living creatures plays, he will be careful to guard it as a precious trust given to him by his Creator. At the same time, he will acknowledge the One whose wisdom made it possible.

ANTHEM CASE DECIDED in FAVOR of FREEDOM

"JEHOVAH'S WITNESSES WIN"—this was the bold, front-page headline in the August 30, 1963, issue of the Arizona *Republic,* the headline yelled out by the newsboys on the streets of the city of Phoenix. Readers of the newspaper quickly noted the crux of a federal court decision: "Jehovah's Witnesses need not stand when the national anthem is sung in public school classrooms, a federal judge ruled here yesterday in U.S. District Court." Actually a federal judge had decided in favor of freedom. Why did the judge so rule, and how did this unusual case come about?

Because of their religious convictions, three children of Jehovah's witnesses in Arizona refrained from standing during a national anthem ceremony at school. They viewed acts such as flag saluting and standing for national anthems as religious ceremonies in which they could not conscientiously participate.* School authorities expelled the three children from school.

That was back in September, 1961, at Pinetop, a small village about 200 miles northeast of Phoenix. The school, a four-room elementary one, required all students to stand for the anthem ceremony. When they silently refrained from standing, the three Witness children, Jere Wingo, Bill Wingo and Daniel Sheldon, were expelled from school, obliging them to pursue their education by taking correspondence courses. The reason given by the school board for their action was that the children's refusal to stand for the anthem would pose disciplinary problems for the school.

The Issue Goes to Federal Court

Civil rights action was then brought by the two sets of parents in behalf of their three children. Judge Arthur Davis of federal district court refused to order the students readmitted; so counsel for the Witnesses asked for a three-judge court to hear the case; but the United States Supreme Court ruled that a one-judge court should try the anthem case. In the meantime Judge Davis died. A new judge was specially appointed; this was Judge William C. Mathes, United States District Judge for the Southern District of California, presiding at Phoenix by special assignment. The case opened on August 27, 1963, almost two years after the expulsion of the children.

The federal courtroom at Phoenix, Arizona, that day overflowed with a crowd of more than 200 persons, many of them Jehovah's witnesses. People were standing in the aisles. On the witness stand, a member of the school board explained that the children had been expelled because of the principle of "discipline." School authorities would not accept the view that standing for the national anthem was a religious ceremony. But to the children of Jehovah's witnesses it was; and counsel for the Wit-

* For details and Scriptural reasons why Jehovah's witnesses so believe, see the article "Christian Conscience and the State," in the August 8, 1963, issue of *Awake!* Also see the article "Freedom of Worship in the Schoolroom," in *Awake!* of March 22, 1962.

nesses pointed out that the children were religiously motivated, and that it is not in the jurisdiction of any school board to define what is and what is not religion.

Victor Blackwell, counsel for the Witnesses, told the Court that it was about 149 years ago that Francis Scott Key, a lawyer, had written the poem, the Star Spangled Banner, which was set to music and later became the United States national anthem, and that Key certainly desired to stress freedom in this song as denoted by the phrase "the land of the free." Counsel for the Witnesses stressed the point that if Key could be there in the courtroom to see this song being used by a school board as a weapon of oppression, he would surely object to such usage.

Into the court record was introduced a copy of *The Watchtower* of February 15, 1960, which explained why Jehovah's witnesses do not stand for national anthems, that very issue showing that a witness of Jehovah could not take such special action toward a national anthem any more than the three Hebrews could have taken the special action demanded of them by King Nebuchadnezzar toward the image he set up. (Dan. 3:1-23) Counsel for the Witnesses also asked the judge where the greater danger is: Is it in putting these children and perhaps thousands of others out of school and possibly having a wave of mob violence against the Witnesses as in 1942, or in letting the children sit or leave the schoolroom, so as not to violate their conscience?

Decision Given Wide Publicity

The trial concluded August 29, with Judge Mathes giving a twenty-two-minute ruling. "Since it appears," ruled the judge, "that the conduct of the pupils involved here was not disorderly and did not materially disrupt the conduct and discipline of the school, an injunction will be issued permanently restraining the defendants from excluding them [the children] from Pinetop School solely because they silently refused to rise and stand while the national anthem is being sung."

News media widely publicized the decision, and it became a topic of conversation by people on the street. A group waiting for a bus in Phoenix were heard to discuss the case, most of them seeming to be glad about the decision. One old colored man remarked: "People sure better watch out how they treat God's people, or they'll get in trouble with the Lord." Newspapers discussed the decision editorially, the Arizona *Star* of Tucson saying that the right of a minority to its religious belief had properly been upheld under the First Amendment. The St. Louis *Post-Dispatch* of September 26, 1963, commented:

> "To most Americans the views of the Jehovah's Witnesses on this point may seem fallacious, but are they not entitled to their views? Indeed, if they had been made to stand to sing the anthem, or successfully expelled, would force have changed their views? . . . Surely our whole history as a nation shows that compulsion in the field of ideas is self-defeating and not worth the wreckage it does to constitutional principle."

Letters written to newspapers were published, such as one sent to the Phoenix *Gazette* and published in its issue of September 6, 1963, which said:

> "I am not a Jehovah's Witness, but I am definitely for the preserving of one of our important civil rights, freedom of religious belief. . . . I feel that it is a serious business when a school board keeps three boys from receiving their rightful education, with the board's only logical, evident reasoning being that the boys refused to stand during the national anthem. Aren't there many other ways they can show respect and love for our country than by just standing for a song? Can't they be law-abiding citizens, pay their taxes, etc., which I might add, some of the people that do stand for the national anthem, do not do.
>
> "Also, if the other children in the class ask the teacher why there are a few students

not saluting the flag, don't you think that would be a wonderful opportunity right there for the teacher to explain that that is just exactly what the national anthem and flag salute stand for? The right to freedom of worship, along with our other civil rights guaranteed in the Constitution.

"These boys in Pinetop are setting a good example by sticking with it. Many other boys, especially today, probably would have run away from home, gone to another school, moved to another state, or even become juvenile delinquents, which would have been the easy way out, especially after all they've been through; but, no, these boys from Pinetop have stayed right with it, still desiring to enter school and receive an education. I wonder how many other boys that age in today's society would have taken such a stand for their religious freedom and Christian conscience?"

Extended Court Opinion

When Judge Mathes decided the anthem case, he gave his decision from the bench. It was not known at that time that he would enter a more extended and complete decision and opinion. Though the opinion limited the injunction to the three children who had been expelled, the judge had told the attorney general of the State of Arizona that he assumed that school boards all over the State would be instructed that children of Jehovah's witnesses could not be expelled from school for declining to stand during the singing of the national anthem. Judge Mathes' opinion is a lengthy one and a very scholarly one, described by an attorney as "classic." From this "Memorandum of Decision," United States District Court, District of Arizona, *George W. Sheldon et al.* v. *Paul Fannin et al.,* Civil No, 749, Prescott Division, we quote a few excerpts.

"I like to recall," wrote Judge Mathes, "that the founding fathers inscribed upon the Great Seal of the United States [appearing on the reverse side of a one dollar bill] the Latin phrase *novus ordo seclorum*—'a new order of the ages.' This proud boast proclaimed their pride and their faith in the new nation they had founded here—a nation where everyone from the highest official to the most humble citizen must act under and in accordance with the law. The keystone of this 'new order' has always been freedom of expression—the widest practicable individual freedom to believe, to speak, to act.

"Our forebears realized that ideas for preservation and improvement of a free society must come, not from the government, but from the people, and must compete for acceptance by the people, just as goods and services compete for acceptance in our free-enterprise economy. They realized too that in order to compete for acceptance, these ideas must be freely expressed by act and deed; that only in this way can the truth prevail; that only in this way can an idea despised today win the acceptance of reason tomorrow, or be thoroughly discredited; and that only by protecting the freedom of the smallest minority to express unpopular ideas by word or deed can the majority insure freedom to believe and express its own ideas, and to dispute and criticize those of others.

"This principle of freedom of belief and expression was so esteemed by the founding fathers that it was embodied in the First Amendment to the Constitution of the United States with the unqualified declaration that: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and petition the Government for a redress of grievances.' And these freedoms have since been held protected against State action by the Fourteenth Amendment. [See, *e.g., Cantwell v. Connecticut,* 310 U.S. 296 (1940).]"

Flag-Salute Case Relevant

Judge Mathes then referred to what is known as the flag-salute case, *West Virginia State Board of Education* v. *Barnette,* and quoted from this Supreme Court decision: "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion, or force citizens to confess by word or act their faith therein."

The judge pointed out that the State may curtail religious expressions if there is present danger of "impairing the public health or safety." "Where, however, a particular application of a general law not protective of some fundamental State concern materially abridges free expression or practice of religious belief, then the law must give way to the exercise of religion. . . . Clearly, then, if the refusal to participate in the ceremony attendant upon the singing or playing of the National Anthem had not occurred in a public-school classroom, but in some other public or private place, there would be not the slightest doubt that the plaintiffs were free to participate or not as they choose. Every citizen is free to stand or sit, sing or remain silent, when the Star Spangled Banner is played. . . .

"All who live under the protection of our Flag are free to believe whatever they may choose to believe and to express that belief, within the limits of free expression, no matter how unfounded, or even ludicrous the professed belief may seem to others. While implicitly demanding that all freedom of expression be exercised reasonably under the circumstances, the Constitution fortunately does not require that the beliefs or thoughts expressed be reasonable, or wise, or even sensible. The First Amendment thus guarantees to the plaintiffs the right to claim that their objection to standing is based upon religious belief, and the sincerity or reasonableness of this claim may not be examined by this or any other Court.

"Accepting, then, the plaintiffs' characterization of their conduct as religiously inspired, this case is ruled by *Board of Education v. Barnette,* 319 U.S. 624 (1943), where the Supreme Court held unconstitutional the expulsion of Jehovah's Witnesses from a public school for refusal to recite the Pledge of Allegiance to the Flag. The decision there rested not merely upon the 'free-exercise clause,' but also upon the principle inherent in the entire First Amendment: that governmental authority may not directly coerce the unwilling expression of any belief, even in the name of 'national unity' in time of war.

"Manifestly, the State's interest was much stronger in *Barnette* than in the case at bar. The sole justification offered by the defendants here is the opinion of the school authorities that to tolerate refusal of these plaintiffs to stand for the National Anthem would create a disciplinary problem. Evidence as to this is speculative at best and pales altogether when balanced against the 'preferred position' of First Amendment rights."

"Indeed," stressed Judge Mathes at the close of his opinion, *"there is much to be said for the view that,* rather than creating a disciplinary problem, *acceptance of the refusal of a few pupils to stand* while the remainder stand and sing of their devotion to flag and country *might well be turned into a fine lesson in American Government for the entire class."* (Italics ours)

Certainly this is good counsel from a Federal Judge to all school authorities. Rather than imagining problems in discipline, let teachers show ingenuity, teaching the whole class a valuable lesson in freedom of worship.

Anglican Congress —Did it meet the challenge?

By "Awake!" correspondent in Canada

"THE Church's Mission to the World" was the theme chosen for the general conference of the Anglican Church held at Toronto, Canada, August 13 to 23, 1963. Approximately 1,000 delegates from 78 countries were present. There are eighteen member churches recognized as part of the Anglican Communion, which claims 44,000,000 adherents. Delegates came from different parts of Africa, Japan, Australia, India, Pakistan, the Philippine Republic, Britain and North America. In the United States the church is known as Episcopalian.

At the Congress it seemed to be agreed on all sides that the church had fallen on difficult times and the issue was: How could the difficulties be overcome? The Toronto *Globe and Mail* pointed out the problem in an editorial stating: "In this century, the churches generally have been steadily losing their influence and leadership. For millions of people, including many regular church goers, the churches have ceased to be a decisive influence on ethics and behaviour, and conventional religion has seemed irrelevant to the conduct of life. For much of this the churches have only themselves to blame . . . they have tended to hold themselves aloof from the real problems of the times, or to express their concern in pious generalities of small practical import. . . . The Anglicans are gathering at a time of challenge."

Was the challenge met? The delegates, chiefly bishops and clergy, were loud in their criticisms and denunciations of their own church. Archbishop Clark, Canadian Primate, described the meeting as "an ecclesiastical drydock where it is hoped the Anglican Communion will have its barnacles removed." So badly has the Anglican Church failed in England that the archbishop of Canterbury even suggested that African and Asian missionaries might come to help convert "Post Christian heathenism" in England. Another English cleric spoke of the people "staying away in droves." Bishop Bayne, an American, said: "The platitudinous religious language of yesterday, and to-day, won't do. Christianity must find new ways to spread its message."

Political Ties

The Anglican Church has always been dominated by England. Most of the speakers were English in background and training. However, the eighteen member churches are really independent.

In England the Anglican Church has been the established church, and the head of the State, the queen, is also the head of the church. This tie-in with what was formerly a dominant political power brought many privileges to the Anglican Church at one time, but in this era when "colonialism" is resented in many parts of the earth this long-time association with the British political state has become a liability. The Toronto *Daily Star* summed up the difficulty: "These features of Imperialism which provided so many open doors for the Anglican Church in the past are deadly hindrances to-day. The Anglican communion is seeking to live down its past as almost an accoutrement of British Colonial expansion. . . . " So close has been the association of the Church of England

with the ruling classes there that it has been unkindly described as "the Tory party on its knees."

Speakers at the Congress covered a wide range of subjects. Alan Edmonds, a writer analyzed the speeches for the Toronto *Daily Star:* "Daily the public sessions of the World Anglican Congress become an orgy of self-condemnation . . . a procession of leading churchmen have mounted the speaker's rostrum to lash out at the very foundations of Anglicanism. Each one of them has had some bitter criticism of the church.

"The delegates have been told that:

"You don't have to be religious—or 'churchy'—to be a good God-fearing Christian.

"The church language is so archaic that it speaks to itself and its voice never reaches the marketplace of humanity . . .

"The church's record of supporting nationalistic policies in countries where it is established has hindered the cause of international peace;

"Immorality is encouraged because the church's attitude is too lenient;

"Anglican priests are often not educated to think and reason; they're just 'brainwashed' to accept the conventional—and reactionary—party line doctrines of the church.

"Anglicanism has failed the people because it fails to take stands on issues facing the world; 'it straddles any fence it can find,' claimed one bishop."

The same writer went on to say: "What is surprising is that the Anglican church is nowhere at a lower ebb than it is in England itself; nowhere is it more demonstrably clear that the church is failing in its mission to the ordinary people."

In the midst of the self-condemnation by the various bishops and other clerics, much was said about the conflicts, the secularism, the unbelief of modern society, the necessity of the church to adapt itself. World economic problems; inadequate housing in England; discrimination against the black races; the possibility of union with other churches, notably the Roman Catholic; the damage that political association has done to the work of the church; the need to work with the United Nations —all these subjects came up for consideration. Substantially they were the same problems that any social or political group might raise for discussion.

New Messiahs

In its efforts to cope with a secular and unbelieving world the Congress seemed prepared to accommodate secular and scientific unbelief rather than meet or overcome it. Canon Warren expressed the view that God even works through men who do not so much as acknowledge His existence, such as Karl Marx and Sigmund Freud. Canon Warren asked: "Have we the moral and intellectual integrity to admit that our concern for social righteousness owes not a little, under God, to the stimulus of Karl Marx?" Of Freud, he said, Christians "will humbly thank God for his Grace at work in Sigmund Freud, not less at work because Freud did not acknowledge Him."

Can one imagine a God so weak and poverty-stricken that he must rely on the founder of Godless communism to do the work that He entrusted to His Son, Christ Jesus, who has been given "all power in heaven and earth"! Freud, in his arrogance, rejected God, concentrated on the analysis of dreams, and concluded that most human behavior has a sexual motivation. Can one seriously expect that from the debased reasoning of this Godless man a Christian will find something for which to give thanks? Fancy an Anglican Church, searching for an answer to its own failures, pointing to new messiahs, Marx and

Freud! Can one see in this any strong Christian lead, any real reliance on the true Messiah? Is this its "mission to the world"?

The Congress was alleged to presage something wholly new for the Anglican churches. In spite of this, Archbishop Ramsay opposed the passing of any resolution at all. Nevertheless, a draft resolution was placed before the entire body of 1,500 people on the last day. It covered only two pages of double-spaced typewritten material, but the entire session spent over an hour arguing about it. Then it was referred back to the editorial committee for rewriting. Nothing was said about racial discrimination until one of the African delegates said that such omission would be nothing but 'sheer cowardice' on the part of the entire group. Another member decried the resolution as a 'cold document, lacking inspiration.'

Among other things, the final resolution said: "Our lay delegates have asked urgently for more adequate training. They want to understand their faith; they want to know how it applies to questions of poverty, politics, race and family, and to their everyday work and leisure so that they may witness for Christ."

So all these clergymen, who claim to represent 44,000,000 people, in essence are admitting that their teaching is so weak that their lay delegates at a world congress have to ask in a resolution for an understanding of their own faith. Is one surprised at their inability to witness for Christ when they do not even understand their own faith?

In the face of the serious weaknesses revealed by the church leaders themselves it was obvious that some fairly drastic action was necessary. Was it provided? The Toronto *Daily Star* explained: "The pious hope is that from the . . . Royal York hotel, Toronto, will emerge a church reborn; a new and vital Anglicanism shorn of the stifling heritages of history . . . a few hundred thousand words will have been spoken publicly . . . they're proud, bold words, all of them . . . But will words be enough? . . . Or will the brave sentiments of Toronto be lost as the church settles back into an apathy consolidated by those who resent and resist change? Even the church itself wonders."

ARTICLES IN THE NEXT ISSUE

- When Is God Pleased with Your Worship?
- Ecumenical Councils—Milestones in the Development of Catholicism.
- Do You Take Aspirin?
- New World Society Expansion in Brazil.

The weaknesses and the failure of the church had led to the "orgy of self-condemnation." But was anything substantial done to cure it, to meet the challenge? Or did they just go away to continue the same political and religious practices that have led to failure, unhappiness and disappointment? Since no really serious changes were adopted, it becomes obvious that the same old pattern is intended to be pursued. The challenge was not met. They admit change is needed, but like the Pharisees of Jesus' day, "they say but do not perform." (Matt. 23:3) Can God's holy spirit be seen on a church that admits itself to be a church of unbelief, weakness and failure? The words of Jesus give eloquent reply: "Every tree not producing fine fruit gets cut down and thrown into the fire."—Matt. 7:19.

ANGKOR

—LOST CITY OF THE JUNGLE

By "Awake!" correspondent in Thailand

OUR plane was rapidly descending. A few of us peered out of the small windows to see what was below. Behind us was Cambodia's jungle of green, ahead was the town of Siem Reap, and in the distance, the lost city of the jungle, Angkor.

Just the sight of the city gave us a strange sensation. No doubt we felt a little like the French naturalist Henri Mouhot did that January afternoon in 1861 when he first saw the lost city of Angkor. Mouhot was hacking his way through the thick undergrowth in search of rare insects when, suddenly, he came into a clearing. There before him long gray battlements disappeared into the jungle, magnificent terraces and galleries vaulted upward. He was convinced that he had stumbled upon the legendary capital of the Khmer (Cambodian) Empire, Angkor, an empire that is alleged to have stretched over most of southeast Asia.

Angkor Wat is perhaps the most perfect of all the Khmer or Cambodian monuments. It was built in the first half of the twelfth century as a shrine to the Hindu god Vishnu and was constructed to represent mythical Mount Meru, legendary abode of the gods and center of the cosmos. Angkor Wat is surrounded by a huge moat 200 yards wide, and each side measures approximately a mile and is approached by a quarter-mile-long causeway. The temple rises in three successive flights of terraces connected by vaulted staircases, and is topped by towers, the tallest of which rises 215 feet from ground level. Stones averaging a ton each were taken from a quarry twenty-five miles away and were transported by barge, then later over land on rollers by elephant power. Finally, they were hoisted into position high in the sky by some method now unknown.

Angkor Thom, or "the Great City," was built by Jayavarman VII, greatest of all Khmer kings. Convinced he was the living Buddha, he developed many temples. His personal sanctuary, the massive Bayon, had chapels pointing in every direction, with fifty-four soaring towers containing more than two hundred huge sculptured faces, which are supposed to be in the king's likeness.

In its heyday this great walled city may have been one of the largest in the world, with a population of more than a million. Gold-topped temples, emeralds, rubies and silver fountains decorated the thoroughfares. Pomp, ceremony and colorful pageantry were everywhere. King Jayavarman VII must have been well satisfied with his achievements when he died about 1220 (A.D.).

The Khmers were the marvel and scourge of the Orient for six hundred years. They came into prominence swiftly and disappeared as abruptly and mysteriously in 1432, leaving little trace and certainly no records of their empire save two hundred or more massive monuments in the Angkor area. From the bas-reliefs and from early accounts written by Chinese visitors, scholars have been able to piece together some details of this lost civilization.

The Khmers settled their capital around Angkor about A.D. 600. They assimilated from Hinduism and Buddhism what they could use and created their own culture. Their empire, called Kambuga-Cambodia, lasted until the fifteenth century, when it was abruptly snuffed out.

Exactly what happened may never be known. Some authorities believe the people tired of war and were left indefensible to the rampaging Siamese. Others believe a killer plague or pestilence destroyed them. Still others think the slaves revolted, killed their masters, looted Angkor's riches and left forever the scene of their bondage.

This much is known: while they lasted, the kings of Khmer were remarkable. They went to war periodically, brought back whole nations in chains to quarry the rock and to build their buildings. Along the mighty Mekong River they uprooted the jungle to plant large areas of rice. They laid out a network of paved roads. It was an amazing society.

Today, however, Angkor is a ruin. Standing here looking up at these ruins, one is moved to reflect on the past, the present and the future. These very stones stand as a testimony against a warring, materialistic and oppressive way of life. Just as Jesus Christ, the greatest of prophets, said: "What benefit will it be to a man if he gains the whole world but forfeits his soul?" "Even when a person has an abundance his life does not result from the things he possesses."(Matt. 16:26; Luke 12:15) Angkor, once great, is today silent proof of the truthfulness of these words. Will this twentieth century take heed? Will you?

THREE-WAY DISASTER STRIKES BRAZIL'S "BREADBASKET"

By "Awake!" correspondent in Brazil

WITH an area about equal to that of Nebraska, Paraná is only thirteenth in size of all the states of Brazil; nevertheless, it occupies an important place in the economy of this vast country. Its fertile soil produces nearly half the Brazilian coffee, 90 percent of its newsprint, and abundant crops of beans, cassava (manioc), corn, cotton, maté, rice and other food products, making it one of the most valuable agricultural states of the Republic, the "breadbasket," so to speak, of Brazil's teeming millions of a fast-growing population.

Generally speaking, the Brazilian farmer is far removed from such burning questions of the day as the arms race and threat of atomic warfare. It is of little concern to him that some moonlight night he might gaze up at a Communist moon. The Berlin wall, Jewish and Arab brothers killing each other, the bamboo curtain of China, divided Korea and revolt in Vietnam, apartheid in South Africa and desegregation in the United States are not his problems. He is keenly interested only in the growing and successful harvesting of his crops, that his family may not go hungry. But in 1963 a threefold calamity caused deep concern to the farmers in the state of Paraná.

First, the Drought—

Since February no rain had fallen. The withered vegetation left the cattle without pasturage. Rivers dwindled to mere rivulets. Wells had gone dry. The parched earth resembled a dust bowl. The state government had to ration electricity because of the dangerously low water supply. Without water and with no green pastures for the cows, the milk supply was greatly diminished and the babies were feeling keenly the lack of their most important food. Even in the memory of the old-timers, there had never been so severe a drought.

Then, the Freeze—

'The full moon of August is the last chance of a freeze,' say long-time residents, but farmers and technicians are little inclined to expect freezing weather at this late date, when the winter is practically over here. But on August 6, the date of the full moon, a cold wave swept down from the Andes, through Mato Grosso and on into São Paulo, Paraná and Santa Catarina. The thermometer dropped to twelve degrees below zero, Centigrade (ten degrees above zero, Fahrenheit). The coffee trees were in bud. It is estimated that this freeze and a second cold wave wiped out above five-sixths of the 1964 crop. The northern part of the state was hardest hit. Banana and other crops were also severely damaged.

Finally, the Fire—

The stage was set. What the drought did not dry up, the freeze finished. Paraná was like a tinderbox. No one knows how it started, whether by firebugs, spontaneous combustion or farmers burning stubble off the land for spring planting, but the fire that started on August 30 and raged for three weeks on that parched land was quickly beyond human control. Twenty-two municipalities were affected. This was the worst fire in Paraná's history, in fact, the worst in the history of any country.

The dry leaves furnished perfect fuel for the hungry flames, which seemed never to be satisfied. All the timberland of this agricultural state was in danger of going up in smoke. Desperate farmers fought the flames bravely in an effort to save their farms and homes, but in many cases the giant flames won out. Many had to flee for their lives; some never made it. One truck loaded with thirty-three people trying to escape was reached by the flames. In the explosion that followed, twenty-two lost their lives. In Ortigueira, a short distance from Cidade Nova and one of the communities hardest hit, thirty-one victims were buried in a common grave. It was impossible to identify many of them.

The fire, at first attracting little attention, soon became a public calamity. Help to combat the flames was offered by firemen and volunteers from other states. The number of fire fighters was estimated to be 10,000. United States fire-control experts were sent in to try to put out the giant fire. But the storm of flame rolled on, devastating everything in its path. Tongues of fire leaped across highways and rivers to start anew. Man seemed incapable of coping with it. When there was nothing more for it to devour, it calmed down. The smog caused by the fire was so heavy that commercial airline traffic had to be suspended in the stricken areas.

Indústrias Klabin, the largest paper industry in South America, in the municipality of Tabagi, was directly in the path of the fire. Of its more than 250,000 acres of forest, considered the largest artificially planted woodland in the world, less than 150,000 acres remain intact. Twenty-five years of dedicated labor were required to grow this forest, partly natural, largely planted, and it will probably take another twenty years to replace the loss. The more than three thousand employees of the firm worked around the clock in an effort to save the factory in Cidade Nova. This was accomplished by clearing a two-mile lane around the city with the help of seventeen bulldozers from the State Department of São Paulo. Thus the town and the factory were saved.

Most of the fire fighting was concentrated on the towns, leaving the farms and forests to their fate when it was realized that it was impossible to stop the flames. In many instances frightened animals and reptiles, fleeing from the woods on fire, invaded the towns, thus adding to the terror of the inhabitants. Lack of rain for so many months greatly increased the fire menace in the towns and villages. The majority of the towns in the state most affected have poor fire equipment or none at all. In one town where fire broke out in a home the villagers had to form a bucket brigade and run to try to put out the blaze. They succeeded only after seven houses had been reduced to ashes.

The dangerously low water supply also threatened the populace with typhus and other diseases. In some localities the authorities have inoculated the people as a precautionary measure against an epidemic. More than 60,000 vaccinations against smallpox and typhus have been applied.

Long-delayed rains began to fall at the end of the third week in September, thus

putting an end to the greatest three-way tragedy in Brazilian history.

The Aftermath

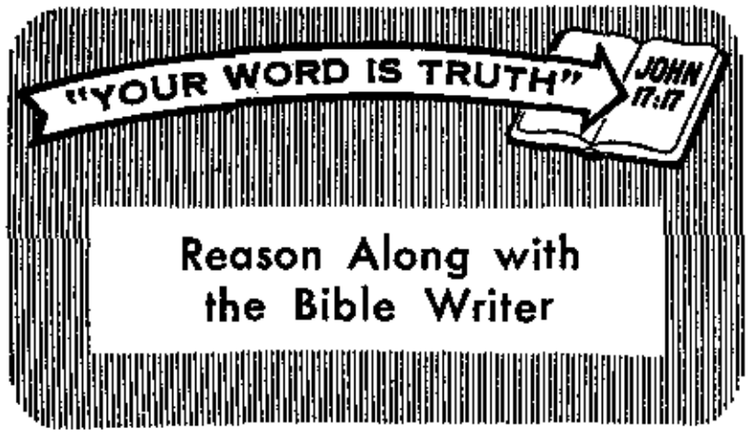
The attack by these three elements—drought, freeze and fire—has left in its wake almost a hundred known dead, hundreds injured and many thousands homeless and out of employment, not to mention incalculable destruction of domestic animals and material losses. Help is pouring in from all sides to the afflicted inhabitants of Paraná. Money, seeds, clothing, food, medicaments and agricultural implements come from all parts of Brazil and from many foreign countries. The Peace Corps of the U.S. Embassy in Rio de Janeiro has been sending in fifteen tons of food and medicine daily. The physical needs of a stricken community are being taken care of in a marvelous display of solidarity.

Shattered hopes are part of the aftermath; for, after so extensive a disaster, many who have lost much or all of their material goods may also have lost hope. Despite the material help already provided, they may feel, 'Why try again?' They wonder what the future holds for them if they do try again. Only another calamity, causing them to lose what they treasure? So what is needed for many persons is incentive, encouragement and a hope to help them through the trying time now and into the future.

Many of Brazil's stricken people are receiving needed encouragement and hope from Jehovah's witnesses, who, by turning them to Jehovah, "the God of all comfort," give them hope to try again. With hope amazing things can be accomplished and incredibly great obstacles surmounted. And after these persons have reestablished themselves physically, they need not worry over an uncertain future—provided they do as Jesus Christ counseled: "Store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal." Doing this, they can look forward to the future with assurance, knowing that neither fire nor freeze nor thieving men can take away this credit or goodwill with God, their real treasure.—2 Cor. 1:3; Matt. 6:20.

UNSCRIPTURAL RECIPE

● The American magazine *FM & Fine Arts*, an entertainment magazine of southern California, has an article in its issue of February, 1963, on "Restaurants." The article says: "There are many entrees, dishes and courses served in the restaurants of Los Angeles of French origin. The following are some of the more popular entrees and a simple explanation of each." The recipe given for one of these "popular entrees," apparently served in the aforementioned restaurants, is: "Coq au Vin (young chicken cooked in wine). A young chicken is divided into six pieces. It is fried lightly in butter, together with some lean bacon, cut in dice, and an equal amount of fresh mushrooms. Mixed herbs and a chopped clove of garlic are added. It is sprinkled with good brandy and set afire. To this is added a pint of good red wine, Bordeaux or Burgundy. The sauce is then thickened with blood of the chicken and served very hot in a deep round dish with small slices of bread which have been browned in the oven." Since God's Word commands Christians to abstain "from what is strangled and from blood," this recipe, with the sauce thickened with blood, is unscriptural. (Acts 15:20, 29) Hence Christians going to such restaurants, whether in California or elsewhere, will want to keep in mind the possibility of such misuse of blood.



Reason Along with the Bible Writer

MODERN translations of the Bible have done much to enhance appreciation and understanding of the wisdom contained in this inspired book. This does not mean, however, that, because the modern reader finds his Bible using words easily understood, everyone now comprehends the depth of significance behind them. No doubt many have found this to be the case, but even with an excellent Bible translation in their hand, perplexing problems still cause them to pause and wonder.

One of the reasons why this is so is that the reader is not always aware of the reasons behind the writing of the Bible book. It is beneficial to know something of the background of the writer and those immediately addressed and, on the basis of this knowledge, reason along with the Bible writer.

As an example of this we might take the letters written by the apostle Paul to the Christians in Corinth. Paul was in Ephesus and the Corinthian brothers had written to ask him some questions, among them matters having to do with marriage. The apostle answers these particular points in the part of his reply that we now find at 1 Corinthians chapter 7. But can we take all he says as being authoritative? Some question this in view of Paul's own words: "To the others I say, yes, I, *not the Lord . . .*" And again: "Now concerning virgins I have no command from the Lord, but *I give my opinion.*" What is this? Is Paul trying to tell us that he is merely expressing his own ideas and that we should not take his words as being written under inspiration? No, for he later assures us, "I certainly think I also have God's spirit." Then why does he seem to make an exception in the earlier verses mentioned? —1 Cor. 7:12, 25, 40.

Well, who is "the Lord" Paul is here speaking about? It is not Jehovah God, the Bible's inspirer, but the Lord Jesus Christ. Paul was well aware of the teachings of Jesus. For one thing, Matthew had already recorded many of these in his Gospel written about fourteen years earlier. Since the brothers did not question Jesus' teachings, the logical thing for Paul and others to do when problems arose in the Christian congregation was to recall what Jesus had said or refer to earlier scriptures and quote these as authority. So when Paul says that it is not he, but the Lord, who is speaking, he is referring to Jesus' words on the subject. (1 Cor. 7:10; Matt. 19:4-9) On the other hand, when he says it is not the Lord, but he, Paul, who is speaking, then he is not quoting Jesus but writing under inspiration by God's spirit and his words here are no less authoritative.

Not much later Paul wrote his second letter to this same congregation, but this time he had other matters to handle that required writing in a different vein. He must have expected the brothers themselves to be a little puzzled when they read his letter, and he requests them: "I wish you would put up with me in some little unreasonableness." Was Paul an unreasonable man? Why would the Corinthians think he was? Well, it was because of the way he appeared to be boasting in this letter. This apparently boastful spirit is evident throughout all the latter part of the second epistle. But there was a very good reason for it. Paul states: "I have become unreasonable. You compelled me

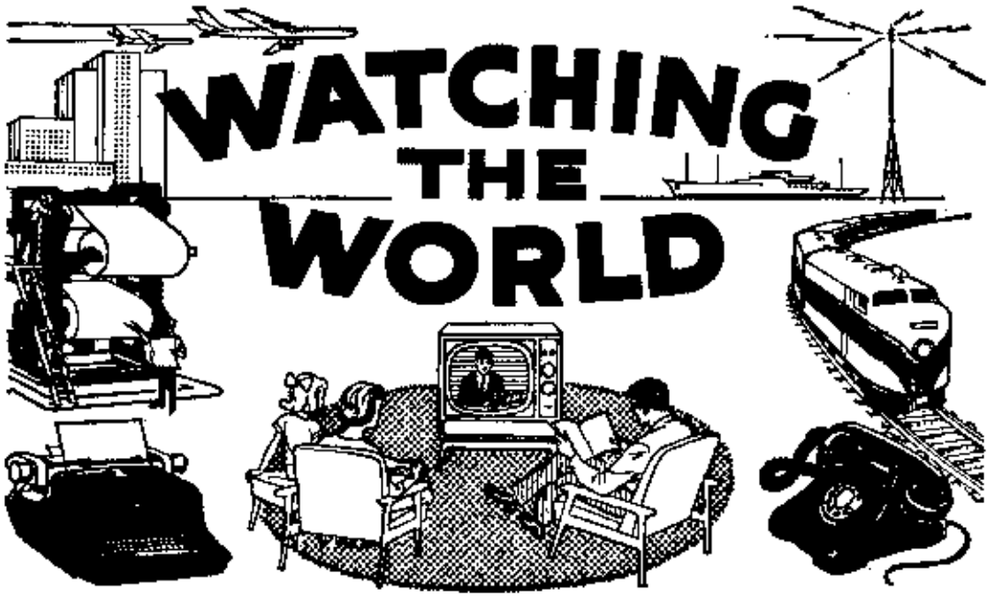
to, for I ought to have been recommended by you. For I did not prove to be inferior to your superfine apostles in a single thing, even if I am nothing."—2 Cor. 11:1; 12:11.

The Corinthian Christians were in danger. Among them there were some who were setting themselves up as being just as authorized to take the lead in worship as the twelve apostles who had been appointed by the Lord Jesus Christ. These were "deceitful workers, transforming *themselves into apostles of Christ.*" They were not apostles at all, but "superfine apostles" as Paul calls them sarcastically. They were doing much harm in the congregation, breaking down the respect that the brothers had for Paul and his teaching. "For, say they: 'his letters are weighty and forceful, but his presence in person is weak and his speech contemptible.' " And here were the Corinthian brothers, Paul's own "letters of recommendation," apparently being persuaded by these men instead of recommending him and his work. Certainly they had compelled him to boast in order to reestablish his God-given authority. His boasting was by no means unreasonable under these circumstances, yet under other more normal circumstances it might have seemed so. —2 Cor. 11:13, 5, 16; 10:10; 3:1.

Apparently one of the reasons why these "superfine apostles" had attacked the authority of Paul was that he had worked as a mere tentmaker while he was among them rather than being supported by the financially solvent Corinthians. They were as much as saying that he was unworthy to receive material aid from them. Paul's answer to this charge might be difficult to understand if we did not discern his use of sarcasm to sting their conscience: "Did I commit a sin by humbling myself that you might be exalted, because without cost I gladly declared the good news of God to you? . . . Kindly forgive me this wrong." (2 Cor. 11:7; 12:13) Of course, Paul knew that he had not sinned in this respect and he had no need to beg their forgiveness. Putting ourselves in his position and reasoning along with him makes the understanding of his words clear.

What was the meaning of Paul's earlier statement in chapter 5, verses 12 and 13: "For if we were *out of our mind,* it was for God; if we are sound in mind, it is for you"? Was Paul out of his mind? Again his boasting may have made it seem so. But he had to boast "for God." How could that be? Well, it was to prevent the Corinthians from being lost to God through their mistaken thinking, to recover them for God. But this may not have seemed to be so upbuilding for the brothers as would *have been a letter from Paul completely* devoted to giving them answers to their Bible questions. In other words, it would have been more beneficial for them if he had not had to spend his words in this necessary boasting, but rather could have dedicated his entire letter to other matters. If they had allowed him to write exclusively as one "sound in mind," it would have been to their greater advantage.

These are but a few of the things that may at first seem very puzzling to the sincere Bible reader, but they illustrate how many of these difficulties resolve themselves by reasoning along with the writer, taking the entire context into consideration. It is wise and beneficial to investigate the prevailing circumstances behind the writing of each book before embarking on a verse-by-verse reading of it. We can be thankful that God has provided publications whereby this is possible. The time spent in making use of these, in personal research, is more than rewarded by the satisfaction of deeper understanding of the Word of God.



Disasters Strike Japan

◈ Within hours of each other a mine and a railroad disaster occurred in Japan. On November 11 the number dead was reported at 608. The explosion was in the mile-deep Mitsui Miike coal mine in Omuta, killing 446 men. The train wreck was between Tokyo and Yokohama. The collision claimed 162 lives. The Tokyo-Yokohama electric line is one of the most heavily traveled in the world.

Eye on the Weather

◈ Tiros VI has been the world's most active weather-watcher. During the past year it has sent 63,000 pictures of cloud formations to earth. There are now seven Tiros satellites. Together they have given weathermen 270,200 television pictures of cloud covers, storms, snow and ice conditions and have spotted every major storm in the Northern and Southern Hemispheres. Despite the durability and the reliability of these meteorological satellites, some days it is still a question whether to take the snow boots or not.

Cholera

◈ Cholera has reached an epidemic stage in India and Pakistan. More than 1,500 persons died during the last part of October and the first week of November. In northern Thailand cholera has killed fourteen persons. Sixty-five others have been hospitalized. Reports from Hong Kong say that 91 have died from the dreaded disease.

Test of Nerves

◈ A disagreement over "established procedure" on the autobahn in East Germany had a United States military convoy stalled for 41 hours. In notes to Moscow the West charged that the detention of a Berlin-bound convoy had been "an inadmissible attempt to prejudice the Allied right of free access to Berlin." Premier Khrushchev of the Soviet Union called it a "test of nerves" and hinted to a group of American businessmen touring Russia that the incident raised the risk of war. "Evidently it must be a test of nerves on your part," said Khrushchev. "When you decided to test our nerves, we decided in response to put our armored cars across the autobahn to test your nerves and see if you would start shooting or not. And we were glad you didn't." The convoy was allowed to continue; both sides claimed the other backed down.

New Government Recognized

◈ Less than a week after military officers in South Vietnam engineered the overthrow of President Ngo Dinh Diem's regime, the United States extended its recognition to the new provisional government headed by Ngyuen Ngoc Tho. This swift U.S. action that took place on November 7 was preceded by similar recognition by the British.

"Poorer but More Independent"

◈ On November 12 the Southeast Asian kingdom of Cambodia notified the United States that it was renouncing both military and economic aid as of January 1, 1964. There were no indications, however, that Cambodia had also renounced aid from the Communist bloc nations. Indications were to the contrary, for five Chinese Communist experts were called into the nation to help organize "state control." At a news conference Prince Norodom Sihanouk stated that he realized his country would be poorer for renouncing American aid, but he added that it would also be "more independent." Cambodia is in a very strategic spot at present. It is bordered by South Vietnam, Thailand and Laos, all sensitive to developments in that part of the earth.

A Record for Luxuries

◈ On November 12 the Commerce Clearing House, a private U.S. reporting agency on tax and business laws, stated that Americans spent a record amount of cash on what the government calls "luxuries." The Federal tax collections on the items amounted to $105,900,000,000. Taxes on liquor, gasoline and cigarettes accounted for more than half the $13,400,000,000 collected in excise taxes.

The Cost of Dying Indexed

◈ The cost of dying will be added to the cost of living index in the United States beginning January. Arnold Chase, assistant commissioner of the U.S. Bureau of Labor Statistics, said there is a lot of interest in this. Funeral costs, which will include the

cost of the funeral service, coffin, and all the things that generally go with the service, will be added to food, rent, clothing and the other items in the bureau's Consumer Price Index. The first funeral-cost figure will come out in February. It will be based on January's cost.

Nepal Census

◈ The mountainous country of Nepal, with an area of 54,000 square miles, is said to have only 4,550,000 acres under cultivation. Their main crop is rice, of which some 2,000,000 tons are raised annually. A recent statistical report out from Katmandu shows Nepal has 1,620,000 water buffaloes, 2,820,000 oxen, 2,850,000 cows and 8,500,000 people.

46th Anniversary

◈ On November 7 Moscow's Red Square was the scene of a new array of tanks, trucks, antimissile missiles and other military equipment. The parade marked the 46th anniversary of the Bolshevik Revolution. Premier Khrushchev of the Soviet Union along with other Russian leaders viewed the massive display of arms from atop the Lenin Mausoleum. Later, at a reception in the Kremlin, the Russian premier drank toasts and jibed that within seven years the Soviet Union would overtake the United States. Khrushchev declared: "Before the Revolution Russia was a beggar. Now she has become the Soviet Union and a king in the land. From the lowest she has become the second country in the world, and in a maximum of seven years we will be first." Western observers present at the reception expressed disappointment with the spirit of the occasion. "Where is the spirit of Moscow?" asked United States ambassador to Russia Foy D. Kohler. He said that he did not hear a toast that he could drink to.

Could Not Stand Civilization

◈ In November 1961 the entire population of 268 persons was rescued from the bleak South Atlantic island of Tristan da Cunha and brought to Great Britain to make a new life for themselves. The island's dormant volcano came alive and the evacuation became necessary. After two years of trying to adjust to modern man and his ways, the islanders finally decided that there was no use. So on October 24, 198 of them boarded the Dutch ship Bornholm to return to their home island. An advance group of 52 left in March. During the two years that they have been in Britain only some of the young folks came to like the ways of modern man, his rock 'n' roll, movies and television. In the two years five of the islanders died, eight babies were born, twenty-four married, fourteen were remaining in England. Their main objection to life in Britain was the climate. They hated the British winters and were disappointed with the summers. They also disliked the traffic, telephones and television.

Friendship with Soviets

◈ Western leaders had hoped to capitalize on the seeming division between Red China and the Soviet Union. But the cleavage between the two Communist powers does not appear as great as some thought. On November 6 Communist China's rulers stated that friendship between the Chinese and the Soviet peoples was "eternal and unbreakable." They, in fact, sent congratulatory messages to Premier Khrushchev stating that on the basis of Marxism and Leninism the Chinese people would work to uphold and strengthen Soviet-Chinese unity and the unity of the international Communist movement. A complete breakdown between the two powers appeared to be wishful thinking.

"Church Is Optional"

◈ Delegates at the fifth annual convention of the Episcopal diocese of Arizona were told that the world does not take religion seriously anymore. Joseph M. Harte, bishop of Arizona, was quoted by the Phoenix, Arizona, *Gazette*, October 16, as saying: "To the great majority of the world the church is optional." He added: "The pluralist and secularist world looks upon us with the kind of respect we have for an aging maiden aunt." "So the great unanswered question of our age is 'How can the faith of our Lord Jesus Christ be a significant force in our nation and in our world today?'" Perhaps that is what the Episcopal church is today—a little old lady, lost in the world's downtown traffic, wondering which way to turn next. The bishop himself evidently had no direction to give to the convention delegates. His only suggestion, according to the *Gazette*, was that a professional survey be taken to find out "where we are and where we are going." Instead of turning to surveys, the bishop would do well to turn to his Bible, for the answer lies there.

President Ben Bella

◆ Premier Ahmed Ben Bella was put into office by more than five million votes. The results of the election were officially announced on September 15. They showed that 6,581,340 were eligible to vote. The number who voted was 5,827,618. Ben Bella received 99.6 percent of the ballot, or 5,805,103 votes. As president of Algeria Ben Bella heads the executive, legislative and judicial branches of government, the Armed Forces and the FLN, Algeria's only political party. The new president said that in the coming year he would move fast toward socialism. In the field of foreign policy he pledged that Algeria would take a neutral course.

Employment and Unemployment

◈ In the United States, in October 1963, unemployment was about 150,000 higher than a year ago. The total number unemployed was 3.5 million. The jobless rate for adult men was 4.1 percent. Among married men the jobless rate held at 2.9 percent. Teen-agers had an out-of-work rate of 15.4 percent. For jobless adult women the rate was 5.4 percent. About 500,000 persons have found themselves out of work for more than six months. As for employment, the number of workers in the nation rose to 69.9 million in the month of October. The nonfarm employment figure was 64.5 million.

Assembly Line Ships

◈ Mass production has entered the shipbuilding trade. At Arendal, Sweden, is the world's first assembly line shipyard. The ships are built in huge chunks. The sections, which weigh up to 300 tons, are placed on giant conveyors. Piece by piece the ship is put together in drydock. When completed, the dock is flooded and the ship is sent to sea. Building time is cut in half and the quality is improved too, it is claimed.

Vatican on Jesus' Death

◈ An official document to the Roman Catholic churchmen attending the Ecumenical Council in Rome stated that it was both wrong and harmful to blame the Jews for the death of Jesus. The document highlights the concern of the Vatican over the play "The Representative," in which Pope Pius XII is assailed for failure to denounce the Roman Catholic dictator Adolf Hitler for his destruction of some six million Jews. Zachariah Shuster, European director of the American Jewish Committee, felt that "this Ecumenical Council may finally do away with the epithet 'Christ-killer,' which was hurled upon Jews in so many countries in the past and present." However, it is not known how the Council will resolve the inspired text at Matthew 27:25, according to the Roman Catholic Douay Bible, which says: "And the whole [Jewish] people answering, said: His blood be upon us and upon our children."

A Financial Success

◈ In the first nine months of 1963 the General Motors Corporation of America reported net sales of $11,700,000,000 —the largest ever—with a profit over the one thousand million mark. The company paid over $1,000,000,000 in income taxes alone. Its car and truck sales exceeded all its previous records.

Here, at last...

Here, at last, is a Bible that everyone in the family will want. It is small enough to carry easily (7¼" × 5" × 1⅛") yet large enough to have print all can read (set in the same type face as this ad, two columns to the page). Its careful renderings are appealing to scholarly students, and its use of everyday language makes it a delight to every Bible reader. Attractively bound in durable green vinyl; Appendix, including concordance of important Bible Words for quick Reference; 1,472 pages. Available, postpaid, for only $1. If you do not yet have a personal copy, mail the coupon to obtain one. Do it today.

New World Translation of the Holy Scriptures

WATCHTOWER 117 ADAMS ST. BROOKLYN, N.Y. 11201

Please send me ..... cop(y, -ies) of the *New World Translation of the Holy Scriptures* (each, $1). For mailing the coupon I am to receive free the timely booklet *"Look! I Am Making All Things New."* I am enclosing .....

Name ..... Street and Number or Route and Box .....

City ..... State ..... Zone or Code .....

Just three days before his death Jesus uttered this prophecy that was to find fulfillment during his second presence: "This good news of the kingdom will be preached *in all the inhabited earth* for a witness to all the nations."

Consider for a moment what would be necessary to fulfill these words. Think of the time, energy, money, manpower and organization involved, not to mention the willingness, determination and courage of the preachers! But since Jesus said that such Kingdom preaching would be done, and since the unparalleled events of this generation mark this as the time for it to be accomplished, the question arises, What is being done about it? More than you might realize. And since this preaching work involves the lives of all persons now living, you will greatly benefit by a view of its worldwide operations. Read this comprehensive report. Send 50c.

1964 YEARBOOK OF JEHOVAH'S WITNESSES

The 1964 calendar highlights the courage of the first-century Kingdom preachers, presenting a gripping picture of their boldness in "speaking the word of God." It is available with the year's Scripture text from Acts 4:31 in English, Danish, Dutch, French, German, Greek, Italian, Portuguese, Spanish or Swedish. Send 25c.

WATCHTOWER 117 ADAMS ST. BROOKLYN, N.Y. 11201

Please send me [ ] 1964 *Yearbook of Jehovah's Witnesses* (50c); [ ] 1964 calendar (25c) in the ..... language. I am enclosing .....

Name ..... Street and Number or Route and Box .....

City ..... State ..... Zone or Code .....

In: AUSTRALIA address 11 Beresford Rd., Strathfield, N.S.W. ENGLAND: The Ridgeway, London N.W. 7. CANADA: 150 Bridgeland Ave., Toronto 19, Ont. SO. AFRICA: Private Bag 2, P. O. Elandsfontein, Transvaal.